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FIGURES OF SPEECH IN GALATIANS

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology - New Testament
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

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by

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May 1979

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CHAPTER I

INTRODUCTION

Figures of speech finds its place within the framework of Biblical interpretation under the heading of usus loquendi. The usus loquendi concerns itself with such things as grammar, etymology, and historical usage. The importance of knowing whether a word is used literally or figuratively may very well influence the interpreter's explanations.

> In the study of the separate words, the most important question is not that of their etymological meaning, nor even that of the various significations which they gradually acquired. The essential point is that of their particular sense in the connection in which they occur. The interpreter must determine whether the words are used in their general or in one of their special significations, whether they are employed in a literal or a figurative sense.[1]

It is not easy to determine how these words are used. But it may be easier to arrive at a definition if one keeps in mind, particularly in the case of figures of speech, that they were not drawn up in a vacuum apart from normal human communication.

> The figures are drawn from manifold aspects of contemporary life. For an understanding of them an exact knowledge of the times, customs, and usages of the New Testament are a prerequisite. Here the circle of history interlocks with the circle of language; language is inseparable from life.[2]

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[1] L. Berkhof, Principles of Biblical Interpretation, (Grand Rapids: Baker Book House, 1962), p. 74.

[2] Martin H. Franzmann, "Essays in Hermeneutics," Concordia Theological Monthly, vol. 19, p. 604.

Thus one may describe figures of speech as being intimately connected with man and his communicative abilities. Yet figures of speech may be more closely identified. We may generally describe them thus:

> A figure is . . . a departure from the natural and fixed laws of Grammar or Syntax; but it is a departure not arising from ignorance or accident. Figures are not mere mistakes of Grammar; on the contrary, they are legitimate departures from law, for a special purpose. They are permitted variations with a particular object. Therefore they are limited as to their number, and can be ascertained, named, and described.[3]

A. T. Robertson also sees such a grammatical connection, but on the other hand he describes figures of speech as an outgrowth of life itself.

> The examples of figures of speech in the New Testament are due to the nature of speech in general, to the occasional passion of the writer, to the play of his fancy, to unconscious expression of genius, to mere accident.[4]

A tendency to overemphasize the human aspect of the usus loquendi in the area of figures may arise. However, one should not forget that Scripture in its entirety was inspired by the Holy Ghost as God "moved holy men" to so reveal Himself as the One, the True, and Everlasting God, whose purpose and plan was to redeem all mankind from sin. We may sum up this "God-breathed" activity with reference to figures of speech simply:

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[3]Ethelbert W. Bullinger, Figures of Speech Used in the Bible, (Grand Rapids: Baker Book House, 1968), p. xi.

[4]A. T. Robertson, A Grammar of the New Testament in Light of Historical Research, (New York: Hodder and Stoughton, 1923), p. 1197.

> . . . when the Holy Spirit takes up human words and uses a figure (or peculiar form), it is for a special purpose, and that purpose must be observed and have due weight given to it.[5]

There still remains the need for a more specific definition for figures of speech. Milton S. Terry advances the following summary for exactly that occasion.

> Figures of speech have been distributed into two great classes, figures of words and figures of thought. The distinction is an easy one in that a figure of words is one in which the image or resemblance is confined to a single word, whereas a figure of thought may require for its expression a great many words and sentences. Metaphor and metonomy are figures of words, in which the comparison is reduced to a single expression, as when, characterizing Herod, Jesus said, "Go and say to that fox" (Luke xii, 32). . . . Figures of thought, on the other hand, are seen in similes, allegories, and parables, where no single word will suffice to convey the idea intended, but an entire passage or section must be taken together.[6]

The following illustration from Galations will clarify Terry's two classifications. In Gal. 4:17 we find the expression οὐ καλῶς, "not good." Paul is using the figure of speech called tapeinosis. Tapeinosis states negatively what the writer of the Epistle wishes to emphasize antithetically. The zeal that the Judaizers had for the Galatians Christians was "not good", meaning that their zeal was just the opposite, "awfully bad." The examples of tapeinosis exemplifies a figure of words. The figure of thought may be best illustrated from Gal. 4:21-5:1. Here there is an Old Testament historical narrative which Paul uses as an "allegory." This allegorical interpretation dramatically portrays the Christian's freedom under the Gospel promise. The entire selection is devoted to conveying this idea.

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[5]Bullinger, p. xi.

[6]Milton S. Terry, Biblical Hermeneutics, (Grand Rapids: Zondervan Publishing House, n. d.), p. 248.

Figures of speech also may be used in order to clarify a point for the purpose of bringing out the intended sense, the tertium comparationis.

> The purpose of figurative language is to illuminate a relationship or a state in one domain by means of a comparable relationship in another. Since the figure never completely coincides with the thing to be illuminated or clarified, the cardinal point in the interpretation of figurative language is to discern carefully that quality of the figure which the author evidently wishes to denote as explanatory to the idea. In other words, an understanding of the author's intent can be gained only by a careful but withal plastic and imaginative determination of the tertium comparationis.[7]

The illustration of "allegory" in Gal. 4:21-5:1 cited above is an example in point. Surely, one does not deny the authenticity of the historical happening as it appears in the Old Testament. Nor does one go beyond the allegorical interpretation that St. Paul gives in illustrating the Christian's freedom. Instead, one seeks to understand that point of comparison and stays within that hermeneutical boundary line.

There are certain principles of interpretation that will aid in coming to a full understanding of the text when confronting figures of speech. Ethelbert W. Bullinger asks, "How are we to know, then, when words are to be taken in their simple, original form (i.e., literally), and when are they to be taken in some other and peculiar form (i.e., as a figure)?"[8] He then briefly introduces a fundamental hermeneutical principal:

> . . . when and wherever it is possible, the words of Scripture are to be understood literally, but when a statement appears to be contrary to our experience, or to known fact, or revealed

---

[7]Franzmann, p. 604.

[8]Bullinger, p. xv.

> truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. And as it is employed only to call our attention to some specially designed emphasis, we are at once bound to diligently examine the figure for the purpose of discovering and learning the truth that is thus emphasized.[9]

In determining the correct understanding, the weight of the responsibility rests on the shoulders of the interpreter himself. Berkhof suggests:

> a. It is of the greatest importance that the interpreter have a clear conception of the things on which the figures are based, or from which they are borrowed, since the tropical use of words is founded on certain resemblances or relations. . . .
>
> b. The interpreter should make it a point to discover the principal idea, the tertium comparationis, without placing too much importance on the details. . . .
>
> c. In connection with the figurative language that refers to God and the eternal order of things, the interpreter should bear in mind that it generally offers but a very inadequate expression of the perfect reality. . . .
>
> d. To a certain extent, one can test one's insight into the figures of the Bible by attempting to express the thoughts which they convey in literal language.[10]

The interpreter is bound by such principles in order to bring out the Bible's truthfulness. Reminding us of this objective, Bullinger states:

> For an unusual form (figure) is never used except to add force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it. When we apply this science to God's words and to Divine truths, we see at once that no branch of Bible study can be more important, or offer greater promise of substantial reward.[11]

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[9] Ibid., p. xv.

[10] Berkhof, pp. 85-87.

[11] Bullinger, p. vi.

Otherwise, the interpreter may be freely expressing his own ideas of interpretation and expounding his own methodology. He should always attempt to determine the intended sense and should work within the prescribed limits of these hermeneutical rules.

Berkhof offers this caution:

> But though it be true that the interpreter must be perfectly free in his labors, he should not confuse his freedom with licentiousness. He is indeed, free from all external restrictions and authority, but he is not free from the laws inherent in the object of his interpretation. In all his expositions he is bound by that which is written, and has no right to ascribe his thoughts to the authors.[12]

In the process of Biblical interpretation there is exhibited a special sort of tension. It is a tension that is resolved only by letting Scripture speak its message of life-giving salvation. Speaking of Biblical interpretation with reference to this tension, Victor Merricke expresses the seriousness of the undertaking:

> It should not be a mere pastime or academic exercise. The linguist, the philosopher, the jurist, will all find the work of interpreting the Scripture fascinating, but its real objective is far greater. The chief purpose of the laymen as well as the theologians in searching the Scripture should be to find therein eternal life. Every Christian should busy himself with Bible interpretation, i.e., aim to read the Bible with understanding for his own blessing and salvation.[13]

To summarize: Figures of speech arise out of the common life of man. As used in the New Testament, they reflect the usus loquendi of the time of writing and may help clarify the tertium comparationis of the text. Where the need arises to offer more clarification on what

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[12] Berkhof, p. 66.

[13] Victor Merricke, "Biblical Interpretation," Abiding Word, vol. 2, (St. Louis: Concordia Publishing House, 1947), p. 58.

the terms mean Biblically, the clear parts of Scripture will be utilized according to the principle, Scripture interprets Scripture. In general, the intent and purpose should be to offer not merely an academic procedure but, more importantly, a clearer understanding of the Biblical message.

Method of Approach

In researching material for this study, we found very little information relating to specific information of the figures of speech in Galatians. The various grammars of A. T. Robertson and others and the helps gleaned from the Biblical interpreter's volumes of Terry, Berkhof, et al, give only a general outline and explication of the figures of speech. These authors often simply classify figures of speech into what Robertson calls "Figures of Idea or Thought (σχήματα διανοίας)" and "Figures of Expression (σχήματα λέξεως)."[14] Berkhof summarizes what is meant by those two all-inclusive classifications in four categories.

a. Some figures promote a lively representation of the truth.
   (1) The simile.
   (2) The allegory, which is merely an extended metaphor, and should be interpreted on the same general principles.
b. Other figures promote brevity of expression. They result from the rapidity and energy of the author's thought, which fosters a desire to omit all superfluous words.
   (1) The ellipsis, which consists in the omission of a word or words, necessary to the complete construction of a sentence, but not required for the understanding of it. . . .
   (2) Brachylogy, also a concise or abridged form of speech, consisting especially in the non-repetition or omission of a word, when its repetition or use would be necessary to complete the grammatical construction. In this figure, the omission is not as noticeable as in the ellipsis. . . .

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[14] Robertson, pp. 1198ff.

(3) The Constructio Praegnans, in which a preposition is joined with an expressed verb, while it really belongs to an unexpressed verb which is included in the other as its consequence. . . .

(4) The Zeugma, consisting of two nouns that are construed with one verb, though only one of them--usually the first--directly suits the verb. . . . In supplying the missing words the interpreter must exercise great care, lest he change the sense of that which is written.

c. Still other figures aim at softening an expression. They find their explanation in the author's delicacy of feeling or modesty.

(1) Euphemism consists in substituting a less offensive word for one that expresses more accurately what is meant. . . .

(2) The Litotes affirms a thing by the negation of the opposite. . . .

(3) The Meiosis is closely related to the litotes. . . . It is a figure of speech in which less is said than is meant.

d. Finally, there are figures that give more point to an expression, or that strengthen it. They may be the result of righteous indignation or of a lively imagination.

(1) Irony contains censure or ridicule under cover of praise or compliment. . . .

(2) Epizeuxis strengthens an expression by the simple repetition of a word.

(3) Hyperbole is of frequent occurrence, and consists of a rhetorical over statement.[15]

There is a wide divergence as to the terms, number, and classification of figures of speech. Bullinger enlarges on these three.

> The first difficulty is their nomenclature. All the names of these figures are either Greek or Latin. This difficulty can be, to a great extent, cleared away by a simple explanation, and by substituting an English equivalent, which we have here attempted.
>
> The second difficulty is their number. We have catalogued over 200 distinct figures, several of them from 30 to 40 varieties. Many figures have duplicate names which brings up the total number of names to more than 500. . . .
>
> The third difficulty is the utter absence of any classification. These figures do not seem to have ever been arranged in any satisfactory order. If the Greeks did this work, no record of it seems to have come down to us.[16]

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[15] Berkhof, pp. 88-89.

[16] Bullinger, pp. ix, x.

Despite the seeming obstacles, Bullinger quite adequately has grouped the various figures of speech into the general categories of figures involving omission and figures involving addition. In following his classification, we shall study figures of speech as they are found in Paul's Epistle to the Galations.

The scope of this thesis will be limited to figures of words or expressions as defined by Terry and Robertson.[17] We purposely omit so-called figures of thought (for example, allegory, simile, parallel) since these figures are usually covered adequately in many commentaries and because their inclusion would make this thesis needlessly lengthy.

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[17] Supra, pp. 2 and 7.

CHAPTER II

FIGURES OF SPEECH INVOLVING OMISSION

Affecting *Words*

Ellipsis

The figure of speech known as ellipsis may be defined with the English word "omission".

> The figure is so called, because some gap is left in the sentence, which means that a word or words are left out or omitted. . . .
>
> The omission arises not from want of thought, or lack of care, or from accident, but from design, in order that we may not stop to think of, or lay stress on, the word omitted, but may dwell on the other words which are thus emphasized.[1]

In Galatians 1:12 we see an example of an ellipsis involving one word as well as one which involves a whole phrase. We read,

οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. For I neither received it from man nor was taught (it) but by means of revelation from Jesus Christ.

The personal pronoun αὐτό, "it" in the first phrase may be supplied after οὔτε ἐδιδάχθην to read, "nor was taught it. . . ." One may fill in the ellipsis correctly by supplying the "it" from its objective position after παρέλαβον.

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[1] Ethelbert W. Bullinger, Figures of Speech Used in the Bible, (Grand Rapids: Baker Book House, 1968), p. 1.

We may also supply the whole phrase ἐγὼ παρέλαβον αὐτό καὶ ἐδιδάχθην αὐτό after the conjunctive ἀλλὰ , ". . . but I received it and was taught it by means of revelation from Jesus Christ." Paul thus sharply contrasts these two ways of receiving instruction: (1) immediately, as directly from Christ and (2) mediately, that is, from others who were themselves taught by Christ. Paul emphatically stresses the immediacy of his instruction. His source of information was straight "from Christ Jesus" and not "from man."

Ellipsis may be broken down into three general categories:

A. Absolute, where the omitted word or words are to be supplied from the nature of the subject alone.
B. Relative, where the omitted word or words are to be supplied from, and are suggested by the context.
C. The Ellipsis of Repetition, where the omitted word or words are to be supplied by repeating them from a clause which precedes or follows.[2]

Both of the foregoing examples from Galatians 1:12 exemplify the figure ellipsis of repetition.

Absolute Ellipsis

We may find the usage of the absolute ellipsis more easily identifiable in cases where the verb "to be," "to do," or "to suffer" occur. "When therefore the verb is omitted, it throws the emphasis on the thing that is done rather than on the doing of it."[3] Accordingly, the omission of ἐστίν in 1:5 would indicate that the emphasis is to be on "God's glory" rather than on our "glorifying God."

> The copula is usually omitted in these doxologies, when it is written it is ἐστίν and not εἴη . Moreover,

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[2] Ibid., p. 2.

[3] Ibid., p. 25.

δόξα is often combined with other terms that denote actual possession of God and not merely something that we bestow on him.[4]

Herman N. Ridderbos, while stating that εἴη may be the supplement for the ellipsis in Paul's doxological expression, nevertheless concludes: "The objectivity of God's glory is, however, the dominant emphasis, as can be seen also from the forever and ever."[5]

One may also compare Paul's doxology in Romans 16:27 with Gal. 1:5. It likewise omits the ἐστίν . There the "glory" is that which belongs to Him "through Jesus Christ" and "to the age of age." The ellipsis emphasizes "God's glory."

In Gal. 2:15 there is a divergence of opinion with reference to the supplement for the ellipsis. Some say that ἐσμέν may be supplied and others think that a comma should be inserted to denote apposition. R. C. H. Lenski is of the opinion that there is no ellipsis here, that the repetition of the ἡμεῖς with the καί in 2:16 "emphatically takes up the first one: 'we-even we.'"[6] John Eadie cites others who also support Lenski's position: ". . . Winer, Matthies, B.-Crusius, DeWette, and Alfort--the whole forming one sentence."[7] Eadie then goes on to support the opposite view.

> But the previous verse may be taken as a complete statement: "We are Jews by nature; but, knowing as we do that a man is not

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[4]R. C. H. Lenski, The Interpretation of St. Paul's Epistle to the Galatians to the Ephesians and to the Philippians, (Minneapolis: Augsburg Publishing House, 1961), p. 31.

[5]Herman N. Ridderbos, The Epistle of Paul to the Churches of Galatia, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), pp. 44,45.

[6]Lenski, p. 103.

[7]John Eadie, Commentary on the Epistle of Paul to the Galatians, (Grand Rapids: Zondervan Publishing House, 1894), p. 163.

> justified by works of law, even we believed." Such is the view of Beza, Borger, Schott, Hilgenfeld, Ellicott, Lightfoot, Ewald, Hofmann, Meyer, and Turner. The construction is supported by the δέ, which was probably omitted in favor of the other view.[8]

Eadie goes on to say that δέ cannot mean "although," "nevertheless," or "quamquam."

> The δέ is "but," with its usual adversative meaning, pointing to a different course from that to which the previous verse might be supposed to lead, and indicating a transition from a trust in Judaism, so natural to a born Jew, to faith in Christ.[9]

One has only to consult the textual apparatus, however, to note that the δέ has been omitted by P^{46}, the Hesychian or Egyptian texts, the Koine texts, as well as several Syriac translations. We would feel justified in giving these as supportive evidence for adopting Lenski's position over against Eadie's. Therefore, the apparent ellipsis at 2:15 may be marked off by commas and treated appositionally.

> We, by nature Jews and not sinners of the Gentiles, yet knowing that a man is not justified by works of law except through faith in Christ Jesus, even we have believed in Christ Jesus. . .

Other examples of ellipsis involving the omission of εἶναι or its equivalent follow.

In Gal. 2:17 we read, εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας διάκονος; "If, then, while seeking to be justified in connection with Christ we ourselves also are found sinners, then is Christ a minister of sin?" The ἆρα is the negative particle introducing the question. In order to intensify his argument, Paul has omitted the ἐστίν which one would supply in translation.

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[8] Ibid., p. 163.

[9] Ibid.

The idea that the declaratory righteousness of man comes by means of the law is unfounded. In 2:21 we may supply ἐστίν . The emphasis Paul makes in this omission is that Christ's death would have been for nothing if righteousness is by the law. εἰ γὰρ διὰ νόμου δικαιοσύνη [ἐστίν], ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

Again, in 3:4 we may correctly supply the ἐστίν in order to interpret the passage. ". . . if it indeed <u>is</u> 'in vain'." Ridderbos says that verse 4b represents an "intensification" of what Paul has written in verse 4a, "Did ye suffer so many things in vain?"

> The point is not merely that they are losing the fruit of the suffering which they once bore: they--who were tried and appointed to suffer as Christians--must fear that their denial of this suffering will be reckoned to them as guilt, and the blessing converted into curse.[10]

Lenski opposes such an idea of greater intensification, an idea remote from those sufferings.

> Paul will not even think of it until he must. He will think only that the Galatians will answer: "No, no; it was and is not in vain!"[11]

We may come to the conclusion that in omitting the ἐστίν in 3:4b, Paul was not stressing the "emptiness" of the Galatian's suffering to such a radical degree as Ridderbos holds. But rather Paul was fostering an evangelical position which stood opposite that condemnatory suggestion. The emphasis lies on Paul's desire to evoke from the Galatians' lips and hearts the positive faith-filled response, "We stand corrected, Paul, and will not let our faith in Christ Jesus become empty!"

