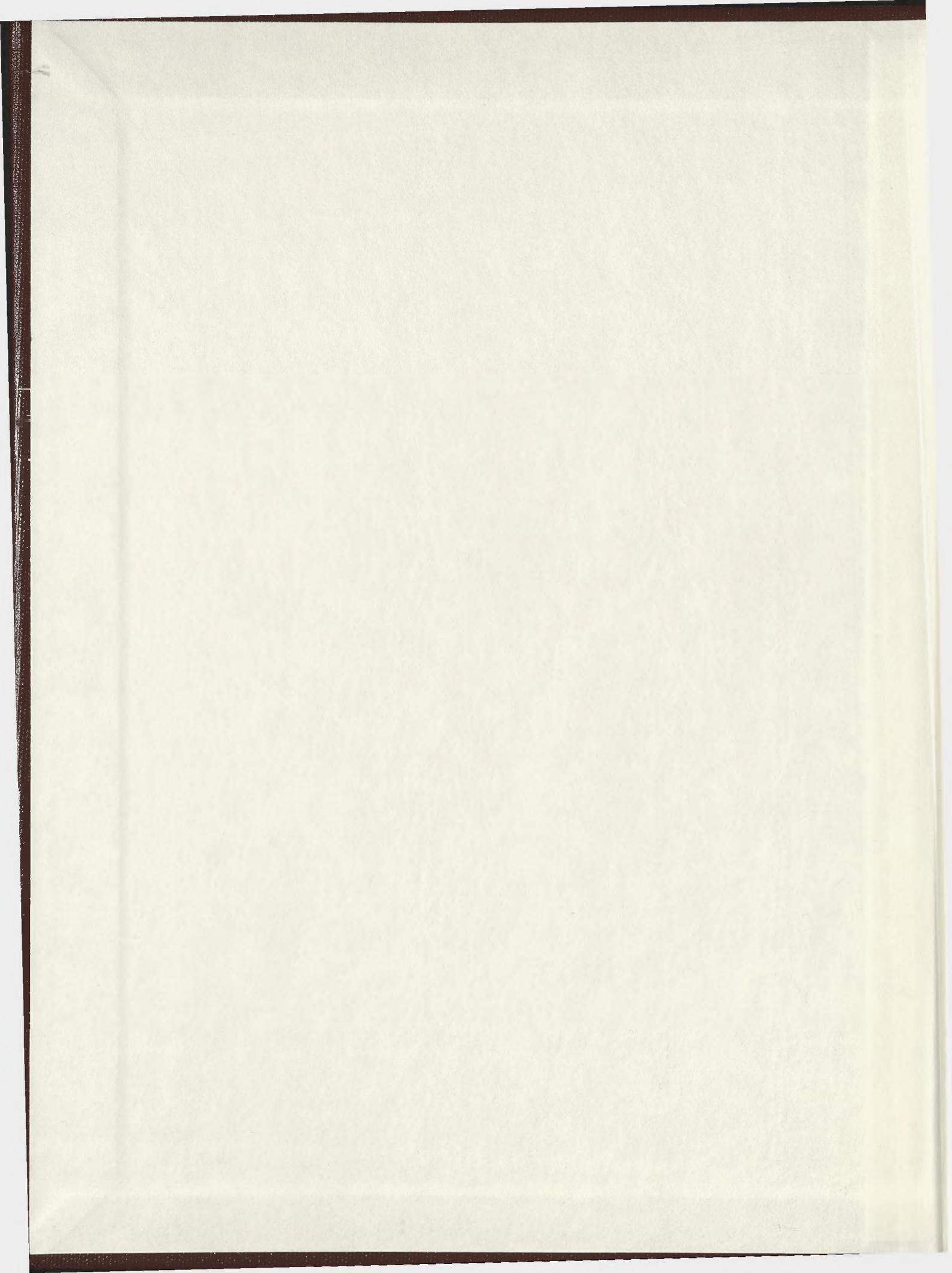


A DISCOURSE ANALYSIS OF GALATIANS:  
A STUDY OF REGISTER, CONTEXT OF  
SITUATION, AND THE NEW PERSPECTIVE ON PAUL

BY

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B.A., M.Div., Th.M.