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[10]Ridderbos, pp. 115,116.

[11]Lenski, p. 129.

In both 3:7 and 3:9 the phrase οἱ ἐκ πίστεως , "those of faith," occurs. The ellipsis would be best supplemented with εἰσιν and so read, οἱ [εἰσίν] ἐκ πίστεως , "those who are of faith." The emphasis lies in those who derive their characteristic mark from faith,[12] even as Abraham believed God and was counted righteous; so too, those who, like him, believe "they are Abraham's sons" and "are blessed."

In quoting the Old Testament in 3:10 (Deut. 27:26) and again in 3:13 (Deut. 21:23), Paul employs the ellipsis of εἶναι in order to emphasize his point. In both verses 10 and 13 the emphasis lies on the "accursedness" of any person who, first of all, departs from fulfilling all of the Law's demands and, secondly, who hangs from a tree. "The reference to Deut. 21 is intended precisely to point out the reality of the curse and, in connection with it, to set forth Christ's redemption as a satisfaction of the justice of God."[13]

In 3:11 the ἐστίν has been omitted and δῆλον stands emphatically at the end of its clause. Lenski notes that there are those who would construe δῆλον with the following ὅτι clause (as does Bauer in his lexicon), but he opts for its accentuating position at the end of the first ὅτι clause in verse 11.[14] We may also conclude that the emphasis is further heightened by the absence of ἐστίν , although such an ellipsis is commonplace. Paul's message is absolutely clear. "No one is justified before God by means of law . . . !"

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[12]Lenski, p. 135.

[13]Ridderbos, p. 128.

[14]Lenski, p. 145.

The terse, clear-cut εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας, at 3:18, emphasizes the wholly untenable possibility (εἰ γὰρ) of God's promised inheritance being given through the law. The ellipsis of ἐστίν accentuates this impossible hypothetical condition by emphasizing the action itself. In a similar construction Paul writes the Romans in Romans 4:14, εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία, "For if those of the law (are) heirs, faith has been made empty and the promise has been abolished." The idea of "making those who live by the law heirs" is emphasized by the ellipsis of ἐστίν . One's attention is drawn to the idea and registers total disagreement. The εἰ γὰρ conditional particles have already alerted the reader to this impossible proposition.

We may conclude from what Paul has stated about the law that it is contrary to the promise and stands in opposition to it. In 3:21 we read, "Is the law therefore contrary to the promise of God?" The verb ἐστίν may very well be supplied to complete the ellipsis that occurs. ὁ οὖν νόμος [ἐστι] κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ ; Paul answers this possible misunderstanding by saying that such an idea is certainly not so.

At 3:29 we have another ellipsis of the verb "to be". Εἰ δὲ ὑμεῖς Χριστοῦ. This may be read, εἰ δὲ ὑμεῖς Χριστοῦ [ἐστέ]. The Christian's sonship that comes "in connection with Christ" was sounded in 3:28. Now that vital relationship is again expressed. It announces the certainty (εἰ δὲ) of being heirs according to the promise. "Now if you (are) of Christ, then you are the seed of Abraham, according to promise, heirs!"

In 4:12, as in 2:15, the ellipsis evokes different opinions with reference to the correct interpretation. Lenski says that one is to supply the aorist ἐγενόμην following the ὅτι and so translate it, "Be as I am, even as I <u>became</u> like you once were."

> Once he became as they had been while they were pagan--without the Mosaic law. Now the Galatians are to reciprocate--after having taken up a part of that law under the influence of the Judaizers, they are to drop it entirely just as Paul had done.[15]

Ridderbos generally agrees with Lenski on this point and at the same time disagrees with others who complete the ellipsis with ἤμην .

> Others want to interpolate ἤμην , and interpret as follows: "be free as I am free, for I too was once bound as ye are." We may question, however, whether the verb can be omitted at a juncture such as this in which a condition of the past no longer exists in the present, especially since that past condition contains no motive or explanation of the present.[16]

Still others, like Luther, construe the clause with the following phrase, "you did me no injustice."

> Because Paul had rebuked them harshly, now, to keep them from being provoked and feeling hurt, he anticipates them and demands that they show themselves to him as he shows himself to them. Therefore the meaning would be: "I, at any rate, have not felt hurt by you; you have not provoked me. So do not feel hurt and provoked by me, but let us both bewail our common trouble. My trouble is that you are falling away. Consequently, I have not been hurt by you; I have been hurt by the trouble I now have. Therefore do not be hurt by my reproof. On the contrary, be hurt by your own trouble."[17]

The context will finally have to decide whether the ellipsis should be as Lenski and Ridderbos suggest, ἐγενὸμην ; or as others

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[15] <u>Ibid</u>., p. 216

[16] Ridderbos, p. 165.

[17] Martin Luther, "Lectures on Galatians 1519," <u>Luther's Works</u>, vol. 27, Jaroslav Pelikan, editor, Walter A. Hansen, associate editor, (St. Louis: Concordia Publishing House, 1964), p. 299.

suggest, ἤμην ; or even as Luther has interpreted this ellipsis. Paul has just reflected on his work among them, 4:11: "I fear for you lest I have toiled on your behalf in vain." The close association of "his toil εἰς ὑμᾶς " with the foregoing "observance of months and times and year," into which the Galations have fallen, strongly suggests that Paul is talking about their legalistic ties with Judaism. We cannot help being influenced by this contextual agreement and so complete the ellipsis with ἐγηνόμην . "Become as I, even as I have become as you. . . ."[18]

At 4:15 we read, ποῦ οὖν [ἐστιν] ὁ μακαρισμὸς ὑμῶν ; "Where, then, is your blessing?" Some manuscripts supply ἦν following the οὖν . The old Latin texts prior to the Vulgate translation give testimony to the use of ἐστίν .[19] The emphasis is on the objective nature of the Galatians' blessing. "So great was their feeling of being blessed by the Gospel that Paul is able to add: For I testify to you, that, if possible, your very eyes you, having dug them out, would have given to me."[20] Considering the "open" approach Paul is using with the Galatians in order to woo them back with the Gospel's persuasion, we cannot but supply ἐστίν to show that their blessing is still not lost.

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[18]Eadie, pp. 318 and 319, also agrees with such an interpretation and lists four arguments against these "other" views. One may find his interpretation helpful in working through the various positions.

[19]Cf., D. Eberhard and D. Erwin Nestle (eds.) Novum Testamentum Graece (Stuttgart: Wurttemberg Bible Society, 1954) p. 485, footnote for v. 15.

[20]Lenski, p. 221.

At 4:18 we note that the principle which Paul underscores is not negated by the selfish jealousy of those who desire to lead the Galatians astray (4:17). We read καλὸν δὲ [ἐστίν] ζηλοῦσθαι ἐν καλῷ πάντοτε . "It is good to be zealous in connection with good things always." The absence of ἐστίν helps to emphasize the goodness of the zeal.

At 4:27b the apostle Paul omits εἰσί to emphasize the importance of Is. 54:1 as he contrasts Hagar and Sarah. The children of the "free woman" are many more than she whose children are "not promise-born." We may supply the ellipsis thus: ὅτι πολλά [εἰσί] τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσος τὸν ἄνδρα .

At 4:29b the ellipsis helps to emphasize the idea that there are those who are continuing right now (οὕτως καὶ νῦν) to act as slave sons toward those who are free sons. They are actively hostile to God's promise of freedom as it comes to Sarah in Isaac's birth. As such, then, they are "sons according to the flesh" and are presently continuing to persecute those who are "sons according to the spirit." The force of Paul's emphasis is directed against living as "law-abiders": "You are wrong to attempt to live after the manner of those who continually abide by the law's demands, who are "sons according to the flesh." These non-spiritual sons are further characterized as those who are to be "cast out" verse 30. They are not (οὐ μὴ) to receive the inheritance. By supplying ἐστί one may better interpret the direction Paul takes in making Old Testament history speak to the Galatians' present Law/Gospel controversy. οὕτως καὶ [ἐστί] νῦν , "So likewise it is at the present time."

At 5:8 we have Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς, "This persuasion is not from the One who has called you." "This persuasion" is that which comes from him who has intervened with the Galatians' spiritual growth and attempted to begin to persuade them "not to obey the truth," (τῇ ἀληθείᾳ μὴ πείθεσθαι). We may complete the ellipsis with ἐστιν .

Two more references may yet be offered to complete this list of the ellipsis of the verb "to be." In 6:16 we read, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος . "Peace upon them and mercy." We may supply ἔστω between the words εἰρήνη and ἐπ' in order to complete the ellipsis. Likewise at 6:18 the verb ἔστω may be supplied in order to complete the ellipsis. The closing benediction would then read, Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ [ἔστω] μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί ἀμήν . In both examples it is common Greek usage to omit the copula. However, in so doing the emphasis is placed on the action bestowed. In 6:16, "peace" and "mercy" are accentuated; in 6:18, the "grace of our Lord Jesus Christ" is emphasized.

Gal. 5:13 contains an ellipsis where one may supply the verb "use," or "misuse" or "abuse."[21] We read, μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί . "Only use not the freedom for a point of departure for the flesh." One may readily supply this verb between μὴ and τὴν ἐλευθερίαν. Paul's warning is made more emphatic as he employs ellipsis to contrast the Christian's freedom and its relationship to the potentially evil power, "the flesh."

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[21]Bullinger, p. 31.

Brachylogy

Absolute ellipsis also occurs when certain connected words are omitted in the same member of a passage. This form may be classified as brachylogia This word is composed of the two Greek words βραχύς, "short," and λόγος, "discourse." The Latin calls it breviloquence, which means "brevity of speech or writing."[22]

In Gal. 2:9 Paul plainly writes, ἵνα ἡμεῖς εἰς τὰ ἔθνη. αὐτοὶ δὲ εἰς τὴν περιτομήν, "that we to the Gentiles, and they to the circumcized." From context, as verse 7 indicates, we may rightly supply εὐαγγελιζώμεθα and εὐαγγελίζωνται. Some, as Lenski, simply supply the English equivalent for πορευθῶμεν and πορευθῶσιν. Either verb may well be used. Eadie says that "the apostle's idea implies both these verbs . . ."[23] The text would then read, ἵνα ἡμεις [πορευθῶμεν καὶ εὐαγγελιζ-ώμεθα εἰς τὰ ἔθνη, αὐτοὶ δὲ [πορευθωσιν και εὐαγγελίζ-ωνται] εἰς τὴν περιτομήν, "that we should go and preach the Gospel to the Gentiles, and that they should go and preach the Gospel to the circumcised."

At 5:10 we note, ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε, "I continue to have confidence in you in connection with the Lord that you will think nothing other." The ellipsis occurs in the ὅτι clause. By supplying the phrase ἢ φρονῶ, "than I think," after ἄλλο, we may correctly interpret Paul's thought: "That you will think nothing other than what I think."

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[23] Eadie, p. 128.

Relative Ellipsis

A relative ellipsis may occur wherever an omitted word must be supplied from the words actually related to it and employed by the context itself. This may be supplied by a cognate word, either a noun or a verb, or it may be suggested by a work which means the very opposite.[24] In the sentence "Charles was running against John but he lost," one may easily supply the ellipsis occuring in the apodosis to read,". . . but he lost the race." "The race" is a cognate of the verb "was running" which formed the predicate of the leading clause. If one would write "Charles and James were running against Jack and lost," he may supply the plural noun "the boys" before "lost" and complete the ellipsis. In this example the compound subject "Charles and James" supply the relative cognate, "the boys," which then becomes the subject in the final clause.

At 3:5 Lenski draws our attention to the first use of the relative ellipsis. "instead of using verbs in the sentence 'Does God furnish and work,' etc., Paul substitutes participial descriptions of God and thus elides the verbs and makes the question far more effective."[25] We may supply the ellipsis with ἆρα ποιεῖ αὐτόν "Does he do it . . .?" as the nature of the context requires. We would then write 3:5 thus: ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν [ἆρα ποιεῖ αὐτὸν] ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως . "He, therefore, who graciously supplies to you the Spirit and works

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[24]Bullinger, pp. 56-58

[25]Lenski, p. 130.

mighty works effectually in you, does he do it by works of law or by hearing of faith." God's effective actions have naturally come about "by hearing of faith." Here the ellipsis helps to emphasize how God gave the gift of the Spirit to the Galatians. "Hence that thing which they once received as a gift has become a determinative norm for the truth of the gospel. And that is why the responsibility under which the Galatians are placed is so great and serious."[26] Eadie also indicates that the principle which Paul stresses lies on the "How?" and not the "When?" of God's acts in giving His Spirit. This is "the instrumentality which He usually employs, in the bestowment of such gifts."[27]

In 4:22 Paul writes, γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς παιδίσκης καὶ ἕνα ἐκ τῆς ἐλευθέρας, "For it is written that Abraham had two sons, one from the bondsmaid and one from the free woman." We suggest that an ellipsis occurs in the final clause and complete the ellipsis by repeating the verb ἔσχεν. The final clause would then read, ἕνα ἐκ τῆς παιδίσκης [ἔσχεν] καὶ ἕνα ἐκ τῆς ἐλευθέρας [ἔσχεν]. Lenski indicates the direction of the emphasis for us:

> The fact that Hagar was not a wife, and that Sarah was, is not the point, but that one was a slave and the other free is. Thus the one son was a slave, the other free as was always the fact

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[26]Ridderbos, p. 116.

[27]Eadie, p. 226.

in such a case. The mother and not the father determined the status of the sons.[28]

Within this same section occurs yet some other examples of the relative ellipses which derive their supplement from a cognate word. Bullinger writes with reference to these ellipses in 4:24,25, and 26:

> "Which things are an allegory: for these [two women] are the two covenants; the one, indeed, from the mount Sinai, which bringeth forth [children] into bondage, which is Hagar." The apodosis or conclusion is suspended till verse 26. "But Jerusalem which is above is the free [woman], who is the mother of us all." In verse 25, it must be noted that the word "this" is the article τὸ , which is neuter, while "Hagar" is feminine. Τὸ , therefore, must agree with some neuter word, which must be supplied, such as ὄνομα (onoma) name:--"For this name Hagar is (or, denotes) Mount Sinai in Arabia." It is a fact that in Arabia the word Hagar (which means a stone) is the name for Mount Sinai.[29]

Luther also comments on the name Hagar. He does so on the basis that the Arabs called it Hagar and the Jews Sinai: "I imagine that this similarity of names gave Paul the idea and the opportunity to pursue the allegory."[30] Lenski omits the difficulty incurred on the basis of textual evidence.[31] Ridderbos questions both the similarity as the idea of difference arising from national distinction.[32] He goes on, however, to give a possible interpretation of the text with "Hagar" included:

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[28]Lenski, p. 234.

[29]Bullinger, p. 57.

[30]Martin Luther, "Lectures on Galatians 1535," Luther's Works, vol. 26, Jaroslav Pelikan, editor, Walter A. Hansen, associate editor, (St. Louis: Concordia Publishing House, 1964), p. 436.

[31]Lenski, p. 239.

[32]Ridderbos, footnote, p. 177.

> The first part of verse 25 continues to draw the line from Sinai to Jerusalem, and has a sort of concessive force. It is true that this Hagar represents Mount Sinai in Arabia, but she is, however, to be identified with the Jerusalem so strongly propagated by the heretical teachers. The purpose of this verse, consequently, is to continue the old contrast of verse 24 and to enhance it. In present day Jerusalem that is taking place which once proceeded from Sinai: the bondage of the law. For she is in bondage with her children. The figure of the mother is sustained. Present day Jerusalem also propagates bondage, for it knows no other redemption than the law.[33]

In line with Ridderbos' division, we may then consider completing the ellipsis at 4:25 by repeating εἰς δουλείαν γεννῶσα which appears in 4:24. We would then be analyzing an example of ellipsis of repetition and not one of relative ellipsis. The reader is referred to the development of 4:25 under ellipsis of repetition on page 29.

Pregnant Construction

In the category of ellipsis occur instances in which the omitted work is contained in another word, the one word combining the two meanings. Most often this is called a case of constructio praegnans, pregnant construction.[34] Winer provides an example of pregnant construction from 2 Tim. 4:18.[35] Paul writes, ῥύσεταί με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον . "The Lord will deliver me from every work of evil and will save (me) into His heavenly kingdom." We would supply the phrase με καὶ μεταθήσει με . "me and

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[33] Ibid., pp. 177,178.

[34] Bullinger, p. 62.

[35] Winer, p. 621.

translate me," after the verb σώσει in the final clause. It would then read, σώσει [με καὶ μεταθήσει με] εἰς τὴν βασιλείαν, "He will save me and translate me into His heavenly kingdom."

In Gal. 5:4 we encounter a similar example of pregnant construction. We read, κατηργήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε, "You are brought to nought from Christ whoever are declared righteous in connection with the law." J. B. Lightfoot suggests that κατηργήθητε ἀπὸ Χριστοῦ is a pregnant expression for κατηργήθητε καὶ ἐχωρίσθητε ἀπὸ Χριστοῦ. "You are nothing as regards Christ, you are entirely separate from Him."[36] Lenski says, "The basic idea is, 'to make idle, inactive' so that nothing results, the preposition adds the idea that this action removes 'away from Christ,' separates from him."[37] Here then, the verb κατηργήθητε derives additional force from the pregnant construction and one's attention is drawn to the ineffective nature of law in making a person righteous.

Ellipsis of Repetition

An ellipsis of repetition occurs wherever "the omitted word or words are to be supplied by repeating them from a clause which precedes or follows."[38] We may have a simple repetitive construction or it may

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[36]J. B. Lightfoot, Saint Paul's Epistle to the Galatians, (London: MacMillan and Co., Limited, 1910), p. 204.

[37]Lenski, p. 257.

[38]Bullinger, p. 70.

be complex. An example of simple repetition is: "George gave Harry some candy and Larry some popcorn." What we may supply in the second clause is the word "gave." The clause would then read, ". . . and (George) gave Larry some popcorn."

We may construct an example of complex repetition by embellishing the previous example with an adversative clause. "George gave Harry some candy and Larry some popcorn, but he saved some for himself." We may complete the ellipsis by supplying "candy" from the first clause and "popcorn" from the second clause. The adversative clause would then read, ". . . but he saved some candy and popcorn for himself."

In Gal. 1:12 we have examples of both simple and complex repetitive ellipsis: Οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. We may supplement the ellipsis occurring after ἐδιδάχθην with the pronoun αὐτό, repeated from the first clause. The first two clauses would then read, "For neither did I receive it from man, nor was I taught it." This example exemplifies a simple repetitive ellipsis. The complex repetitive ellipsis emphasizes the means whereby Paul "received" and "was taught" the Gospel message which he preached to the Galatians. By inserting the phrase ἐγὼ παρέλαβον αὐτὸ καὶ ἐδιδάχθην αὐτὸ, "I received it and was taught it," after the adversative ἀλλὰ, the ellipsis is completed. The supplementary thought comes from various points in the preceding clauses by omitting the negative particles οὐδὲ and οὔτε.

Bullinger cites the next example of ellipsis of repetition in the book of Galatians. At 2:7 we read:

> ἀλλὰ τουναντίον ἰδόντες ὅτι πεπιστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτμῆς. "But as you see the very opposite happened! Namely that I was entrusted with the Gospel to the uncircumsized (Gentiles) and Peter to the circumcized (Jews).[39]

We may supplement the phrase πεπίστευται τὸ εὐαγγελίον after Πέτρος and complete the simple repetitive ellipsis. This example of ellipsis helps to emphasize the areas of responsibility for preaching the Gospel which Paul and Peter had.

In 2:16 the <u>means</u> by which a man receives "imputed righteousness" is emphasized. Paul writes:

> εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Χριστοῦ Ἰησοῦ. "Knowing that a man is not justified by works of law but only through faith in Christ Jesus.[40]

By supplementing the phrase ἄνθρωπος δικαιοῦται , "a man is declared righteous," after Χριστοῦ Ἰησοῦ we complete the ellipsis with a simple repetition.

Gal. 3:19 reads τί οὖν ὁ νόμος , "Why therefore the Law?" We may supply the verb γέγονεν. The supplement for this example of simple repetitive ellipsis is derived from the perfect participle γεγονὼς, verse 176. The translation would then be, "Why therefore <u>did</u> the Law <u>come in with lasting result</u>?"

In 4:7 the ellipsis of εἶ , "you are," in three places emphasizes the Christian's <u>sonship</u> and his status as <u>heir</u> of all that God has

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[39] <u>Ibid</u>., p. 88.

[40] Cf. Lenski, p. 106. "Ἐαν μὴ is elliptical and is really a case of brachylogy (R.1204) because it follows a negation. It states how alone a man is justified."

wrought for him in Christ Jesus. This particular example differs from the absolute use of the ellipsis with reference to its repetition of the verb ἐί in the introductory clause. We would then read the verse with its supplements thus: ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ [εἶ] υἱός, εἰ δὲ [εἶ] υἱός, καὶ [εἶ] κληρονόμος διὰ θεοῦ "With the result you are no longer a slave, but you are a son. If then you are a son, so then you are an heir through God's activity on your behalf."

We may classify 4:23 as another example of simple repetition. Here we repeat the verb γεγέννηται, "is born," from the preceding clause. ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας δι' τῆς ἐπαγγελίας [γεγέννηται]. "Now on the one hand he who is of the bondmaiden is born according to the flesh, but he who is of the free is born by way of promise." Paul's employment of ellipsis helps to emphasize the fact that Isaac's birth was by means of divine promise.

The reader has already been alerted to the suggestion of an ellipsis of repetition occurring in 4:25. It was suggested that one supply the phrase εἰς δουλείαν γεννῶσα, "which begets to slavery," from 4:24. We would read verse 25 complete with supplement thus:

> τὸ δὲ Ἁγὰρ [εἰς δουλείαν γεννῶσα] Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ [εἰς δουλείαν γεννῶσα], συστοιχεῖ δὲ τῇ νῦν Ἰερουσαλήμ [εἰς δουλείαν γεννώσῃ] δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. Now Hagar in servitudinal begetting reflects Mt. Sinai in Arabia which through the giving of the law begets (Israel) unto slavery. This parallels those in the "now" Jerusalem who still remain in that line of servitudinal begetting to the law's demands, for she (Jerusalem) remains in law-servitude along with her children.

The phrase ties together Hagar, Mt. Sinai, and the "now" Jerusalem. In using εἰς δουλείαν γεννῶσα as a supplement for the ellipsis, we continue Paul's idea of (1) a covenant that enslaves and (2) the figure of "motherhood" which continues to beget children to the slavery of the law's demands.

In 4:27b the contrast of the children of "the barren woman" and "she who has an husband" is described. We may readily supply τὰ τέκνα to complete the ellipsis occurring in the last phrase. We read the verse complete with the supplement thus: ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ [τὰ τέκνα] τῆς ἐχούσης τὸν ἄνδρα . "Because many (are) the children of the barren woman more than the children of she who has an husband."

At 5:5 we read, "For in connection with Christ Jesus neither circumcision counts anything nor uncircumcision, but faith working effectually by means of love." We may repeat the phrase τι ἰσχύει , "counts anything," in order to complete the ellipsis. We would then read, ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία [τι ἰσχύει], ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη [τι ἰσχύει]. "For in Christ Jesus neither circumcision counts anything nor does uncircumcision count anything but faith effectually working by means of love counts everything." The emphasis lies in the weakness of both circumcision and uncircumcision in the light of Christ's accomplishment of righteousness for those who believe. It is faith that works effectually through love and τι ἰσχύει , "counts for something," vitually everything.

In quoting Lev. 19:18 in 5:14, Paul underscores ἀγάπη, "love," as the means by which we "serve our neighbor" and so "fulfill the whole law." We read, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. "Love your neighbor as yourself." We need to repeat the verb ἀγαπήσεις to complete the ellipsis. Paul's employment of the ellipsis here helps to emphasize that natural spirit of loving contagion which should underlie one's "service" toward his neighbor even as it automatically arises in serving his own bodily welfare.

The description of the struggle involving the "spirit lusting against the flesh" and "the flesh lusting against the spirit" occurs in 5:17. The antagonistic relationship is further amplified with the help of ellipsis. We read, ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός. "For the flesh lusts against the spirit and the spirit against the flesh." In repeating the verb ἐπιθυμεῖ from the first clause we may thus complete the ellipsis in the apodosis.

> Here the word ἐπιθυμέω is connected with κατὰ, against . . . i. e., to desire that which is against, or contrary to. The same verb is used both of the flesh and of the spirit (i.e., the new nature), and the Ellipsis of the verb with reference to the latter enables it to be used in its bad sense with regard to the flesh and in a good sense with regard to the spirit:. . .[41]

At 6:10 an intensification of ἐργαζώμεθα τὸ ἀγαθόν "let us work the good," may be seen. Paul speaks of "working the good toward all men" but then enhances greatly that same action with reference to Christian brothers. We read the verse complete with supplement:

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[41]Bullinger, pp. 88,89.

Ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ [ἐργαζώμεθα τὸ ἀγαθὸν] πρὸς τοὺς οἰκείους τῆς πίστεως. "Let us work the good toward all (men), but especially let us work the good toward those of the household of faith." By omitting ἐργαζώμεθα in the second clause, Paul employs ellipsis and helps to strengthen this intensification of "working the good."

In 6:14 Paul directs our attention to a proper kind of boasting, a boasting which is bold to confess a personal faith in connection with the cross of Jesus Christ. Through this "cross-boasting" Paul is able to crucify the world to himself and be himself crucified to the world. We read the verse complete with the supplement for the ellipsis: δι' οὗ ἐμοὶ κόσμος ἐσταύρωται [ἐσταύρωμαι] κἀγὼ κόσμῳ. "Through which the world is crucified to me and I also am crucified to the world."

> Because of the cross this whole world has been crucified for Paul. He has written it off as a basis for glorying and trust. Christ teaches him to turn his back upon all other things, however desirable and mighty they may be. The word to crucify points to the absoluteness of the contrast. The glory of the world is absolutely, radically objectionable; it is dead, obliterated (cf. Phil. 3:7,8). This fact has a subjective as well as an objective aspect: and I unto the world. In him, too, that crucifying takes the place of everything that went out to the world as a basis for vindication and trust. Because he has learned to put all his hope and confidence in Christ, the world has nothing with which to charm him and bind him to itself.[42]

Paul helps us to see the contrast more clearly between "dead world" and "dead self to the world" by the use of ellipsis.

In the next verse, 6:15, as if paralleling the thought of 5:6, Paul repeats the "worthlessness" of circumcision and uncircumcision,

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[42]Ridderbos, pp. 224,225.

this time in comparison to the "new creation." We note, οὔτε γὰρ περιτομή τί ἐστιν οὔτε ἀκροβυστία [τί ἐστιν] ἀλλὰ καινὴ κτίσις [τί ἐστιν] . "For neither is circumcision anything nor is uncircumcision anything, but the new creation is something!" By supplying τί ἐστιν we may complete the ellipsis. In connection with "boasting," Paul reiterates another way of illustrating the full worth of true boasting. The ellipsis helps to provide a clearer contrast of the principle parts involved. It is not whether one is circumcized or uncircumcized which counts, but that one is a new creation τί ἐστιν .

We may also supply the ellipsis occurring in 6:16: εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ [εἰρήνη καὶ ἔλεος ἐπὶ] τὸν Ἰσραὴλ τοῦ θεοῦ . "Peace (be) upon them and mercy, and peace and mercy (be) upon the Israel of God."

> In this benediction, then, the apostle has the readers of his letter, in so far as they walk by the new rule, in mind, but from them its scope goes out to include in the widest sense all believers whatsoever, the new people of God.[43]

Paul uses καὶ epexegetically to show that "them" (those whom Paul says "shall live according to this canon") and the "Israel of God" are one and the same. The ellipsis helps to emphasize this intended sense.

Semiduplex Oratio

Complex situations may also occur where an ellipsis needs to be supplied by repeating a work or words. Semiduplex oratio is that figure "in which an Ellipsis in the first of two members has to be supplied from the second, and at the same time an Ellipsis in the second member

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[43] Ibid., p. 227.

has to be supplied from the first."[44] We may find the following example helpful in clarifying the figure: "Mother was angry with John; but David stayed out of the mud puddles." There are two main ellipses in this sentence. First there is the omission with reference to Mother's "anger." The first states the anger and the second omits it. Secondly, there is the omission with reference to the reason behind Mother's angered response. The first clause omits it while the second clause retains it. In supplying the ellipses we read, Mother was angry with John because he did not stay out of the mud puddles; but David stayed out of the mud puddles and Mother was not angry with him. We may see similar examples employed by Paul in Galatians.

> At 4:25 and 26 we read,
> τὸ δὲ Ἁγὰρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ συστοιχεῖ δὲ τῇ νῦν Ἰερουσαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. ἡ δὲ ἄνω Ἰερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν. Now the Hagar is Mt. Sinai in Arabia, and it corresponds to the "now" Jerusalem, for she slaves along with her children. But the "above" Jerusalem is free, who is our mother.

As in the illustration above, we have two ellipses here. The word νῦν means "present," and by way of suggestion it supplies the ellipsis in verse 26 with the concept of "eternity," "past, present, and future." The word ἄνω means "above," "spiritual," and by way of suggestion it furnishes us the supplement for the ellipsis in verse 25: "earthly." The intended sense of the passage would then be,

> Now the Hagar is Mt. Sinai in Arabia, and it corresponds to the earthly and "now" Jerusalem, for she slaves along with her children.

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[44] Bullinger, p. 110.

> But the eternal and "above" Jerusalem is free, who is our mother.

At 6:2 and 5 we note, Ἀλλήλων τὰ βάρη βαστάζετε ... ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. "Bear one another's burden . . . for each one shall bear his own burden." We may use the two tenses of the verbs βαστάζετε and βαστάσει to supply the ellipses. The editor of John Albert Bengel's Gnomon clarifies the semi-duplex oratio thus: "The present is understood in ver. 4, where the future is used; and the future is understood in verse 2, where the present is used."[45] We would read the two verses as follows: "Let each bear one another's burden now and in the future . . . . For each one will bear even as he bears now his own load."

Asyndeton

Asyndeton is that figure of speech which is characterized by the omission of the conjunction "and." We may Anglicize the figure and call it "no-ands."

> When the figure Asyndeton is used, we are not detained over the separate statements, and asked to consider each in detail, but we are hurried on over the various matters that are mentioned, as though they were of no account, in comparison with the great climax to which they lead up, and which alone we are thus asked by this figure to emphasize.[46]

There are two primary examples of asyndeton in Galatians. Both occur in Chapter 5. The first list describes the works of the flesh,[47]

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[45]John Albert Bengel, Gnomon of the New Testament, vol. 4, (Edinburgh: T. & T. Clark, 1873), p. 55.

[46]Bullinger, p. 137.

[47]See Eadie, pp. 419-20,-and Lenski, pp. 284-88, for a description of the four divisions into which "the works of the flesh" fall.

adding one work after the other without conjunctions, 5:19-21. The climax to which these works lead is that "all those who continually do such works shall not inherit the kingdom of God."

The second primary example of asyndeton follows immediately after the first. At 5:22 Paul describes "the fruit of the Spirit." The emphatic point to which this asyndetic list leads is that "there is no law against such." "For those who are of Christ Jesus (genitive of possession) have crucified the flesh with its passions and unbridled lusts." (5:24)

Other examples of asyndeton may be given in which Paul omits the use of conjunctives in order to drive home his point. At 2:6 Eadie alerts us to an example of asyndeton.[48] ὁποῖοί ποτε ἦσαν οὐδέν μοι διαθέρει· πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει. "Whatsoever persons they once were makes no difference to me. God does not receive the face of a man." There is no connective particle between "it makes no difference" and "face." Paul's own attitude toward the reception of people parallels God's reception and is emphasized by means of asyndetic structure.

At 4:31 and 5:1 Ridderbos suggests: "By means of asyndetic statement the apostle gives force to his expression of the principle of freedom."[49] διὸ, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας· τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν. "Wherefore, brothers, we are not children of the slave woman but of the free woman. For freedom Christ has

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[48]Eadie, p. 120.

[49]Ridderbos, p. 185.

freed us." The lack of connective particles between "the free woman" and "for freedom" constitutes the asyndeton.

At 5:24 and 25 we note: οἱ δὲ τοῦ Χριστοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις. εἰ ζῶμεν πνεύματι. . . . "For those of Christ have crucified the flesh with its sufferings and with its passions. If we live in the spirit (and we certainly do). . . ." There is no conjuctive between "passions" and "If we live."

At 5:25 and 26 we have: . . . πνεύματι καὶ στοίχωμεν. μὴ γινώμεθα κενόδοξοι, ". . . let us also walk in the Spirit. Let us not be vainglorious. . . ." Paul speaks of letting our lives flow from a "spiritual keeping in line," στοιχέω. One's relationship with reference to his brother is negatively emphasized with the omission of the connective particle between "let us walk" and "Let us not be vainglorious. . . ."

At 6:1 and 2 Paul emphasizes the positive characteristic of the Christian brotherhood with the ellipsis of the conjunctive. σκοπῶν σεαυτόν, μὴ καὶ σὺ πειρασθῇς. Ἀλλήλων τὰ βάρη βαστάζετε. . . . . "Be careful yourself lest you also be tempted. Bear one another's burden, . . ." There is no connective particle between "you be tempted" and "one another's."

Asyndeton may also be employed to indicate a transition of thought from one subject to another. Such occurrences may be identified at 3:1, 3:15, 4:12, 4:21, and 5:2.

At 3:1 after writing about the "impossibility" of a righteousness coming by the law and making Christ's death "without cause," Paul

begins immediately to address the Law-Gospel controversy as it exists among the Galatians. Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν , "O unthinking Galatians, who has bewitched you?" The transition from Christ's death δωρεὰν to ἀνόητοι Γαλάται is emphasized by the lack of connective particles.

At 3:14 where Paul speaks concerning the blessing of Abraham and its extension to the nations, he writes: ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως , "in order that we might receive the promise of the Spirit by the faith." Without hesitating Paul continues with an illustration from the legal world. There are no connective particles to suggest a smooth transition or a comparative contrast. Ἀδελφοί, κατὰ ἄνθρωπον λέγω, "Brethren, I speak according to human circumstances." Our attention is arrested by the employment of asyndeton.

At 4:11 we read: φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς. Γίνεσθε ὡς ἐγώ . . . . "I fear lest I have toiled among you in vain. Become as I (am). . . ." As if he dare not lift his pen or halt the progression of his thoughts, Paul hurries on. The asyndeton is unmistakable. The emphasis lies in the transition from that of Paul's fear for the hopelessness of the Galatians' situation to that of a case of pastoral admonition to them to become as he himself, one who is free from the law's demands.

At 4:21 Paul introduces an objective Scriptural appeal after making a personal appeal. He attempts to turn the Galatian Christians away from Judaistic legalism. "The substance as well as the absence

of a connective indicate the beginning of a new section."[50] Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι . . . .

"Tell me you who wish to be under law. . . ."

Affecting *Sense*

Meiosis -- Litotes

Meiosis is a figure of speech in which "one thing is diminished in order to increase another thing."[51] Meiosis also gives emphasis "not to the smallness of the thing thus lessened, but to the importance of that which is put in contrast with it."[52] Litotes is another name by which meiosis may be called and it is most often identified by its use of οὐ, "no" or "not."

A. T. Robertson has identified ten cases of litotes in Acts.[53] One may use these examples as a means of attempting to describe and identify litotes as Paul employs that figure in Galatians.

Acts 1:5 -- οὐ μετὰ πολλὰς ταύτας ἡμέρας ,

"Not after many days. . ."

14:28 -- χρόνον οὐκ ὀλίγον , "no little time"

15:2 -- στάσεως καὶ ζητήσεως οὐκ ὀλίγης,

"no small dissension and debate"

19:11 -- Δυνάμεις τε οὐ τὰς τυχούσας , "not the common miracle"

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[50] Lenski, p. 232.

[51] Bullinger, p. 155.

[52] Ibid.

[53] A. T. Robertson, A Grammar of the New Testament in the Light of Historical Research, (New York: Hodder and Stoughton, 1923), p. 1205.

19:23 -- τάραχος οὐκ ὀλίγος , "no small disturbance"

19:24 -- οὐκ ὀλίγην ἐργασίαν. "no small work"

21:39 -- οὐκ ἀσήμου πόλεως πολίτης , "no unimportant city-state"

27:14 -- μετ' οὐ πολύ, "after not much (time)"

27:20 -- χειμῶνος τε οὐκ ὀλίγου , "no small tempest"

28:2 -- οὐ τὴν τυχοῦσαν φιλανθρωπίαν. "no ordinary kindness"

Most often, οὐκ plus ὀλίγος is used to denote "not few" or "not little." The emphasis thus falls on the intended meaning "very much," "very many," "long (time)" and "very great." Thus in 14:28 the sense is "a long time;" in 15:2, "very much dissension and debate;" in 19:23, "a great disturbance;" 19:24, "very much business;" and in 27:20 the litotes emphasizes "a great tempest."

In contrast, we find οὐ plus πολλάς or πολύ used to show a limited amount of time. In Acts 1:5 οὐ πολλὰς indicates "right away;" in 27:14, οὐ πολύ means "soon." Οὐ plus some case of the participle τυχοῦσας indicates something "unusual," "out-of-the-ordinary." Thus in 19:11 we have an "extraordinary miracle;" in 28:2 an "unusual display of kindness," in the sense of above and beyond the normal display of kindness.

Finally, one also finds the use of οὐ or οὐκ coupled with a noun or verb which have been augmented with an alpha-privative. Thus in 21:39 we notice that the combination of "not" plus "unimportant" is used as a litotes to emphasize this city-state's "renown," or "importance."