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## ABSTRACT

“A Discourse Analysis of Galatians: A Study of Register, Context of Situation, and the New Perspective on Paul”

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This study has two major aims: to outline discourse analysis from the framework of Systemic Functional Linguistics, specifically in relation to the notion of register and context of situation, and to apply this linguistic methodology to a theological discussion, specifically on the New Perspective on Paul. The first chapter introduces the New Perspective on Paul, surveying the history of the discussion and identifying a central disagreement between the New Perspective and the Old: covenantal nomism against legalism. The second chapter introduces discourse analysis and traces a history of its development within the broader field of linguistics and then in biblical studies, noting the strengths of Systemic Functional Linguistics (SFL). The third chapter outlines a framework of SFL discourse analysis with special reference to register and context of situation, especially with application to Hellenistic Greek. Chapters 4 through 6 apply SFL discourse analysis to the text of Galatians, with a concluding chapter synthesizing the material. This study argues that a discourse analysis of Paul’s letter to the Galatians reflects a situation that coheres more closely to an Old Perspective rather than a New Perspective on Paul.

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*ἄξιός εἰ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν.*

Dave

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## LIST OF ABBREVIATIONS

<i>AcT</i>	<i>Acta Theologica</i>
<i>AJP</i>	<i>American Journal of Philology</i>
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
<i>BAGL</i>	<i>Biblical and Ancient Greek Linguistics</i>
BECNT	Baker Exegetical Commentary on the New Testament
BHGNT	Baylor Handbook on the Greek New Testament
BHL	Blackwell Handbook of Linguistics
BNTC	Black's New Testament Commentary
<i>BT</i>	<i>The Bible Translator</i>
BTL	Blackwell Textbooks in Linguistics
<i>CurBR</i>	<i>Currents in Biblical Research</i>
CDS	Continuum Discourse Series
ConBNT	Coniectanea Biblica: New Testament Series
CRM	Continuum Research Methods
<i>CTJ</i>	<i>Calvin Theological Journal</i>
CTL	Cambridge Textbooks in Linguistics
<i>CTR</i>	<i>Criswell Theological Review</i>
DCS	Discourse Commentary Series
<i>EC</i>	<i>Early Christianity</i>
ELS	English Language Series
ETSL	Equinox Textbooks and Surveys in Linguistics

<i>ExpTim</i>	<i>The Expository Times</i>
<i>FN</i>	<i>Filologia Neotestamentaria</i>
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
<i>HTR</i>	<i>Harvard Theological Review</i>
ICC	International Critical Commentary
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JGRChJ</i>	<i>Journal of Greco-Roman Christianity and Judaism</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSOTSup	Journal for the Study of the Old Testament Supplement Series
LBS	Linguistic Biblical Studies
LLL	Longman Linguistics Library
LN	J. P. Louw and Eugene A. Nida. <i>Greek-English Lexicon of the New Testament: Based on Semantic Domains</i> . 2 vols. 2nd ed. New York: United Bible Societies, 1989.
LNTS	Library of New Testament Studies
LSLS	Language in Social Life Series
MBSS	McMaster Biblical Studies Series
NCBC	New Cambridge Bible Commentary
<i>Neot</i>	<i>Neotestamentaria</i>
NICNT	New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
NovTSup	Novum Testamentum Supplement Series
NSBT	New Studies in Biblical Theology

NTC	New Testament Communities
NTM	New Testament Monographs
<i>NTS</i>	<i>New Testament Studies</i>
NTT	New Testament Theology
OL	Oxford Linguistics
PAST	Pauline Studies
SBG	Studies in Biblical Greek
SBL	Studies in Biblical Literature
SBLDS	Society of Biblical Literature Dissertation Series
SBL SBS	Society of Biblical Literature Sources for Biblical Study
SBS	Stuttgarter Bibelstudien
SLCS	Studies in Language Companion Series
SNTSMS	Society for New Testament Studies Monograph Series
SSN	Studia Semitica Neerlandica
SubBi	Subsidia biblica
<i>SWPLL</i>	<i>Sheffield Working Papers in Language and Linguistics</i>
TLL	Topics in Language and Linguistics
<i>TLZ</i>	<i>Theologische Literaturzeitung</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament

## CHAPTER 1: AN INTRODUCTION TO THE NEW PERSPECTIVE ON PAUL AND THE AIM OF THIS STUDY

There are two major goals for this study, one dealing with theological and historical concerns and the other with linguistic methodology. The methodological concerns will be dealt with in greater detail in Chapters 2 and 3, where I situate discourse analysis within linguistics and biblical studies, and then describe a method of discourse analysis based on the concept of register within a Systemic Functional Linguistics (SFL) framework.<sup>1</sup> Much work is being (and has been) done in discourse analysis and register, but there are still issues—particularly relating it to the language system of Hellenistic Greek but also precisely defining *register*—that are in need of further development.<sup>2</sup> I aim to make a contribution to the theory and application of register analysis, which is a form or type of discourse analysis.