One cannot help noticing the consistent use of the negative οὐ (or οὐκ) in all of the examples Robertson cites from Acts. This is not to say, however, that the negative μή is never used. Some commentators suggest a litotes involving μή. Be that as it may, the general pattern of litotes is οὐ with ὀλίγος, πολύ, πολλὰς, τυχοῦσας, or some word prefixed with an alpha-privative.

In Gal. 3:15-16 Paul uses an illustration from the "legal" world. He writes concerning the impossibility of disannulling or making additions to a man's last will and testament which has been ratified. In 3:17 this illustration is applied. Paul argues that "The covenant which had been ratified previously by God, the law, which came four hundred and thirty years later, does not disannul (it)." Here we find a case of litotes in the words οὐκ ἀκυροῖ, "does not disannul." As in Acts 23:19, οὐ ἀσήμου, "no unimportant (city)," so here one sees that οὐκ ἀκυροῖ is a litotes. Paul is saying that the law definitely cannot disannul the covenant God made.

In 4:12 we find a similar example of litotes. We read, οὐδέν με ἠδικήσατε, "You did me no injustice." Here the negative particle lies in the οὐδέν. The verb contains the alpha-privative, ἀ-δικεώ. Ridderbos offers the suggestion that οὐδέν με ἠδικήσατε "is a kind of litotes: I cannot say that I had reason to complain of you."[54] Also Bengel[55] and Lenski concur in this opinion.

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[54]Ridderbos, p. 165 in a footnote.

[55]Bengel, vol. 4, p. 35.

> The negative statement to the effect that the Galatians had done Paul no wrong is in fact a litotes: they had treated him properly, how very properly he describes in the following [verses]. Because of the way in which the Galatians had hitherto treated Paul he feels that they will now heed his request (v. 12); they will surely not wrong him now.[56]

In 5:7 Lenski suggests another example of litotes. We note, μὴ πείθεσθαι, "not to obey." "'For you to start not to obey the truth' is really a litotes which is milder because it states only what was being omitted instead of what was being committed."[57] One hesitates to acknowledge Lenski's argument in the light of what has already been presented. It may, however, be a case of tapeinosis.

No other example of litotes employing οὐ in conjunction with ὀλίγος, πολύ, πολλὰς, τυχοῦσας and a word with an alpha-privative is to be found in Galatians. Where an author has identified an example of litotes beyond the limits of this description, then more than likely it may be identified as tapeinosis or antenantiosis, figures which employ the negative to emphasize an opposite idea.

Tapeinosis -- Antenantiosis

Closely related to meiosis, or litotes, is the figure of speech known as tapeinosis or antenantiosis. We may describe the two thus:

> This figure, tapeinosis, differs from Meiosis in that in Meiosis one thing is diminished in order, by contrast, to increase the greatness of another, or something else.
>
> Whereas, in Tapeinosis the thing that is lessened is the same thing which is increased and intensified.[58]

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[56] Lenski, p. 217.

[57] Ibid., p. 264.

[58] Bullinger, p. 159.

This difference is illustrated in the following examples. Meiosis: "Chuck's part in the play was no big deal." The suggestion is that another player had a more significant role to play. Tapeinosis: "Chuck's portrayal of the gardener was not 'hammed-up'." Here the suggestion is that the portrayal itself was excellently executed.

How do we distinguish meiosis and litotes on the one hand and tapeinosis and antenantiosis on the other? Οὐ or οὐκ with ὀλίγος, πολλὰς, πολὺ, τυχοῦσας, or some noun or verb prefixed with the alpha-privative, yield an example of meiosis or litotes. If, however, οὐ is used with an antonym the figure is identified as tapeinoisis or antenantiosis.

In reply to the question, "How is your wife?", the answer may be, "She is not well." The "not well" is an example of tapeinosis where the emphasis lies on the wife's illness: She is very sick. Or, in contrast, one might answer, "She is not bad." There again tapeinosis is used to express the reverse situation: She is feeling fine. These are examples of tapeinosis or antenantiosis.

Lying and its opposite, to tell the truth, are antonymical concepts. In Gal. 1:20 Paul employs this use of tapeinosis: ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι. "Behold before God I lie not!" Οὐ plus ψεύδομαι emphasizes the fact that Paul is telling the truth.

In 2:5 Paul's use of tapeinosis emphasizes a temporal designation. We read, οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ. "To whom we gave place in the way of subjection not for an hour." The employment of the figure draws our attention to the fact that from the

very moment of his meeting with the rest of the apostles Paul and Barnabas were on equal grounds with the rest of the apostles at Jerusalem.

In 2:6 two examples of tapeinosis occur: Ἀπὸ δὲ τῶν δοκούντων εἶναί τι . "But of those who seemed to be something." A similar expression occurs in 6:3, where the Apostle again uses the same verb: Εἰ γὰρ δοκεῖ τις εἶναί τι μηδὲν ὢν φρενατατᾷ ἑαυτόν. "For if a man thinks himself to be something when he is nothing, he deceives himself." In 2:6 Paul is emphasizing by implication what is clearly expressed in 6:3. These men are actually nothing. They are nothing in comparison to what the Judaizers are trying to suggest concerning the supposed elevation of Peter and James over Paul and Barnabas.

In 2:16 a second example of tapeinosis occurs. Here Paul uses a Hebraism, πρόσωπου λαμβάνει , "to show favor," or negatively, "to show partiality." Here the bad connotation, "to show partiality," is expressed. Οὐ with πρόσωπου λαμβάνει emphasizes God's impartiality with regard to men whom he chooses. Πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει , literally, "Man's face God does not receive."

Cephas and the others are condemned by Paul when they show themselves prejudiced in their behavior toward the Gentiles. In 2:14 Paul indicates by the use of tapeinosis that they indeed were walking erringly, crookedly. We read: οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου. "They do not walk uprightly according to the truth of the Gospel." "Their conduct did not match the

truth of the gospel, nor did that truth match their conduct. The two were out of line, badly so."[59]

In Gal. 2:16 the intensity with which Paul treats the law's condemnation of man is clearly indicated in his employment of tapeinosis. We note, οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου. "A man is not justified by works of law." The οὐ δικαιοῦται reflect man's real condition in the face of the law. He is still under God's severe judgment. Paul concludes this verse with the same thought. Quoting Ps. 143:2, he offers Scriptural testimony for the law's weakness and every man's position in relationship to that law: Ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ: "By works of law shall not be justified all flesh." The word order itself adds intensity. Man still stands condemned before God by works of law.

At 3:10 we read: ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά. "Cursed (is) everyone who does not continue to remain in all which is written (for lasting effect) in the book of the law to do them." Οὐκ with ἐμμένει is an example of tapeinosis which shows the grip of the law's demands. This quotation from Deut. 27:26 emphasizes the continuous "doing" of the law in opposition to faith-acquired righteousness. We may say that instead of encouraging a response of hope, οὐκ ἐμμένει helps to engender paralyzing fear.

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[59]Lenski, p. 99.

Gal. 3:20 may be an example of litotes.[60] Ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστιν. "Now a mediator is not of one, but God is one." However, after studying Bullinger's definitions of litotes and tapeinosis, we are lead to believe that this is an example of tapeinosis. In the phrase ἑνὸς οὐκ ἔστιν, Paul may be implying the idea that a mediator functions between two parties, as was the situation when God delivered His law to Israel "using angels and the hand of a mediator." This phrase is to be contrasted with θεὸς εἷς ἐστιν. "God is one." God hands out the promise with no intermediary functionary. The employment of tapeinosis would reflect the contrasting emphasis that a mediator definitely serves two differing parties.

In 4:8 we find another example of tapeinosis. The Galatians" previous state of ignorance is described by the phrase "not knowing." Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς . "But then at that time when you did not know God, you served by nature those who were not gods." The οὐκ εἰδότες is an example of tapeinosis emphasizing the fact that they had indeed been ignorant of God.

In 4:14 we have another example of tapeinosis: ζηλοῦσιν ὑμᾶς οὐ καλῶς, "They are zealous of you (in) no good (way)." The desire of those who are "bewitching" Galatian Christians is bad, awfully bad. Instead of being zealous in good things, the Judaizers are attempting to close the Galatians off from showing zeal to no one but

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[60]See Supra, p. 42.

the Judaizers themselves. Paul shows their thoroughly evil intent by employing tapeinosis:

We suggest that 5:18 yields an example of tapeinosis rather than an example of litotes: εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον . "If, then, you are lead by the Spirit, you are not under law." In Galatians, Paul's use of ὑπὸ νόμον is distinctly a negative concept as it relates to the declaratory justification of a sinner by God.[61] This example of tapeinosis emphasizes the positive aspect of the spirit of the Christian's freedom, "serve others out of love."

Syllogismus

Simply stated, the figure syllogismus is an omission of the conclusion.

> It falls into this division because it is a figure of Rhetoric, in which something is omitted for the sake of emphasis. It is not the omission of words, as such as in Ellipsis; or of sense, as in Meiosis or Tapeinosis; but it is a figure in which the premisses sic are stated, but the conclusion is omitted, and left to the imagination to enhance and heighten the effect; as when we say, "it can be better imagined than described."[62]

We give the following illustration as an example of syllogismus.

Premise: An open door is an invitation to mosquitoes and flies!

Premise: A closed door keeps flies and mosquitoes out!

Premise: The door is closed.

The conclusion is omitted and we have an example of syllogismus. Were one to supply the conclusion we would have: Therefore the flies and

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[61]Cf. Gal. 3:23-24 where ὑπὸ νόμον is a confining, restricting power, Νόμος itself is the "custodian."

[62]Bullinger, p. 163.

mosquitoes are being kept outside. The conclusion may be thus entirely omitted for the sake of emphasis.

At 3:18 we read: εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός . "For if the inheritance (is) by the law, (it is) no longer by promise. Now God gave (it) with lasting result to Abraham through promise." We may state the syllogism thus:

Premise: If the inheritance came by law, then

Premise: it is no longer coming by way of promise.

Premise: But God gave it to Abraham through promise.

(Conclusion omitted: Therefore the inheritance is not from the law.)

With reference to the omission of the conclusion Lightfoot comments, "the conclusion is so self-evident that it does not need to be expressed."[63] We thus have a clear example of syllogismus.

Enthymeme

We may note that "in Enthymeme, the conclusion is stated and one or both of the premisses [sic] omitted."[64] Bengel observes:

> The Logical Enthymeme is an incomplete and cut-short mode of drawing a conclusion, without an express proposition or assumption. . . . It is a kind of compendious way of drawing a conclusion, and can easily be reduced to the mode (form) of a full and perfect Syllogism.[65]

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[63] Lightfoot, p. 262.

[64] Bullinger, p. 167.

[65] John Albert Bengel, Gnomon in the New Testament, vol. 5, (Edinburgh: T. & T. Clark, 1873), p. 407.

At 2:14 Lenski suggests we have an example of enthymeme. Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν; "If you being a Jew ethnically and yet live not as a Jew, how do you compel the Gentiles to act Jewishly?"

> In the apodosis, which is put into the form of a question, the deduction to be drawn from the "if" clause at once advances to the ultimate deduction. Paul does not stop and as, "How, then, canst thou now so significantly separate thyself from the Gentile Christians?" He leaps to the conclusion which this wrong conduct involves for all Gentile Christians: "How compellest thou the Gentiles to act Jew-like?" for that was what Peter was really doing.[66]

We illustrate the enthymeme with its omitted premise thus:

Premise: If you being a Jew ethnically and do not live as a Jew,

(Premise omitted: and yet you have now obviously separated yourself from the Gentile Christians because of the Judaizers,)

Conclusion: How do you compel the Gentiles to live as Jews?

At 3:21 Bengel notes an example of enthymeme.[67] Εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζῳοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη. "For if a law would be given which would be able to make alive, the righteousness could come by means of law." Again we offer a completion to clarify the example of enthymeme:

Premise: For if a law could be given which would be able to make alive,

(Premise omitted: but there is no such law which could make alive,)

Conclusion: then righteousness would come by means of law.

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[66] Lenski, p. 101.

[67] Bengel, vol. 4, p. 29.

In both syllogismus and enthymeme Paul heightens the effect of his argument by means of omitting the conclusion or one of the premises.

CHAPTER III

FIGURES OF SPEECH INVOLVING ADDITIONS

Figures of speech involving additions are most often identified by the repetition of words or meanings to emphasize an idea or call attention to the subject by way of comparison or contrast. Figures of speech involving additions differ from figures of speech involving omission in their repetitive nature as well as in the fact that they may be more easily observed and identified. As in figures of speech involving omissions, so also figures of speech involving additions may be classified into two major division, those affecting words and those affecting sense.

Affecting *Words*

Anaphora -- Epibole

Anaphora "is so called because it is the repeating of the same word at the beginning of successive clauses: thus adding weight and emphasis to statements and arguments by calling special attention to them."[1] Epibole differs from anaphora in that it repeats several words or a whole phrase.

At Gal. 4:4 one may see a clear example of anaphora. Ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ

[1]Ethelbert W. Bullinger, Figures of Speech Used in the Bible, (Grand Rapids: Baker Book House, 1968), p. 199.

Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός γενόμενον ὑπὸ νόμον. "But when the fullness of time came, God sent forth out his son, born of a woman, born under law." John Eadie, in arguing for an identical meaning of γενόμενον in both places, states:

> For to change the meaning would lose the emphasis involved in the repetition. . . . The apostle does not mean that after becoming man He did, by a distinct and additional voluntary act, place himself under law, but that by His very birth He became subject to the law whose claims upon Him He willingly allowed.[2]

John Albert Bengel agrees with the emphasis that is placed upon the repetition of γενόμενον.[3] R. C. H. Lenski says, ". . . we see what the participial statements declare, namely the Incarnation of the Son and his subjection to law. By means of these two God's Son accomplished our purchase and our liberation."[4] The repetition of γενόμενον is a clear example of anaphora.

As we examine Galatians for examples of epibole, we may cite 1:8,9; 2:20; and 4:4,6 as examples of this figure. At 1:8,9, Paul lashes out with anathemas against those who spread a "not-gospel." He employs epibole as he repeats εὐαγγελίζομαι παρ' ὅ to emphasize that which is "contrary to" the one that he and Barnabas proclaimed and

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[2]John Eadie, Commentary on the Epistle of Paul to the Galatians, (Grand Rapids: Zondervan Publishing House, 1894), p. 298.

[3]John Albert Bengel, Gnomon of the New Testament, vol. 4, (Edinburgh: T. & T. Clark, 1873), p. 32.

[4]R. C. H. Lenski, The Interpretation of St. Paul's Epistle to the Galatians to the Ephesians and to the Philippians, (Minneapolis: Augsburg Publishing House, 1961), p. 200.

which they "had received." Lenski comments on this epibolic construction:

> But note the advance: "contrary to the one we preached to you" (v. 8) points to the bringing of the gospel to the Galatians; "contrary to the one you received" completes the bringing by noting the reception in true faith. This also fits the condition of reality now employed: the Galatians had in fact received the true gospel.[5]

At 2:20 one encounters Paul's familiar words, "I live, yet it is no longer I, but Christ lives in me. And the life I now live in the flesh, I live by faith in the Son of God who has loved me (and continues to love) and who has given (with lasting result) Himself over on my behalf." The verb ζάω is used four times: ζῶ δὲ οὐκέτι ἐγώ . . . ζῇ δὲ ἐν ἐμοὶ Χριστός. Ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ . . . . Only the first two uses of ζάω qualify as a description for the figure anaphora, as each begins its respective clauses. Lenski brings out the force of the repetitive emphasis when he says,

> His expiation on the cross became Paul's own when he was crucified with Christ, and this expiation gave him God's verdict of acquittal. Thus Christ lived in him. Secondly, Christ lives in him so that his mind and will ever respond to Christ in thought, word, and deed. The former is justification, this latter is sanctification, the two are never separated just as life and its manifestations always occur together and are inseparable.[6]

At 4:4,6 we read, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ . . ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ . "God sent forth out His Son . . . God sent forth out the

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[5] Ibid., p. 42.

[6] Ibid., pp. 116,117.

Spirit of His Son." The repetition of the phrase "God sent forth out" is an example of epibole which emphasizes God's agency in achieving man's redemption.

Polysyndeton

"Polysyndeton is merely one special form of Anaphora:[7] that is, it is a repetition of the same word at the beginning of successive sentences: but this is always one special word 'and'."[8] We explain its importance thus:

> When He [the Holy Spirit] uses "many-ands," there is never any climax at the end. Instead of hurrying us on, breathlessly [as in asyndeton], to reach the important conclusion; we are asked to stop at each point, to weigh each matter that is presented to us, and to consider each particular that is thus added and emphasized.[9]

At 4:10 we read: ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. "You begin to keep days and months and seasons and years." This repetition of the "ands" is the primary example of polysyndeton in Galatians. Herman N. Ridderbos suggests an almost "ironical tinge" in the repetition of καὶ as he relates the meanings of each of the four "elements" of time.

> Inasmuch as Paul's argument is entirely directed against Judaism, the days presumably refer to sabbath days, the months to the days of the new moon, the seasons to the Jewish feasts, and the years to the sabbath and jubilee years.[10]

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[7] Supra, p. 51.

[8] Bullinger, p. 208.

[9] Ibid.

[10] Herman N. Ridderbos, The Epistle of Paul to the Churches of Galatia, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), p. 162.

Paradiastole

Paradiastole is a figure of speech which is identified by the repetition of the disjunctives "neither, nor" or "either, or."

> It differs from Polysyndeton, in that instead of a conjunction, the repeated word is a disjunctive, because it denotes a sending along, i.e., it separates and distinguishes.[11]

At 1:1 we read: Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς . . . . "Paul an apostle neither from men nor by man but by Jesus Christ and God the Father. . . ." The οὐκ . . . οὐδε exemplify paradiastole which disjunctively emphasizes the prepositions ἀπό and διά . The οὐκ . . . οὐδε also stand in contrast to the adversative ἀλλὰ which draws our attention to that true source of Paul's apostolic authority.

At 1:12 we read: οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό , οὔτε ἐδιδάχθην , ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. "For I neither received it from man nor was taught (it) but by revelation of Jesus Christ." The οὐδὲ . . . οὔτε exemplify the paradiastole. As in 1:12 the adversative ἀλλὰ is contrasted sharply with the paradiastolic disjunctives. The negatives emphasize the fact that Paul's gospel did not come by means of human agency, orally or formally; it came by way of revelation from Jesus Christ.

At 3:28 we read: οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν

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[11] Bullinger, p. 238.

καὶ θῆλυ. πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ. "For there is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female, for all of you are one in Christ Jesus." The disjunctives οὐκ . . . οὐδὲ repeat the example of the paradiastolic figure three times in order to emphasize the one status of sonship which every Christian has in connection with Jesus Christ.

At 4:14 we read: καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με. "And your testing in connection with my flesh you neither despised (me) nor spewed (me) out, but as an angel of God you received me." The οὐκ . . . οὐδὲ disjunctively connect the verbs which describe social unacceptance. Paul's emphasis on a contemptible and distasteful attitude lies in decided contrast to the genuine attitude of acceptance that was shown by the Galatians toward Paul. One is alerted to the example of paradiastole by the combination of "neither" and "nor."

At 5:6 we read: ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. "For in connection with Christ Jesus neither circumcision counts for anything nor uncircumcision but faith working effectually by means of love." The οὔτε. . . οὔτε exemplify the figure of paradiastole. They disjunctively connect the unimportance of "circumcision" and "uncircumcision" as motivating factors in the Christian's sanctification. The adversative ἀλλὰ dramatically

highlights "faith in connection with Christ Jesus" as the only motivation for sanctified living.

At 6:15 Paul writes: οὔτε γὰρ περιτομή τί ἐστιν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις . "For neither circumcision is anything nor (is) uncircumcision, but a new creation." The οὔτε . . . οὔτε once again exemplify a paradiastolic figure as in the previous example. The contrast of "circumcision" and "uncircumcision" with the "new creation" emphasize the new person that Paul is as a result of the "cross of Christ" and what it means for his life.

Epistrophe -- Epiphoza

Epistrophe is "a figure in which the same word or words are repeated at the end of successive sentences or clauses, instead of (as in Anaphora) at the beginning."[12] Epiphoza may be identified in the same way as epistrophe. However, "Epiphoza is the figure of Epistrophe, when used rhetorically in attack or strong argument."[13]

At 4:19 and 20 Paul writes: τεκνία μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν· ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν . "My little children, over whom again I am in birthpangs until Christ be formed in you. I wish to be present with you now and to change my tone of voice, because I am disturbed about you." The two ἐν ὑμῖν phrases at

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[12] Ibid., p. 241.

[13] Ibid., p. 244.

the end of each clause are an example of epistrophe. Obviously the figure is lost in translation.

At 1:8 and 9 Paul's strongly worded curse upon those who teach "contrary to the gospel" exemplifies the figure of epiphoza. The ἀνάθεμα ἔστω phrase at the end of each sentence constitutes the figure.

At 3:4 we have, τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ. "Have you suffered so much in vain? If indeed (it is) in vain." The repetition of εἰκῇ constitutes the figure of epiphoza. Paul's appeal strongly suggests one which is charged with emotion.

Epanadiplosis

A word which begins and ends a sentence is the figure of epanadiplosis.

> When this figure is used, it marks what is said as being comprised in one complete circle, thus calling our attention to its solemnity; giving completeness of the statement that is made, or to the truth enumerated, thus marking and emphasizing its importance.[14]

At 2:20 we note: Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός.

> In this verse the figure which is in the Greek, is lost in the translation owing to the difference of idiom. In the Greek it reads: -- "Christ, I have been crucified together with, yet I live: and yet it is no longer I that live, but, in me, Christ."[15]

The repetition of Χριστῷ. . . Χριστός shows the emphasis Paul makes. The mystical union of Christ with the believer is that to which the figure of epanadiplosis calls attention.

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[14] Ibid., p. 245.

[15] Ibid., p. 249.

At 4:17 we read: ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. "Their zeal (for) you (is) not good, but they wish to shut you out in order that you zealously desire them (only)." The use of ζηλοῦσιν . . . ζηλοῦτε at the beginning and the end of the sentence constitutes the epandiplosis. Paul is here emphasizing the bad implications of a bad kind of zeal which the Judaizers advocated.

At 5:1 we read: τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν, "For freedom Christ has freed us." The epanadiplosis is found in the use of τῇ ἐλευθερίᾳ . . . ἠλευθέρωσεν at the beginning and end of this sentence. The "encircling emphasis" is on freedom. Christians are the children of the covenant of promise, the "freedom-granting" covenant. Christ is the Sure-Guarantor of that blessed covenant of promise which frees.

Anadiplosis

In the figure of anadiplosis "there is a repetition of the same word or words at the end of one sentence and the beginning of the next.[16] This figure is also known as epanastrophe, palillogia, reversio, or reduplicatio. "The words so repeated are thus emphasized as being the most important words in the sentence, which we are to mark and consider in translation and exposition."[17]

At 4:31 and 5:1 Paul writes: Διὸ, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας. τῇ ἐλευθερίᾳ

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[16] Ibid., p. 251.

[17] Ibid.

ἡμᾶς Χριστὸς ἠλευθέρωσεν . "Wherefore, brothers, we are not children of the bondsmaiden but of the free. For freedom Christ has freed us." We have indicated that 5:1 is an example of epanadiplosis with its use of "for freedom" and "has freed" at the beginning and end of the sentence. The repetition of the same word concept at the beginning of 5:1 and the end of 4:31 yields an example of anadiplosis. The emphasis is magnified by the use of both figures. The Christians' Christ-wrought freedom is doubly intensified. The cognate words "free (woman)" and "for freedom" identify the anadiplosis.

Repetition

We classify a word or words which occur irregularly in the same passage as repetition.

> A word or words are repeated, not in immediate succession, as in Epizeuxis; not at the beginning, middle, or end of sentences . . .; not at definite intervals, but frequently in the same passage and irregularly for the sake of emphasizing and calling attention to it.[18]

At 3:7-12 we find the phrase ἐκ πίστεως repeated again and again. In verse 7 we read: οἱ ἐκ πίστεως, οὗτοι υἱοί εἰσιν Ἀβραάμ . "Those who (live) by faith, they are sons of Abraham." In verse 8 we find: προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεὸς προευηγγελίσατο τῷ Ἀβραὰμ . . . . "But the Scriptures, while seeing beforehand that God would declare the Gentiles righteous by faith, proclaimed the Gospel beforehand to Abraham. . . ." Again, in verse 9 we have: οἱ

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[18] Ibid., p. 263.

ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

"Those who (live) by faith are blessed with faith-filled Abraham." In verse 11 we note: Ὁ δίκαιος ἐκ πίστεως ζήσεται. "The righeous one shall live by faith." And, finally, in verse 12 we have: ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως .... "But the law is not by faith. . . ." The repetition of ἐκ πίστεως shows Paul's emphasis: Sonship, righteousness, blessing and life all come by faith. The law is not predicated on the basis of faith.

Bullinger identifies another use of repetition in Galatians. At 4:9 Paul writes: πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; "How turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?"

> By this repetition we are pointed to the key to this whole passage, as well as to the explanation of an obscure word and a difficult expression. All turns on the meaning of the word, which is rendered "elements" (στοιχεῖα, stoicheia), "The elements of the world" (verse 3) and "weak and beggarly elements" (verse 9). The word "again," twice used, connects these two together and emphasizes them.[19]

Polyptoton

The figure polyptoton comes from the two Greek words πολύς, "many," and πτῶσις, "a falling."

> Polyptoton means with many cases, i.e., a repetition of the same noun in several cases, or of the same verb in several moods or tenses. With many inflections is a definition which covers both nouns and verbs.[20]

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[19] Ibid., p. 264.

[20] Ibid., p. 267.

At 1:8 and 9 we read:

Ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ
ὑμῖν εὐαγγελίζηται παρ' ὃ εὐηγγελισάμεθα
ὑμῖν, ἀνάθεμα ἔστω. ὡς προειρήκαμεν, καὶ
ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ'
ὃ παρελάβετε, ἀνάθεμα ἔστω . But if we or an angel from heaven "preach" you contrary to that which we hav (already) "preached" you, let (him) be cursed. As I have said previously so I also say again, if anyone "preaches" contrary to that (gospel) which you have received, let (him) be cursed.

The figure of polyptoton is found in the repetition of the "preaching" verbs.

At 2:16 and 17 there is the repetition of δικαιόω, "declare righteous."Δικαιοῦται, "he is declared righteous," δικαιωθῶμεν, "we may be declared righteous," and δικαιωθῆναι, "to be declared righteous," all focus on the "declaratory righteousness" man receives by faith in Jesus Christ, not by works of law. These repetitions of the verb constitute the figure of polyptoton.

At 2:19 and 20 Paul writes:

ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον ἵνα θεῷ
ζήσω. Χριστῷ συνεσταύρωμαι. ζῶ δὲ ἐν
ἐμοὶ Χριστός. ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν
πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ....
For I through law am dead to law in order that I might live to God. I have been crucified with Christ; I live, but it is no longer I, but Christ who lives in me. The (life) I now live in connection with the flesh, I live by faith in connection with the Son of God. . .

The use of νόμου and νόμῳ provides an example of polyptoton in these two verses. The repetition of the various forms of ζάω provides another example of the same figure. The contrast of Paul's "deadness to law" with "life in connection with Christ by faith" is thus emphasized.

At 3:2, 5, and 6, the repetition of the various forms for the root word πιστεύω , "believe," concentrates on Paul's questioning of the Galatians with respect to their reception of "the Spirit" and His "effectual workings." Was their spiritual life a result of faith or a fulfilling of the law? Paul emphatically points out the obvious answer to this question by quoting Gen. 15:6: "As Abraham believed God, so also righteousness was credited to him." πίστεως , "by faith" in verses 2 and 5, as well as ἐπίστευσεν, "he believed" in verse 6, constitute an example of polyptoton.

At 3:22, and 23 συνέκλεισεν, "close up," and συγκλειόμενοι , "keeping shut up," present an example of polyptoton. The emphasis lies on the nature of the law "to reveal sin" and "be our guardian until faith in Christ reveals the promise," our "imputed righteousness."

At 3:29, 4:1 and 7 κληρονόμοι, "heirs," and κληρονόμος , "heir," constitute an example of polyptoton. The Christian's status as an "heir" comes about because he is "Abraham's seed" and a "son of God." His status as an "heir" is developed in the analogy of a "young heir" who is under the watchful care and eye of his guardian and the household steward. His status, even though he is an heir, differs in no way from slaves, that is, until the time of his reception of the inheritance as it has been appointed by his father.

At 4:9 Paul says: νῦν δὲ γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, "But now knowing God, or rather, being known by God, . . ." The polyptoton is identified by the repetition of a form of γινώσκω . The change from the active γνόντες to the

passive γνωσθέντες emphasizes the Galatians' new status. The figure of polyptoton in these verb forms helps to point out that emphasis.

Bullinger cites and describes the next example of polyptoton.

> Gal. v. 7, 8-10. -- "Ye did run well, who did hinder you that ye should not obey (πείθεσθαι, peithesthai) the truth? This persuasion (πεισμονή, peismonee) cometh not of him that calleth you. . . . A little leaven leaveneth the whole lump. I have confidence (πέποιθα, pepoitha) in you through the Lord, that ye will be none otherwise minded."
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> Here we have three forms of the same word, or three words from the same root. This is lost in translation. Πείθω (peithō) is more than to believe, it is to be persuaded, to hold, or hold on to a belief. Hence πεῖσμα (peisma) denotes a ship's cable, by which it holds on, and in which it trusts, while πεισμονή is a holding on, here (in verse 8) evidently a holding on to one's own views with obstinacy.
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> Perhaps the word "confidence" may best be repeated: "who did hinder you that ye should not have confidence in the truth? This self-confidence cometh not of him that calleth you . . . but I have confidence in you," etc.[21]

In 5:9 Bullinger also calls attention to another example of polyptoton. He classifies the repetition of "leaven" and "leavens" (ζύμη, ζυμοῖ) as such an example.[22]

At 5:16 and 17 Paul states: Λέγω δὲ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός. "Now I say, continue to walk in the spirit and you shall most certainly not fulfill the lust of the flesh. For the flesh lusts against the spirit, and the spirit against the flesh." The figure of polyptoton lies in the repetition of inflected forms of the verb ἐπιθυμέω, "I lust," or "I desire." The "evil desires" arising

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[21] Bullinger, p. 281.

[22] Ibid.

from the flesh are contrasted antithetically with the "spirit-wrought desiring." Thus, ἐπιθυμίαν and ἐπιθυμεῖ constitute the polyptotonical figure and help to emphasize the antithesis.

At 6:6 we read, κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. "Let him who has been instructed in the word participate with him who instructs in connection with every good thing." The κατηχούμενος and κατηχοῦντι form an example of polyptoton. Here the bond of fellowship and sharing of every good thing between the "instructed one" and "he who instructs" is emphasized. "The one who instructs has the good things; the one being instructed is to proceed to participate in them, in 'all' of them."[23]

At 6:7 and 8 σπείρῃ and σπείρων, "one sows," and the one sowing," constitute an example of polyptoton. The action of "sowing" as well as "the sower," repeated twice, reflect the emphasis of practical considerations. He who continually does things from the "flesh," with a regard to a full "flesh-satisfying" result, reaps corruption. Likewise, he who continually does things by means of the Spirit, with a regard to a full spiritual outcome, reaps eternal life.

At 6:7, 8, and 9, the repetition of θερίσει, "he reaps," and θερίσομεν, "we shall reap," afford the emphasis Paul makes with reference to living a spirit-filled life. The figure of polyptoton helps to clarify the different contrasts Paul illustrates in the idea of reaping. Paul moves from the general description of reaping to a

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[23]Lenski, p. 303.

contrast between "reaping corruption" and "reaping life eternal." He then concludes with an application to the immediate situation, "Let us not grow weary in doing good, for in due season we shall reap providing we do not stop working."

At 6:9 and 10 καιρῷ, "time," and καιρόν, "opportunity," give yet another example of polyptoton. The slight difference in the meaning of the two words heightens the emphasis Paul makes in this entire section.

At 6:12, 13, and 15 περιτέμνω is repeated in a variety of inflections. Περιτέμνεσθαι, "to be circumcized," οἱ περιτεμνόμενοι, "the circumcized ones," and περιτομή, "circumcision," emphasize Paul's warning to the Galatians against being circumcized for the sake of those who already are. Their interest does not lie in seeking the spiritual welfare of the Galatians. Rather, they delight in boasting about their "achievements" in connection with the circumcisions they are intending to perform on the Galatians.

At 6:13 and 14 we note the polyptotonical usage of καυχήσωνται, "they might boast," and καυχᾶσθαι, "to be boasting." Paul uses these words to contrast the "fleshy" boasting of the Judaizers with his own boasting of the "cross" in connection with Jesus Christ. The figure of polyptoton emphasizes that good and proper type of boasting.

At 6:14 Paul writes: ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται κἀγὼ κόσμῳ. "May it never be permitted for me to boast except in

connection with the cross of our Lord Jesus Christ, through which the world is crucified for me, and I to the world." The τῷ σταυρῷ and ἐσταύρωται constitute the figure of polyptoton. Here Paul contrasts the basis for his boasting with his reaction to the word and its values.

> It was not he who then crucified the world in execration. This was done for him in his heart. So, too, it was the world which was crucified for him; this was done for him by another, again done in his heart. . . . Was it not "our Lord Jesus Christ" who entered Paul's heart with his cross?[24]

Paregmenon

"In this figure the repeated words are derived from the same root. Hence the name Paregmenon is used of the Figure when the words are similar in origin and sound, but not similar in sense.[25]

At 2:13 Paul writes: καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει. "And also the rest of the Jews acted hypocritically together with him with the result that Barnabas also was carried away by their hypocrisy." Συνυπεκρίθησαν and τῇ ὑποκρίσει constitute the figure paregmenon. Although these two words do not sound alike both are derived from ὑποκρίνομαι, "to play the hypocrite." Peter's actions significantly affect the Jews' actions. Barnabas also "sympathizes" in "playing the hypocrite's role." The word ὑποκρίσει emphasizes the impropriety of Peter's, the Jews', and

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[24]Lenski, p. 319.

[25]Bullinger, p. 304.

Barnabas' "segregational" behavior toward the Gentiles. Their misbehavior was due to their "fear" of "certain ones who came from James."

At 3:10 we note:

> ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσίν· γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά For as many as are of the works of law are under curse; for it is written, "Accursed is everyone who continues not in keeping with all which is written in the Book of the Law to do them."

The forms κατάραν and ἐπικατάρατος constitute the figure paregmenon. Both find their roots in καταράομαι , "curse." The emphasis Paul makes is that a "state of accursedness," not a "state of blessing," is the result for those who champion that they are ἐξ ἔργων νόμου , "of works of law."

At 3:15 we have: ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. "In the case of a man who has ratified (with lasting result) his last will and testament, no one disannuls or adds to it." At 3:17 we read: διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ.
"The covenant which God previously ratified (with lasting result), the law which came four hundred thirty years later does not un-ratify. . ." The forms κεκυρωμένην, προεκυρωμένην and ἀκυροῖ are derived from κυρόω , "ratify." These words constitute the figure paregmenon. The emphasis of the figure falls on the unquestioned position of God's διαθήκη τοῦ ἐπαγγελίου , "promissory covenant." This διαθήκη has been ratified by God and the law does not "unratify" it, even as the last will and testament of any man stands

ratified and cannot be changed in any way by anyone. Its ratification means that God's inheritance to Christians is assured beyond a shadow of doubt.

At 5:7 we note: Ἐτρέχετε καλῶς, τίς ὑμᾶς ἐνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι ; "You ran well. Who hindered you so as not to be persuaded by the truth." And at 5:12 we read: ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς. "Would that also those who are disturbing you be emasculated!" Both the words ἐνέκοψεν and ἀποκόψονται are derived from the verb κόπτω, "cut." Paul's use of the two related words emphasizes his polemical thrust against the Judaizers. There is an ironical twist in the use of "cutting-in" and "be cut off." Those who are "cutting-in" and are standing in the way of the truth Paul wishes would be "cut off," "castrated."

Paronomasia -- Annominatio

Paronomasia and annominatio are two figures of speech which are closely related.

> Paronomasia, which as is well known consists in the combination of words of similar sound, and is one of the favorite fancies of Oriental writers, is peculiarly frequent in the Epistles of Paul, partly, it should seem, accidentally, and partly studied by the writer in his desire to impart genial liveliness to the expression, or greater emphasis to the thought. . .[26]

"This figure is not by any means what we call a pun. Far from it. But two things are emphasized, and our attention is called to this emphasis by the similarity of sound."[27]

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[26]George Benedict Winer, A Grammar of the Idiom of the New Testament, (Andover: Warren F. Draper and Co., 1904), pp. 636, 637.

[27]Bullinger, p. 307.

One is reminded of Matt. 21:41, κακοὺς κακῶς ἀπολέσει αὐτούς, "he will miserably destroy those miserable fellows," as an example of paronomasia. Annominatio differs very little from paronomasia. We offer the following illustration to show the similarity: "Are you finished yet?" Bill asked. With bleary red eyes Joe looked up from the paper he was writing. "Yeah! I'm finished alright!" With the addition of the witty contrast of meaning in the word "finished," the illustration exemplifies annominatio. Without this contrast, it would exemplify paronomasia. Paul's employment of the figures is not an attempt at witticism. His aim is to bring emphasis to the subject under discussion and add "genial liveliness." Many of the examples which we have included under the figure of polyptoton will be helpful in identifying the figure of paronomasia.

At 1:11 we note: Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν . . . "And I make known to you, brothers, the gospel which was 'gospelized' . . ." The word εὐαγγέλιον suggests the use of εὐαγγελισθὲν. These two words are examples of paronomasia.

At 1:17 Paul recounts his travels. In this section the two verbs ἀνῆλθον , "I went up," and ἀπῆλθον , "I departed," have a similarity in sound. No doubt, the one suggested the other. This is an example of paronomasia.

At 2:14b and 15 we read,

Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ
Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις
Ἰουδαΐζειν; Ἡμεῖς θύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί...
If you who are ethnically a Jew and do not live Jewishly, how is

how is it that you constrain the Gentiles to act as a Jew? We who are Jews by nature and not sinners of the Gentiles . . .

Ἰουδαῖος suggests the use of Ἰουδαΐκως , which in turn suggests the use of Ἰουδαΐζειν , which again suggests Ἰουδαῖος . These four cognates, similar in sound, add a distinct note of liveliness to Paul's argument against Peter. This reduplication of sound emphasizes Paul's concern for the true, upright Christian behavior of Jew toward Jew, and Jew toward Gentile. The "hypocritical" Jewish behavior is antithetical to genuine Christian behavior, which comes as a result of faith in Christ Jesus through Whom the Christian is declared righteous.

At 2:16 and 17 we read:

εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ. εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο.

> While knowing that a man is not declared righteous by works of law, but only through faith (in) Jesus Christ, so also we have come to faith in Christ Jesus in order that we might be declared righteous by faith (in) Christ and not by works of law, for by works of law no flesh shall be declared righteous. And if while seeking to be declared righteous in connection with Christ also we are found to be sinners, is Christ then a minister of sin? God forbid!

Three examples of paronomasia may be illustrated in these two verses. The first is suggested by δικαιοῦται . The words Δικαιωθῶμεν, δικαιωθήσεται and δικαιωθῆναι follow in rapid succession and help to emphasize the point that man's relationship before God is one which consists in "being declared righteous" by faith in Christ Jesus.

The second example of paronomasia may be illustrated by the "faith" related words. Πίστεως, ἐπιστεύσαμεν and πίστεως constitute the figure and help emphasize God's relationship to men.

The third example of paronomasia in 2:16 and 17 is illustrated by the words ἁμαρτωλοι and ἁμαρτίας, "sinners" and "sin." The emphasis lies in the absurdity that our sinfulness makes Christ a minister of sin.

At 2:19 we read: ἐγὼ γὰρ διὰ νόμου νομῷ ἀπέθανον. "For I by means of law am dead to law." The figure of paronomasia is obvious.

In 2:19 and 20 there is another example of paronomasia suggested by the verb ζάω. We read, . . . θεῷ ζήσω, ". . . I might live to God;" ζῶ, "I live;" ζῇ δὲ ἐν ἐμὰ Χριστὸς, "Christ lives in me;" ὃ δὲ νῦν ζῶ ἐν σαρκί, "And the (life) I now live in the flesh;" and ἐν πίστει ζῶ, "by faith I live . . ." The emphasis made by this verb concentrates on that life of Christian in mystical union with Christ.

Winer suggests that at 4:17 and 18 there is another illustration of paronomasia, although he classifies it as annominatio because of the antithesis it suggests.[28] The words ζηλοῦσιν, "they jealously desire," ζηλοῦτε, "you desire," and ζηλοῦσθαι, "to be desired," sound alike and are employed in mutual antithesis. What is emphasized is the contrast between the "good" desiring that people should have for

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[28]Winer, p. 638.

one another and the "bad" desiring of the Judaizers which hinders the Galatians from desiring anyone but them.[29]

At 5:2 and 3 Paul writes: ἐὰν περιτέμνησθε Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει . . . ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. "If you begin to be circumcized, Christ profits you nothing . . . (one) is indebted to do the whole law." The words ὠφελήσει and ὀφειλέτης illustrate the figure of paronomasia. The antithesis between profiting and indebtedness suggested by these words helps to emphasize the Pauline argument against the Judaizers and their demand for circumcision. Circumcision does away with Christ and His freedom, the freedom He gained for the Christian believer.

At 5:7 we encounter the contrast between πείθεσθαι, "to hold on," and ἡ πεισμονή, "persuasion." These two words illustrate an example of paronomasia as suggested by Winer.[30] We have already noted above that they constitute an example of polyptoton.

At 5:9 we read, μικὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. "A little leaven leavens the whole lump." As in the previous example we are alerted to this case of paronomasia as suggested from our illustration of ζύμη and ζυμοῖ under the figure of polyptoton. The two words sound alike and alert the reader to the emphasis Paul makes in connection with the "false persuasion" of the Judaizers.

At 6:13 there is this example: ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται.

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[29]Eadie, pp. 349,350.

[30]Winer, pp. 636,637.

σωνται. ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. "But they desire to circumcize you in order that they might boast in connection with your flesh. As for me, may it not be that (I) boast except in connection with the cross of our Lord Jesus Christ." We note that the words καυχήσωνται and καυχᾶσθαι both reflect the antithetical emphasis Paul makes in connection with an ill-conceived "boasting," which lies in contrast to a proper kind of "boasting," which glories in connection with Christ's crucifixion.

Chiastic Arrangements

Epanodos -- Antimetabole

Chiastic arrangements deal with the figure in which words, phrases, subject matter, or propositions are placed in an inverted order. We exemplify chiastic arrangement thus: "The fire reflected in her eyes danced. As on it danced her eyes grew tired and soon the fire died." The following schema shows the introversion:

A.1 The fire reflected

B.1 in her eyes

C.1 danced.

C.2 As on it danced.

B.2 her eyes grew tired

A.2 and soon the fire died.

This illustration is an example of epanodos, in which there is an introversion of words only: fire, danced, eyes; eyes, danced, fire.

When there is a contrast or opposition in the inverted word order the figure is classified as an antimetabole. "This figure repeats the word or words in reverse order, for the purpose of opposing one thing to another, or of contrasting two or more things."[31]

Lenski draws our attention to the first use of a chiastic arrangement in Galatians.[32] At 1:1 and 3 Paul writes:

> Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν· . . . χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. Paul an apostle not from men nor through man but through Jesus Christ and God the Father Who raised Him from the dead . . . Grace to you and peace from God our Father and (our) Lord Jesus Christ.

We outline the introversion thus:

A.1 Jesus Christ, Ἰησοῦ Χριστοῦ

B.1 God the Father, Θεοῦ πατρὸς

B.2 God our Father, Θεοῦ πατρὸς ὑμῶν

A. 2 Lord Jesus Christ, κυρίου Ἰησοῦ Χριστοῦ

> Here the names of the divine givers are chiastically reversed. First Christ is named first and the Father is second; then the Father is named first and Christ second, both being equal, both together being the joint source. As the natural order in the calling of Paul was Christ and the Father, so now in the bestowal of grace and peace it is from the Father and Christ.[33]

In Galatians 1:3 we also have a chiastic arrangement involving the name of God and His relationship to us. The arrangement is as follows:

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[31] Bullinger, p. 301.

[32] Lenski, p. 27.

[33] Ibid.

A.1 God, Θεοῦ

B.1 Our Father, πατὸς ἡμῶν

B.2 Lord, κυρίου

A.2 Jesus Christ, Ἰησοῦ Χριστοῦ

At 2:7 and 8 we note:

ἀλλὰ τοὐναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς, ὁ γὰρ ἐνεργήσας. . . καὶ ἐμοὶ εἰς τὰ ἔθνη . But such (James, Cephas, and John, v. 9) after seeing that I had been entrusted with the gospel to the uncircumcised even as Peter to the circumcised, for he who had effectually worked in Peter for the apostleship of the circumcised, had also effectually worked in me for that of the Gentiles.

This chiastic arrangement is classified as antimetabolic. The illustrative schema[34] is as follows:

A.1 Paul's Commission: πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας

B.1 Peter's Commission: Πέτρος τῆς περιτομῆς

B.2 Peter's Apostleship: Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς

A.2 Paul's Apostleship: ἐμοὶ εἰς τὰ ἔθνη

This chiastic arrangement of Paul, Peter, Peter, Paul constitutes the figure of antimetabole.

At 2:20 we read: ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ. "And the life I now live in the flesh, in faith I live to the Son of God . . ." The ζῶ and the two ἐν phrases constitute an example of antimetabole. The schema illustrating this chiastic arrangement is as follows:

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[34]With Bullinger's help, p. 362.

A.1 ὁ δὲ νῦν ζῶ , "The life I now live"

B.1 ἐν σαρκί , "in the flesh"

B.2 ἐν πίστει , "by faith"

A.2 ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ , I live to the Son of God"

This example of antimetabole emphasizes Paul's daily struggle to live his life in connection with God's Son, Jesus Christ.

At 5:17 Paul writes: ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός. "For the flesh lusts against the spirit, and the spirit against the flesh." The repetition of "flesh and spirit" in reverse order is an example of antimetabole. There is a decided antithesis in this chiastic arrangement and the antagonistic relationship between "flesh" and "spirit" is emphasized. We illustrate the chiastic arrangement thus:

A.1 ἡ γὰρ σὰρξ ἐπιθυμεῖ, "For the flesh lusts

B.1 κατὰ τοῦ πνεύματος, against the spirit

B.2 τὸ δὲ πνεῦμα κατὰ , and the spirit

A.2 τῆς σαρκός , "against the flesh."

Chiasmos

Paul also employs chiastic arrangement in a more fully developed way. His literary style abounds in the use of introverted arrangements.[35]

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[35]The reader is referred to Nils Wilhelm Lund, Chiasmus in the New Testament, (Durham: The Seeman Printery, 1942), for a more detailed study of Paul's chiastic style. He attributes Paul's employment of chiasmus to a cultural influence based on the Old Testament.

These introverted arrangements when applied to subject-matter are classified as chiasmos.

> This is by far the most stately and dignified presentation of a subject; and is always used in the most solemn and important portions of the Scriptures.
>
> Bengel observes with regard to this form of the Figure, that "its employment is never without some use: viz., in perceiving the ornament and in observing the force of the language; in understanding the true and full sense; in making clear the sound Interpretation; in demonstrating the true and neat analysis of the sacred text.[36]

In the Greek Grammar of the New Testament, Blass, DeBrunner and Funk summarize the Epistle to the Galatians into two major themes, which are presented chiastically.[37]

> Two criticisms leveled at Paul are indicated in 1:10-12, that his gospel is κατὰ ἄνθρωπον (vv. 10f.) and that it stems παρὰ ἀνθρώπου (v.12); his replies are articulated in a chiastic pattern, i.e., in reverse order: παρὰ ἄνθ. (1:13-2:21), κατὰ ἄνθ. (3:1-6:10)[38]

The phrase κατὰ ἄνθρωπον means "according to or after man," done in a human way. The intended sense is: it is not a gospel "in human style."[39] The phrase παρὰ ἀνθρώπου denotes the reception of the gospel from man by way of oral transmission in concrete teaching situations. Paul first defends his reception of that gospel by divine transmission and then explains the nature of that gospel as coming by faith.

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[36] Bullinger, p. 374.

[37] Blass-DeBrunner-Funk, Greek Grammar of the New Testament, (Chicago: University of Chicago Press, 1967), p. 252, 9477, (2).

[38] Ibid.

[39] Lenski, p. 49.

At 2:16 Paul states:

εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ. And while knowing that a man is not declared righteous by works of law but only by faith of Jesus Christ, so we believe in Christ Jesus, that we may be declared righteous by faith of Christ and not by works of law, because by works of law all flesh shall not be declared righteous.

Bullinger suggests that an introversion of subject matter occurs here.[40] The following schema illustrates the chiasmos:

A.1 And while knowing that a man is not declared righteous

B.1 by works of law

C.1 but only by faith of Jesus Christ

C.2 so we believe in Christ Jesus, that we may be declared righteous by faith of Christ and

B.2 not by works of law because by works of law

A.2 all flesh shall not be declared righteous.

The chiastic arrangement helps to emphasize Paul's argument: declaratory righteousness does not come by way of law, even as Scripture says, but by faith in Jesus Christ.

At 3:3 we read: ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε; "Having begun in spirit (do) you now arrive at your goal in the flesh?" Paul makes reference to the beginning of the Galatians' reception of declaratory righteousness "by the work of the spirit." He asks them, "Are you now going to be made complete by the

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[40]Bullinger, p. 378.

works of law?" The question is chiastically arranged and is illustrated by the following schema:

A.1 ἐναρξάμενοι , "Having begun"

B.1 πνεύματι , "in the spirit"

νῦν , "now"

B.2 σαρκὶ , "in the flesh"

A.2 ἐπιτελεῖσθε ; "do you make an end?"

The Galatians' reception of righteousness granted by means of the spirit is contrasted with their reception of work-righteousness from the Judaizers. What the Galatians had received in the beginning is now in danger of being lost because of their reversion to "fleshly" works of law. Paul's emphasis is markedly strengthened by the inversion of the verb forms and the nouns in the dative.

At 4:1-7 four ideas are compared and contrasted to emphasize the certainty of the Christian's sonship in God's family as well as to which are mentioned include "heir," "young child"/"son," "servant," and "appointed time"/"fullness of time." We may illustrate the chiastic relationship of these four ideas thus:

A.1 κληρονόμος, "heir" - 4:1

B.1 νήπιος , "young child" - 4:1

C.1 δούλου, :servant" - 4:1

D.1 ἄχρι τῆς προθεσμίας
"until the appointed time" - 4:2

D.2 ὅτε δὲ τὸ πλήρωμα τοῦ χρόνου
"when the fullness of time" - 4:4

C.2 δοῦλος , "servant" - 4:7

B.2 υἱός , "Son" - 4:7

A.2 κληρονόμος , "heir" - 4:7

Paul compares a person's status under the law, "under the elementary principles of the world," with the status of a young heir. Paul's emphasis is to show that the Christian's status is not that of a "servant" but that of a "son," an "heir" by God's agency: "God sent forth His Son, born under law, in order to redeem those who are under law, in order that they might receive the adoption of sons," (4:4,5). The chiastic inversion of the four principal ideas helps to underscore the certainty of "sonship" and "heir-apparent."

At 6:14 we note: δι' οὗ ἐμοὶ κόσμος ἐσταύρωται κἀγὼ κόσμῳ. "Through Whom the world is crucified to me and I to the world." The chiastic arrangement is illustrated by the inverse arrangement of the nouns and pronouns. By completing the ellipsis, we include a third element in the chiastic arrangement. The chiasmos is illustrated by the following schema:

A.1 δι' οὗ ἐμοὶ , "through whom <u>to me</u>," (dative)

B.1 κόσμος , "the world," (nominative)

C.1 ἐσταύρωται , "<u>is crucified</u> (verb)

(C.2 ἐσταύρωμαι , "<u>is crucified</u>,") (verb)
(the ellipsis completed)

B.2 κἀγὼ , "and <u>I</u>," (nominative: καὶ ἐγὼ)

A.1 κόσμῳ , "<u>to the world</u>," (dative)

In this chiastic arrangement we see a contrast of thought: me, world and I, world. Also by inverting the case usage Paul arrests the reader's attention.

> So brief the expression, yet so tremendous. Perfection in wording to attain concentrated penetration of thought. The effect of the cross for and in the believer cannot be stated in a more

> adequate way. Even the two datives and the two nominatives are placed chiastically, and one verb is enough.[41]

Tl summarize: The chiastic arrangement may be an inverse arrangement of repeated words as in antimetabole, or in the inverted order of subject-matter or case endings as in chiasmos. At the same time we may note within each chiastic arrangement either a comparison or contrast in thoughts, a combination of both comparison and contrast in thoughts, or a parallelism in thought structure. Through this figure, then, Paul magnifies his emphasis as he further distinguishes between Law and Gospel.

Affecting *Sense*

The figures of speech involving addition affecting sense may be classified into five categories, all illustrated in Galatians. They are: repetition, amplification, description, conclusion, and interposition. The figures of addition affecting sense are figures of rhetoric.

> Sometimes the same sense is repeated in other words. Sometimes the words themselves are repeated, but always by way of amplifying the sense for purposes of definition, emphasis, or explanation.[42]

Repetition

In Galatians, among the figures which affect the sense, one may identify two which involve repetition. They are called epexegesis and hermeneia.

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[41]Lenski, p. 319.

[42]Bullinger, p. 394.

Epexegesis

Epexegesis "is so-called because the repetition is for purposes of explanation."[43] Bengel elaborates more fully and says that epexegesis

> . . . is an explanation expressed, in the very context of the same sentence or speech, showing what signification the sacred writer assigned to any word, or what notion is to be attached to his own words according to his own mind. . . .[44]

Bengel cites Mark 7:2 and I Cor. 4:9 as illustrations of epexegesis.[45] At Mark 7:2 we note: κοιναῖς χερσίν, τουτ' ἔστιν ἀνίπτοις, ". . . with impure hands, that is (to say) unwashed." The word ἀνίπτοις, "unwashed," explains what Mark had in mind when he called the disciples' hands "impure." According to Rabbinical law with reference to impurity, it was necessary for a person to wash his hands before eating. Mark describes this act of transgression by means of an epexegetical figure. At I Cor. 4:9 we read: δοκῶ γὰρ, ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις . "For I suppose, God appointed us the least apostles as those being worthy to be condemned to death in order that we might become a spectacle to the world both to angels and to men." The phrase καὶ ἀγγέλοις καὶ ἀνθρώποις , "both to angels and to men," explains what Paul meant by τῷ κόσμῳ, "the

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[43] Ibid., p. 398.

[44] John Albert Bengel, Gnomon of the New Testament, vol. 5, (Edinburgh: T. & T. Clark, 1873), p. 32.

[45] Ibid., vol. 5, p. 398.

world." As in the example from Mark, the figure epexegesis is identified by an explanatory repetition.

At Gal. 1:13 and 14 we have:

> Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. For you heard of my former way of life in connection with Judaism, that I persecuted the church of God above measure and attempted to destroy it, and advanced in Judaism above many of the compatriots in my generation, being more exceedingly zealous of the traditions of my fathers.

Paul explains what he means by his "former way of life" with reference to his persecution and attempted destruction of the Church. He explains that he "was exceedingly zealous in the traditions" of his fathers. The explanation describing his former life constitutes the figure of epexegesis.

At 2:14b we have: Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν ; "If you being a Jew ethnically and (yet) do not live Jewishly, how do you compel the Gentiles to act as Jews?" Paul's rhetorical question to Peter is further explained in verses 15 and 16. "Being a Jew ethnically" is explained as φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί , "by nature Jews and not sinners of the Gentiles." In other words, "Jew ethnically" is "Jews by birth" and "God's chosen people."

At 3:5 Paul asks the Galatians whether "He who gratuitiously confers the Spirit upon them and who effectually works miracles in them" does it ἐξ ἔργων νόμου, "by works of law," or ἐξ ἀκοῆς πίστεως,

"by hearing of faith." Paul then explains more fully in verses 6 - 12 what he means by ἐξ ἔργων νόμου and ἐξ ἀκοῆς πίστεως. The phrase ἐξ ἀκοῆς πίστεως is described as "believing God and being accounted as righteous," even as Abraham believed God and was accounted righteous. All who then live "by faith," are described as ἐκ πίστεως, "of faith." Although Gentiles, they are "Abraham's sons," and "blessed along with Abraham." On the other hand, the phrase ἐξ ἔργων νόμου is explained as a way of life which is ὑπὸ κατάραν, "under a curse," because the law demands a faithful observance of "all that is written in the Book of the Law to do them." There is no imputed righteousness for those who live ἐξ ἔργων νόμου because only those who live ἐκ πίστεως are so declared righteous. These expanded explanations constitute an example of epexegesis.

At 3:26 we note: Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. "For you are all sons of God through faith in connection with Christ Jesus." In verses 27 and 28 Paul explains the meaning of "in connection with Jesus Christ."

> Ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ, πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ.
> For as many of you as are baptized into Christ, have put on Christ; there is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in Christ Jesus.

The Christian's "baptism into Christ," his "putting on of Christ," and his "oneness in Christ" are illustrative of ἐν Χριστῷ Ἰησοῦ. These expressions constitute the figure of epexegesis.

Hermeneia

When the figure of epexegesis adds something by way of interpretation, it is called hermeneia.

> This figure is so called because, after a particular statement the explanation follows immediately to make more clear what has been said less clearly.[46]

We may add that "All the passages which commence, 'which being interpreted means, etc.,' comes under this figure Hermeneia.[47]

At 1:6 and 7 we note an explanatory interpretation. Paul is amazed at how quickly the Galatians have changed from a position ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ ,"from Him Who has called you in the grace of Christ," to a position under ἕτερον εὐαγγέλιον, "another gospel." Paul immediately explains that really "there is no other kind" of gospel. He uses ἄλλο , "other kind" to interpret ἕτερον , "other." Paul continues to explain that "there are certain ones disturbing" the Galatians and "turning them away from the Gospel of Christ." This explanation interprets what Paul means. It constitutes an example of hermeneia.

At 3:16b we have Paul's interpretation of τῷ σπέρματι αὐτοῦ , "to his seed." Οὐ λέγει, καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός. "I do not say, 'And to his seeds,' as referring to many (seeds), but as referring to one (seed), 'And to

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[46]Bullinger, p. 402.

[47]Ibid., p. 403.

his seed,' Who is Christ." In commenting on Paul's interpretive explanation, Lenski says:

> Paul is not writing for scholarly but for common readers. These will see that he is not confusing a collective with an individual, and that "Christ" is not a collective. They will see that the collective is the collective it is because it focuses in Christ. In all the spiritual seed of Abraham (collective) there appears "Christ," the individual. Hence he also writes "who," not "which" is Christ. The gender of the relative is attracted to the gender of the predicate "Christ," but here this is done for more than a grammatical reason. Some have called this attraction harsh, but they overlook the inner reason for this. Paul expects his readers to read the prophecies as he reads them, at least to follow him in getting what those prophecies contain. As all of them start with Abraham, no matter how great a collective group they include ("sons of Abraham," v. 7, "thy seed"), so all of them focus and center in "Christ"; for Abraham and Christ, these two, in the way already explained, produce the collective.[48]

Paul's interpretive explanation of "seed" exemplifies the figure of hermeneia.

Amplification

Figures of addition affecting sense which amplify the meaning of a passage by means of pleonasm, periphrasis, hyperbole, anabasis, catabasis, merismos, or epitheton are called amplification.

Pleonasm

Pleonasm "is so called when there appears to be a redundancy of words in a sentence; and the sense is grammatically complete without them."[49]

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[48] Lenski, p. 161.

[49] Bullinger, p. 405.

> But this redundancy is only apparent. These words are not really superfluous when used by the Holy Spirit, nor are they idle or useless. They are necessary to fill up the sense, which without them would be incomplete and imperfect.[50]

It has been suggested that if the redundancy, or pleonasm, only appears to be redundant, then one ought not call it a redundancy at all.[51] Therefore, in presenting the four examples of the figure of pleonasm which appear in Galatians, we have chosen to view them with reference to other figures which present a more adequate definition of "fullness" or "completeness," for example, the figure of idiom to be presented later.

Pleonasm is divided into two categories, those which are typified by individual words, idiomatic and otherwise, and those typified by affirmative or negative sentences.[52] We pursue the examples of pleonasm which have been identified in Galatians.

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[50] Ibid.

[51] The writer was cautioned by his adviser to study carefully the problem of redundancy with that thought in mind. Admittedly, one ought not classify examples as redundant if they only "appear" as such. However, because other writers and interpreters have so included this term in their classification of figures, we have deemed it worthy to alert the reader to the problem involved and suggest that the best possible construction be placed upon the subject. With that in mind we here quote A. T. Robertson in his Grammar of the New Testament in Light of Historical Research, (New York: Hodder and Stoughton, 1923), p. 1205: "Redundances . . . are not linguistic vices. They seem pleonastic to the technical student who is unwilling to allow for the growth of the language. Emphatic words have the constant tendency to become less so and to need re-enforcement. This love of emphasis in the New Testament is natural to conversation and to a certain extent has the Oriental richness and wealth of colour. We see the same thing in the Old Testament and in the papyri letters. It is a sign of life and in particular life in the East. These vivid details give life and beauty to the picture." Where the apparent pleonasm occurs, one may then classify it as an idiom if the example warrants, or as one or another of the figures of speech which illustrate a special emphasis.

[52] Bullinger, p. 406.

At 3:19 Bullinger suggests that we note a pleonastic figure.[53] Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη . . . διαταγεὶς δι' ἀγγέλων ἐν χειρὶ μεσίτου . "Why therefore the law? It was given because of trespasses . . . being ordered through angels in the hand of a mediator." The phrase "in the hand" is the example of pleonasm. It would have been sufficient to write simply the word μεσίτου, "mediator," without adding "in the hand." However since ἐν χειρὶ means "through or by someone or someone's activity,"[54] one may simply classify it as an idiom which has the same force as διὰ, "through," "by the agency of." Ridderbos says: "We need not take the phrase ἐν χειρὶ in the literal sense. It can, and it probably does, mean: through the service of.[55] Lenski agrees with this interpretation.[56]

At 4:9 we read: πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; "How do you begin to return again unto the weak and poor elements, which again you wish to serve from the start." Blass, DeBrunner and Funk say:

> Pleonasm consists in the repetition of an idea which has already been expressed in the sentence, not for any rhetorical purpose (as is the case, for example, with epandiplosis . . .)

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[53] Ibid., p. 411

[54] William F. Arndt and F. W. Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, (Chicago: The University of Chicago Press, 1967), p. 888.

[55] Ridderbos, p. 139.

[56] Lenski, p. 170.

> nor because of mere carelessness, but as a consequence of certain habits of speech . . .[57]

They note that two examples of such "habits of speech" occur here. The first is found in the repetition of πάλιν after the verb ἐπιστρέφετε. They suggest that the idea of "returning back" is expressed in the verb and therefore a redundancy occurs. In arguing against the pleonasm, Eadie states: "Ellicott says that the notion of back is involved in the verb; but ἐπί does not necessarily imply it, for ὀπίσω and εἰς τὰ ὀπίσω are often connected with it."[58] The second example of pleonasm which Blass, DeBrunner and Funk suggest is found in the word ἄνωθεν .[59] It is redundant with reference to πάλιν inasmuch as both words suggest a reiteration of "again, once more, anew."[60] In his Word Studies, Vincent challenges the idea of pleonasm in πάλιν ἄνωθεν. "Ἄνωθεν . . . adds to πάλιν the idea of going back to the beginning. . . ."[61] After listing other New Testament references which include a similar combination, Vincent concludes: "But these additions to πάλιν are not pleonastic. They often define and explain it."[62] We suggest that both of the examples of pleonasm

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[57]Blass, DeBrunner and Funk, p. 256, 9484.

[58]Eadie, p. 311.

[59]Blass, DeBrunner, and Funk, p. 256, 9484.

[60]Arndt and Gingrich, p. 611.

[61]Marvin R. Vincent, Word Studies in the New Testament, vol. 4, (New York: Charles Scribner's Sons, 1904), p. 140.

[62]Ibid., p. 140.

which have been suggested in 4:9 be classified as epexegesis, a figure which explains more fully by way of additional information.

At 5:1 we have: τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν. στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε . "For freedom Christ has freed you! Stand therefore and be not entangled again with the yoke of servitude!" Bullinger suggests that the figure of pleonasm is found in the negative clause.[63] He believes that the negative clause merely repeats the positively stated idea as expressed by στήκετε . But we feel compelled to classify this example as an epexegetical figure.

At 5:7 we note: τίς ὑμᾶς ἐνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι ; "Who has cut in on you so that you begin not to obey the truth?" Lenski suggests that μὴ is pleonastic:

> . . . But while this μὴ is not necessary and thus is at times not used it is frequently found with verbs of hindering and denying; it is pleonastic (R. 1177; B.-D. 429), "a redundant negative repeating the negative notion of the verb just as double negative carried on the force of the first negative." (R. 1094).[64]

We suggest that inasmuch as the μὴ carries an additional negative emphasis, re-inforcing the "hindering" verb ἐνέκοψεν, "is frequently found with verbs of hindering," and is necessary to complete a figure of litotes,[65] it is not redundant. Rather one may classify it as an idiomatic expression.

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[63]Bullinger, p. 418.

[64]Lenski, p. 264.

[65]Ibid.

Periphrasis

The figure of periphrasis is defined thus:

> The Figure is so called because more words than are necessary are used to describe anything: as when a thing is spoken of by a description of it, instead of simply using its name: and this for the sake of calling attention to it; and in order to emphasize and increase the effect. Or, when a person or thing is spoken of by some attribute instead of by its proper simple name: as when, instead of saying Luther, we say "the monk that shook the world," or "the miner's son."[66]

At 1:4 we have τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν , "Who has given Himself for our sins." Bengel designates the phrase as a periphrasis for Christ Jesus.[67]

At 1:5 we read: ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων , "To Whom the glory (be) to the ages of the ages." Lenski states: "'For the eon of the eons' is a Hebraistic circumscription for eternity, the grandest of all found in the Greek, which multiplies the idea of 'eon' indefinitely."[68] This "circumscription" illustrates the figure of periphrasis.

At 2:20 we note: . . . ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ , ". . . I live by faith in the Son of God Who has loved me and given Himself for me." The phrase τοῦ υἱοῦ τοῦ θεοῦ, "the Son of God," attributes divinity to Christ. An additional example of periphrasis is seen in the participial designations

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[66]Bullinger, p. 419.

[67]Bengel, vol. 4, p. 2.

[68]Lenski, p. 31

describing Christ. The phrase τοῦ ἀγαπήσαντός με καὶ παραδόντος ἐμαυτὸν is a description illustrating the "loving purpose" and "substitutionary act" of Christ in carrying out man's redemption.

Hyperbole

Hyperbole is the figure of speech employing exaggeration. It may be illustrated by the parental tirade: "If you've done that once, you've done it a thousand times!"

> The Figure is so called because the expression adds to the sense so much that it exaggerates it, and enlarges or diminishes it more than is really meant in fact. Or, when more is said than is meant to be literally understood, in order to heighten the sense.[69]

Bullinger classifies instances which express the importance of a subject with the description of an impossible/improbable situation as hyperbolical hypotheses. He suggests two examples in Galatians.

At 1:8 we have: ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ ὑμῖν εὐαγγελίζηται παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. "But if either we or an angel from heaven preaches a Gospel to you which is contrary to what we have preached to you, let him be cursed!" "An angel from heaven preaching a different gospel is inconceivable. The hyperbole is used in order to show the importance of the Gospel of God."[70]

At 4:15 we read: μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι." "For I give witness to you that if it were possible, after

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[69]Bullinger, p. 423.

[70]Ibid., p. 427.

gouging your eyes out you would have given (them) to me." The phrase εἰ δυνατὸν alerts the reader to the hyperbolical hypothesis Paul employs in order to illustrate the Galatians' reception and response to him when Paul was first with them. "Paul is praising the Galatians beyond all measure."[71] We see in this hyperbolical expression, "gouging out your eyes you would have given (them) to me," the willingness with which the Galatians received Paul.[72]

Climax

The figure which is called climax may either refer to words, a figure of Grammar, or refer to sense, a figure of rhetoric.[73] It is the latter figure with which we are here concerned. Climax may indicate illustratively a development upward or downward. Bullinger classifies those which are an upward gradation as anabasis and those which are a downward gradation as catabasis.

Anabasis

The figure of anabasis is described thus: "The Figure is so called when a writing, speech, or discourse, ascends up step by step, each with an increase of emphasis or sense."[75] We offer an illustration:

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[71]Luther, vol. 26, p. 423.

[72]Lenski, p. 426.

[73]Bullinger, p. 256.

[74]Ibid.

[75]Ibid., p. 429.

"As Mary scanned the pages of the novel, she began to read attentively certain descriptive passages. Finally she become imaginatively absorbed as she intently followed the developing plot." The description of Mary's identification with the novel is an example of anabasis. The upward gradation in this identification is exemplified in the clauses "scanned the pages," "read attentively," "imaginatively absorbed," and "intently followed." A similar type of upward gradation is illustrated in Galatians.

At 5:15 Ridderbos identifies such an example. We read: εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε. "But if you bite and devour one another, watch out that you do not consume one another!"[76]

> To bite (wound, inflict pain) and to devour (leave no room for) and to consume constitute a climax. . . . It is the life which becomes dominant when the freedom in Christ is denied or abused. Then it goes from bad to worse. This, too, could come of it, that the Galatians would drive each other wholly to spiritual destruction so that deliverance would no longer be possible.[77]

At 6:13 and 14 Bengel notes another example of anabasis.[78]

> ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται. ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
> But they desire to circumcize you in order that they might boast in your flesh. But for me may it never be to be boastful except in the cross of our Lord Jesus Christ.

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[76]Ridderbos, p. 202.

[77]Ibid., p. 203.

[78]Bengel, vol. 4, p. 57.

"There is a gradation from the flesh, ver. 13, to the world in this 14th verse."[79]

Catabasis

The figure of catabasis is a downward movement in the emphasis or sense of a writing.[80] This may be illustrated by reversing the order given in the previous example of Mary. If Mary's identification with the novel would move from a greater degree of satisfaction to a lesser one, this descent of satisfaction would consitute catabasis. We find one example of this figure in Galatians.

At 4:27 we have, Εὐφράνθητι, στεῖρα ἡ οὐ τίκτουσα. ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα . "Rejoice, you barren one who have not given birth. Cry out and bawl, you who have not had birth pangs." The catabasis is illustrated by a woman's physical and emotional state after birth and that descriptive of her before birth. Her emotional state moves from "rejoicing" to "travailing." Her physical state from "post-delivery" to "pre-delivery."

Merismos

Merismos is defined as an enumeration of the parts of a whole which have already been mentioned.[81]

> The figure is so called because after mentioning a thing as a whole, the parts are afterwards enumerated. . . .

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[79] Ibid.

[80] Bullinger, p. 256.

[81] Ibid., p. 435.

> . . . We have classed the Figure under figures of addition; because, after the thing has been named and mentioned, it is divided up, and the various parts are added together to enhance the effect, increase the emphasis, and amplify the sense.[82]

Bullinger offers two examples of merimos in Galatians.[83]

At 5:19 there is first the phrase τὰ ἔργα τῆς σαρκός, "the works of the flesh." An enumeration of these "works" follows in verses 19-21.

At 5:22 Paul writes: Ὁ δὲ καρπὸς τοῦ πνεύματος, "the fruit of the Spirit." An enumeration of the "fruit" follows in verses 22-23. In reference to these nine "manifestations" of the fruit, as Bullinger notes, "It is 'fruit' in the singular, though made up of many parts like a cluster of grapes.[84]

Epitheton

The nomination of the figure epitheton is described thus:

> The Figure is so called when an adjective or noun is used, which adds to the sense of the thing spoken of by simply holding forth some attribute, character, or quality descriptive of it. The adjective or the noun used for it by Enallage . . . is thus placed in apposition to it for the purpose of amplification by way of distinction, explanation, or description.[85]

At 3:4 we read: τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ. "have you suffered so much in vain? If indeed (it be) in vain." The word εἰκῇ describes and amplifies the "dignity of their

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[82] Ibid.

[83] Ibid.

[84] Ibid.

[85] Ibid., p. 440.

loss" appositely.[86] The Galatians' suffering in being brought to birth in Christ was everything. Now their suffering is "in vain," if indeed "in vain" can yet be the descriptive title of their loss. Paul is hoping that their faith is still alive and that their suffering remains "in Christ." The word εἰ κῇ constitutes an example of epitheton.

Description

The figures of speech involving description are so called because an "addition to the sense is made by giving a description of a person, place, time, thing, or action.[87] We identify five of eleven such figures in Galatians. They are: pathopoeia, mimesis, pragmatographia, and protimesis.

Pathopoeia

Pathopoeia is a description or expression of feelings. We justify its classification under figures of addition "because sometimes this description is given by way of additional information, and sometimes it is given instead of naming or otherwise indicating the person or thing spoken of."[88] At the same time, however, we are aware of the fact that the writer is manifesting some pathos or emotion or betraying some strong and excited condition of mind.[89]

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[86] Bengel, vol. 4, p. 19.

[87] Bullinger, p. 444.

[88] Ibid., p. 450.

[89] Ibid., p. 916.

At 4:19 and 20 Bullinger suggests the primary example of pathopoeia in Galatians.[90]

> τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν. ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν .
> My little children, with whom again I am in labor pangs until Christ be formed in you. How I wish to be present with you now, and to change the (tone of) my voice, for I am at my wits' end concerning you!

The verbs ὠδίνω , "I am in labor pangs," ἤθελον , "I wish," ἀλλάξαι τὴν φωνήν, "to change my (tone of) voice," and ἀποροῦμαι , "I am at wits' end" suggest that Paul is in a state of great anxiety. This description is an example of pathopoeia.

Mimesis

The figure mimesis is best described by the English word "mimic."

> The name is used when the sayings (and sometimes notion and thoughts) of another are described or imitated by way of emphasis.[91]

Paul employs mimesis in Galatians whenever he wishes to turn another person's argument against that same person to emphasize the truth of the gospel.

At 2:18 Bengel suggests that the word συνίστημι , "I commend," is an example of mimesis.[92] He explains, "Peter had wished to commend himself, ver. 12, at the end; Paul shows by this mimesis, the

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[90] Ibid., p. 450.

[91] Ibid., p. 451.

[92] Bengel, vol. 4, p. 16.

sad fruit of that commendation."[93] At 2:12 we note that Peter, "fearing those from James," separated himself from the Gentiles. Through this demonstration he had wished to commend, or approve, himself before them. By a mimicking inversion Paul says he proved himself alright! He proved himself a sinner!

At 6:2 we have another example of mimesis.[94] We read: Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ . "Bear one another's burdens and so completely fill up the law of Christ." Bengel comments: "These words, burdens and the law, involve a Mimesis in reference to the Galatians, who were eagerly trying to come under the burden of the law."[95] The "burden" which the Galatians were to bear was described in 6:1. It amounted to "setting upright" a fallen brother as contrasted to bearing the burden of ceremonial "correctness." The "law" they were to fulfill was that "from Christ," "Love your neighbor as yourself" (5:14) as contrasted with that "from Rabbinical sources." We see another example of mimesis suggested by the verb ἀναπληρώσετε, "completely fill up." Paul exhorts them to an "ongoing and complete fulfilling" of Christ's law as contrasted with the "outward keeping" of the ceremonial law referred to in 6:13.

At 6:4 we have another example of mimesis: Τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν

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[93] Ibid.

[94] Bullinger, p. 451.

[95] Bengel, vol. 4, p. 54.

μόνον τὸ καύχημα ἕξει καὶ οὐκ εἰς τὸν ἕτερον.

"let each approve his own work, and then to himself alone have his boasting and not to another." Bengel says, "Nay, the very word glorying, used by Mimesis, at the same time includes the contrary."[96] Paul's reference to "glorying" in 6:4 is that private laudation a person awards himself for conscience-approved works. This laudation lies in contrast to the public approbation a person seeks for his work-righteousness. In Galatians this work-righteousness is submission to the ceremonial law especially with reference to the act of circumcision. (Compare, Paul's disapproval, 6:12 and 13.)

Pragmatographia

Pragmatographia briefly is "a description of an action or event."[97]

At 2:12 and 13 Paul explains the reason for his denunciation of Peter and gives a description of the event itself which called forth his castagation:

> πρὸ τοῦ γὰρ ἐλθεῖν τινας ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν. ὅτε δὲ ἦλθον ὑπέστελλεν καὶ ἀφώριζεν ἑαυτόν, φοβούμενος τοὺς ἐκ περιτομῆς, καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει
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> For before some from James came, he ate with the Gentiles. But when they came he withdrew and separated himself, fearing those of the circumcision. And there played the hypocrite with him the rest of the Jews, with the result that Barnabas also was sympathetic toward their hypocrisy.

The example of pragmatographia is seen in the description of the event of Peter's "withdrawal" and "separation from the Gentiles." Included

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[96] Ibid., vol. 4, p. 55.

[97] Bullinger, p. 452.

in this description is the hypocritical action of the "rest of the Jews" and Barnabas which was precipitated by Peter's own fear-filled example.

Chronographia

The word chronographia means literally "description of time."

> The Figure is used, when, by the addition of the time, something explanatory is given which helps to the understanding of what is said; or, supplies some important fact; or, implies some extra lesson.[98]

At 1:18 we note the element of time with reference to Paul's life subsequent to conversion. The phrase μετὰ τρία ἔτη , "after three years," affirms Paul's argument with reference to his gospel. His gospel was not from men. This reference to time constitutes the figure of chronographia.

At 2:2 the importance of the time element with reference to Paul's argument is again emphasized. We read: Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην . "Then after fourteen years I went up again." Paul's contact with the Jerusalem apostles was after his wanderings in Arabia where he received his gospel by revelation from Jesus Christ.

At 3:17 we have:

> τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν
> But this I say, the covenant previously ratified by God the law which came four hundred and thirty years afterward does not unratify to the annulment of the promise.

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[98] Ibid., p. 455.

The ratification of God's covenant is not unratified by the later, much later, appearance of the law. The promise stands firm in view of its undisturbed period of longevity. The phrase "four hundred thirty years afterward" is an added dimension in Paul's argument and constitutes an example of chronographia.

At 4:2 and 4 we note another example of chronographia. The two phrases, ἄχρι τῆς προθεσμίας τοῦ πατρός, "until the appointed time (set by) the father," and ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, "then when the fullness of time came," constitute the figure. It is at the "time appointed by the father" that the son is given full rights and privileges as an heir. Until that time he differs in no way from a slave so far as status is concerned. So also we are enslaved under law until "the fullness of time" when God sent forth His Son to redeem those so enslaved by the law. Both expressions are a description related to time and are a necessary part of Paul's argumentation.

Protimesis

The figure of protimesis is described thus:

> The Figure is employed when things are enumerated according to their places of honour or importance, using the particles "first," "again," "then," or "firstly," "secondly," "thirdly," etc.
>
> This figure, therefore, increases the emphasis of a particular statement by setting forth the order in which the things treated of stand, or take place.[99]

At 1:15-2:1 we note the primary example of protimesis in Galatians. Paul's description of the order of events after his conversion are an

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[99] Ibid., p. 457.

important step in the development of his argument against the accusation that his gospel was παρὰ ἀνθρώπου, "from man." The particle ὅτε, "when," (1:15), begins the sequential development. At 1:16 the adverb εὐθέως, "straightway," "immediately," marks the next step in the order of his life after conversion. Paul neither conferred with men nor went up to Jerusalem; he departed into Arabia. At 1:17 πάλιν, "again," picks up the sequence as Paul describes his return to Damascus. At 1:18, 21, and 22 we note the three occurrences of the particle ἔπειτα, "then." The order of events as indicated by the particle ἔπειτα describe Paul's activity for the next fourteen years, probably inclusive of his first visit with Peter, his travels in Syria and Cilicia, and the trip to Jerusalem for the Apostolic conference.

Conclusion

The figure of conclusion is described thus:

> This Figure is the addition of a short sentence at the end of a paragraph or statement, for various purposes: either by way of moral, deduction, approbation, apology, or reflection, etc. Different names are given to it according to the purpose for which it is employed.[100]

We identify four such figures in Galatians: epicrisis, epitasis, exemplum, and symperasma.

Epicrisis

Epicrisis is that figure of speech which adds a conclusion by way of adding a deeper meaning to what has been stated.

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[100] Ibid., p. 459.

> It is a short sentence added at the end by way of an additional conclusion, other and more than has been already stated: not necessary to the sense of it, but as showing that there is something more and something deeper than what lies on the surface.
>
> It notes a cause or a consequence arising from the place, occasion, end, or effect, of things, actions, or speeches.[101]

At 2:18 there is the conclusion of Paul's confrontation with Peter. Εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ παραβάτην ἐμαυτὸν συνιστάνω. "For if that which I have destroyed I build up again, I prove myself a trespasser." Paul's inference is that Peter has initiated Jewish legalism as a basis for righteousness. This inference, an example of epicrisis, adds a deeper meaning with reference to Peter's hypocritical actions.

At 4:11 we read: φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς. "I fear for you lest I have toiled among you in vain." Paul is making another attempt to pull the Galatians back from a position of incipient servile ceremonialism. This concluding sentence is a value judgment given from his own perspective. However, there is a deeper meaning in the passage. Its purpose is to cause the Galatians to reflect on their own position with reference to Judaism and to reveal to them how far they have wandered from their original stance ἐν Χριστῷ. Therein lies the figure of epicrisis.

At 5:21 we have another example of epicrisis indicated by a concluding judgment. We read, ἃ προλέγω ὑμῖν καθὼς προεῖπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. "Which things (whereof) I now tell you in

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[101] Ibid.

advance, even as I have previously warned, that those who practice such things shall not inherit the kingdom of God." Paul's index of the "works of the flesh" does not conclude without a serious warning. It carries a suggestion that maybe some of the Galatians have been drawn away from "walking in the Spirit." If so, they are reminded of Paul's former instructions with reference to this sad state of affairs.

At 5:23b we note Paul's approbation attending the index of the "fruit of the Spirit." Κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος. "Against such there is no law." There is no moral, civil, or ceremonial law which forbids "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." The responses of such a life need no law of regulation. In this respect people are free and not bound by law. This approbation is an example of epicrisis which encourages the Galatians to respond.

Epitasis

Epitasis is a figure of conclusion which adds emphasis.

> The Figure is used when a concluding sentence is added by way of increasing the emphasis. It is not independent of what has gone before, but it has some emphatic increase added to it by way of conclusion.[102]

At 1:9 Bengel suggests that we have an example of such in the phrase παρ' ὃ παρελάβετε, "contrary to that which you have received."[103]

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[102] Ibid, p. 462.

[103] Bengel, vol. 4, p. 4.

> All know the truth of the Gospel; Paul knew that the minds of the Galatians had been truly impressed with the Gospel; he now therefore says, ye have received, and by this expression there is an epitasis . . . in the repetition.[104]

The editor of Bengel's Gnomon adds a footnote which clarifies the example of epitasis:

> In the first use of the words, ver. 8, "Though we, etc., preach any other Gospel," there do not occur the words "than that ye have received." The addition of these words, ver. 9 on the second use or repetition of the former words, constitutes the Epitasis.[105]

At 2:2 we have another example: "And after fourteen years I went up again to Jerusalem." Then for emphasis Paul reiterates in verse 2, ἀνέβην δὲ κατὰ ἀποκάλυψιν , "I went up according to revelation." Paul emphasizes at this point that it was more than human motivation which caused him to go up to Jerusalem. Divine revelation compelled him to go. The emphatic addition of the phrase κατὰ ἀποκάλυψιν constitutes the figure of epitasis.

At 2:16 Bengel suggests another example of epitasis.[106] Paul had said in the previous verse, Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί , "We who are by nature Jews and not sinners of the Gentiles . . ." Paul parenthetically interrupts his thought, picking the "we" up again in verse 16, καὶ ἡμεῖς "even we . . ." This emphatically points forward to the conclusion "we have believed in Jesus Christ in order that we might be declared

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[104] Ibid., pp. 4-5.

[105] Ibid., p. 5, editor's footnote.

[106] Ibid., p. 13.

righteous by faith of Christ and not by works of law." The conjunctive καὶ emphasizes the figure of epitasis.

At 3:3 Bengel comments on another example of epitasis.

> Οὕτως ἀνόητοι , so foolish) οὕτως , makes an . . . . emphatic addition . . .; you not only neglect the evangelical portraiture of Christ . . ., but also the gift of the Spirit, which came much more under your notice. . . .[107]

The adverb οὕτως heightens the epithet and constitutes the figure of epitasis.

Exemplum

In distinguishing exemplum from the other figures of conclusion, Bengel explains: "Exemplum, on the other hand, is when we conclude a sentence by employing an example as a precedent to be followed or avoided. . . ."[108] We see exemplum illustrated in Gal. 3:6: Καθὼς Ἀβραὰμ ἐπίστευσεν τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην . "Just as Abraham believed God and it was accounted to him as righteousness." The phrase "just as Abraham believed" relates to Paul's question, just asked, "Did He Who abundantly give you the Spirit and effectually worked in you mighty acts do it by works of law or by hearing of faith?" Paul is expecting the Galatians to respond, "By hearing of faith, of course!" Abraham is their example.

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[107]Bengel, vol. 4, p. 18

[108]Ibid., vol. 5, p. 467.

Symperasma

The meaning and use of symperasma are explained thus:

> . . . Symperasma means to conclude along with, to end together, and is used when what has been said is briefly summed up, and when certain foregoing enumerations are given in a brief epitome.[109]

The simplest and best illustration of this figure is any inferential summary statement.

At 4:31 we have the primary example of symperasma in Galatians. Paul's terse, clear, and emphatic conclusion to his argument reads: Διὸ, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας . "Wherefore, brothers, we are not children of the slave woman but of the free!"

> Paul draws the conclusion from his entire discussion, the conclusion at which he and the Galatians ought arrive: no slave mother . . . but only the one free mother. . . . While the same thought is expressed in v. 26 and 28, we here have the negative and the positive side by side and in the simplest form. This befits the final statement.[110]

Interposition

The last group of figures, which affect sense by way of addition, comprises those under the head of interposition.

> This Figure is the addition of a sentence, not at the end, but in the midst of another sentence, which has no grammatical connection with what precedes or follows. It has a close connection with it, but it may or may not be necessary to the sense.[111]

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[109] Bullinger, p. 468.

[110] Lenski, p. 249.

[111] Bullinger, p. 469.

Four such species are found in Galatians: parenthesis, parembole, ejaculatio, and hypotimesis.

Parenthesis

Parenthesis is, as the name suggests, a figure indicated by a parenthetical remark.

> The Figure is used when a word or sentence is inserted which is necessary to explain the context. As to grammar, the context is complete without it, but not as to clearness and sense.[112]

We illustrate this figure with two examples found in Galatians. At 2:6 we note the parenthetical addition: ὁποῖοί ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει "Whosoever such once were makes no difference to me. God does not receive the face of man." Lenski comments on this parenthesis:

> But it is now time to add a remark or two on the designation used so pointedly by the Judaizers: "those reputed to be something." Paul does it in only two brief parenthetical remarks; no more is necessary: "whatever kind they are makes no difference to me -- God does not accept a man's face. . . . Paul had received his gospel from far higher authority, from God himself. It is necessary to remind the Galatians of the fact that human repute does not count and did not count at Jerusalem convention in the case of Paul.[113]

At 3:16 Ridderbos suggests the other example of parenthesis. Here we have Paul's explanation for the word σπέρματι , "seed." We have previously studied the same passage with respect to the figure of hermeneia. Concerning the figure parenthesis Ridderbos states:

> Before the apostle goes on to shed light on the binding character of these promises, he first, by way of parenthesis, makes very clear who were the receipients of these promises so as to

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[112] Ibid., p. 470.

[113] Lenski, p. 82.

remove all doubt about that, and so to define more specifically the inviolability of the promises.[114]

Parembole

Parembole is a figure illustrated by an independent sentence.

> . . . A Parembole is an insertion beside, between, or among others; and the name is used when the sentence interposed is independent and complete in itself; and would make complete sense if it were separated from the sentence it divides.[115]

At 5:9 we have a good example of parembole in Galatians. We read: Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. "A little leaven leavens the whole lump." This sentence is placed between Paul's disapproval with reference to those who have hindered the Galatians and his personal exhortation that the Galatians think in no other way than that which is in agreement with a genuinely godly persuasion. Lenski comments on this proverbial addition:

> . . . Only the beginning of wrong obedience has been made in Galatia. It was like introducing a little yeast into a mass of dough. Let the Galatians not close their eyes to the danger. Give a little yeast time and it will penetrate the entire dough.[116]

Ejaculatio

Ejaculatio may be defined thus: "This name is confined to a parenthesis which consists of a short prayer, such as 'God forbid,' 'God be praised,' 'Thank God.'"[117]

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[114] Ridderbos, p. 132.

[115] Bullinger, p. 476.

[116] Lenski, p. 265.

[117] Bullinger, p. 479.

At 1:5 we note: ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. "To whom be glory forever and ever. Amen!" This is a brief parenthesis of praise. It is Paul's prayerful response as he gives praise to God for His deliverance from evil through Christ's redemption. It constitutes an example of ejaculatio.

At 2:17 and again at 3:21 we note another example of ejaculatio in the expression μὴ γένοιτο, "May it not be so!" or "God forbid!" The expression at 2:17 emphasizes that Christ certainly is not a servant to sin. At 3:21 Paul parenthetically expresses himself with reference to the "law" and the "promises of God." He states emphatically with this figure that the law is not according to the promises of God. Only by faith in God's promises can one be made alive. The law brings condemnation because of sin and with condemnation the curse.

Hypotimesis

The figure hypotimesis is explained thus: "A parenthetical remark is so called when it is apologetic, in order to excuse some bold or extravagant use of language, such as, 'If I may so say,' or 'So to speak,' or 'As it were.'"[118]

At 3:15 we have the primary example of hypotimesis in Galatians: Ἀδελφοί, κατὰ ἄνθρωπον λέγω. "Brothers, I speak according to human circumstance." The phrase κατὰ ἄνθρωπον λέγω, I speak according to human circumstance," is a parenthetic addition by way of apologetic introduction. Paul will continue to validate his

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[118] Ibid., p. 480.

argument with reference to God's "covenant of promise" by using a timely illustration from the juridicial realm: A covenant once ratified by a man may never be changed in anyway by anyone. The phrase κατὰ ἄνθρωπον λέγω exemplifies the figure of hypotimesis.

CHAPTER IV

IN CONCLUSION

Having thus completed the study of figures of speech in Galatians, what can be said about the apostle Paul's style? From this study we note that Paul was an educated and literary man as can be inferred from Acts 22:3. As was evident from this paper Paul was well versed in the Greek language and was familiar with the various figures of speech.

Some scholars such as Adolf Diessmann would take exception with the above statement. In his study of the papyri, Diessmann comes to the conclusion that the apostle Paul was not a literary man. "Taking one thing with another I have no hesitation in maintaining that all of the letters of Paul are real, non-literary letters. St. Paul was not a writer of epistles but of letters; he was not a literary man."[1] However in light of our study on figures of speech in Galatians, we must disagree with Diessmann. On the contrary, the author finds Saint Paul to be a most literary man. Paul's style and his frequent use of numerous figures of speech in Galatians demonstrates that he was indeed a literary man, Diessmanm to the contrary. The literary style of Paul is clearly more elevated than that of the papyri.

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[1]Adolf Diessmann, Light From the Ancient East, (New York: Harper Brothers, 1927), p. 241.

A passage such as 1 Cor. 2:1 would seem to contradict the above conclusions. In 1 Cor. 2:1 Paul states that he came not with excellency of words or wisdom, declaring the testimony of God. At first glance there appears to be a contradiction with the author's conclusion. Was Paul not being honest when he made such a statement? A closer examination of Paul's statement in 1 Cor. 2:1 will clear up the difficulty. Paul is not saying that he could not or would not use figures of speech to further the cause of the Gospel. What the apostle tells the Corinthians is that he does not depend on a grand oratorical style in his preaching. Paul did not use oratory to compensate for the meager content of his message. He was more concerned with the content of his message than with the form in which he delivered it. "The word, or the preaching, is only a means: it is the content which counts. When the preaching itself is stressed to such a degree that it obscures its own contents there is a case of excellency of speech."[2] Furthermore, such a declaimer as in 1 Cor. 2:1 is in itself a figure of speech.

Turning to Galatians, we find Paul concentrating on and stressing the content of this Epistle. Galatians is so full of content that it is one of the most important Letters of Paul. In the Letter to the Galatians, Paul cannot be accused of stressing an elevated literary style over the content. Quite the opposite is true. Paul was perfectly free to use figures of speech to communicate more effectively the Gospel. As our study has shown, this is exactly what the apostle did.

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[2]F. W. Grosheide, First Epistle to the Corinthians, (Grand Rapids: William B. Eerdmans Publishing Co., 1953), p. 58.

Further evidence that Paul did write in a very literary manner which would have included figures of speech may be found in 2 Cor. 10:10. In 2 Cor. 10:10 Paul's Epistles are called βαρεῖαι καὶ ἰσχυραί, weighty and strong. This description of the apostles Letters suggests that he was a powerful writer who would use figures of speech to illustrate further and drive home the message of the Gospel. As demonstrated in one of Paul's Epistles, Galatians, the apostle used figures of speech for that very purpose.

One may ask, "Did Paul use all of the figures of speech found in this paper with a definite purpose in mind?" Surely he used some with a definite purpose in mind but many figures of speech were part of the apostle's normal literary style. Occasionally he probably was not consciously using a figure of speech. In our own day we use figures of speech that we are not aware of. "If I have told you once I have told you a million times." This statement is a figure of speech, that of hyperbole. The same was surely true for Paul. Paul probably used ellipsis or repetition without conscious intention. Gal. 1:12[3] is one example where Paul probably used a figure of speech without conscious intention, while at other times Paul would employ a figure of speech to drive home a point. One such example may be found in his use of repeated negation in Gal. 4:30. Paul uses that figure of speech to make an emphatic assertion. We must confess that we can not be sure when Paul used a figure of speech for a specific purpose.

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[3] Supra, p. 27.

The study of Paul's use of figures of speech in Galatians demonstrates that the apostle was in fact a very literary man. In addition, the knowledge of the various figures of speech used by St. Paul can be of great help in understanding and in interpreting the Epistle addressed to the Galatians.

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