The other goal deals with theology and history, and discourse analysis is the means by which I aim to address this goal. Since the expression was coined by James Dunn in his 1983 essay,<sup>3</sup> the New Perspective on Paul has been one of the most discussed

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<sup>1</sup> See, e.g., Halliday, *Language as Social Semiotic*; Halliday and Hasan, *Cohesion*; Halliday and Hasan, *Language, Context, and Text*; Halliday, *Functional Grammar*; Halliday and Webster, *Continuum Companion*; Biber and Conrad, *Register, Genre, and Style*; Leckie-Tarry, *Language and Context*; Ghadessy, ed., *Register Analysis*; among others.

<sup>2</sup> Among others, see Reed, *Philippians*; Martín-Asensio, *Transitivity-Based Foregrounding*; Westfall, *Hebrews*; Lee, *Paul's Gospel*; Lamb, *Text, Context, and the Johannine Community*; Land, *Integrity of 2 Corinthians*; Porter, *Romans*; Toffelmire, *Discourse and Register Analysis*.

<sup>3</sup> Dunn, *New Perspective*, 99. Though Dunn was the first to put this in print, it is known that Dunn had heard N. T. Wright use this term in a less technical way in a Tyndale New Testament Lecture in 1978, and so Wright perhaps should be credited as well. Cf. Wright, "Paul of History."

topics in Pauline studies within the past several decades; in fact, one cannot talk about Pauline theology anymore without referring to the New Perspective in some way or another. Most seem to have settled on some sort of middle ground, finding some contribution from each perspective, or have remained steadfast in their own Pauline traditions.<sup>4</sup> Many of the arguments on all sides of the debate (acknowledging that there are multiple *New Perspectives*) focus primarily on historical reconstruction, but there has not yet been to date a full-scale linguistic investigation to contribute to the discussion.<sup>5</sup> One might wonder how a linguistic approach would shed light on a theological or historical problem, so another goal in this study is to show how discourse analysis can be profitable for such an objective. The SFL concepts of *register* and *context of situation* (see Chapter 3) is critical for this purpose.

To redirect scholarly attention to the New Perspective on Paul at this time seems appropriate, given that it has been just over 40 years since the publication of what many would call the inauguration of this new perspective, E. P. Sanders's *Paul and Palestinian Judaism*, which is largely a survey of the literature of Palestinian Judaism from 200 BCE to 200 CE.<sup>6</sup> Sanders argues that the literature reveals a common soteriology in Judaism, what he calls *covenantal nomism*, a fundamental tenet of the New Perspective. Covenantal nomism, Sanders asserts, is "the view that one's place in God's plan is established on the basis of the covenant and that the covenant requires as the proper

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<sup>4</sup> Some more recent studies, however, attempt to engage the issue afresh, e.g., Anderson, *Paul's New Perspective*; and Barclay, *Paul and the Gift*.

<sup>5</sup> An exception to the use of linguistic methodology within the New Perspective discussion, though not a monograph-length study nor directly on the New Perspective, is an essay on the πίστις Χριστοῦ debate. Cf. Porter and Pitts, "Πίστις with a Preposition and Genitive Modifier," 33–53. I interact with this essay in the Excursus of this study.

<sup>6</sup> Sanders, *Paul and Palestinian Judaism*. It is interesting to note that W. D. Davies published a second edition of *Paul and Rabbinic Judaism* after *Paul and Palestinian Judaism* came out in order to include interaction with Sanders.

response of man his obedience to its commandments, while providing means of atonement for transgression.”<sup>7</sup> In other words, with regard to the role of the law in Judaism, “obedience maintains one’s position in the covenant, but it does not earn God’s grace as such.”<sup>8</sup> Sanders contends that Israel’s purpose in obeying the law was not to gain God’s favor and thus enter into the covenant; they knew they received entrance by the grace of God, and the role of obedience was simply to remain in that covenant. He identifies eight major tenets of covenantal nomism: (1) God has chosen Israel; (2) God has given the law to Israel; (3) this law implies God’s promise to maintain the election; (4) it also implies Israel’s requirement to obey; (5) God rewards obedience and punishes disobedience; (6) the law provides for means of atonement; (7) it also provides for maintenance or reestablishment of the covenantal relationship; and (8) all who are maintained in the covenant by obedience, atonement, and God’s mercy belong to the group that will be saved.<sup>9</sup> In summary, he writes: “An important interpretation of the first and last points is that election and ultimately salvation are considered to be by God’s mercy rather than human achievement.”<sup>10</sup>

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<sup>7</sup> Sanders, *Paul and Palestinian Judaism*, 75.

<sup>8</sup> Sanders, *Paul and Palestinian Judaism*, 420 (original in italics).

<sup>9</sup> Sanders, *Paul and Palestinian Judaism*, 422. These points seem to parallel, during the Reformation period, the fifth point of the Remonstrance (a document created by followers of Jacob Arminius), which states: “That those who are incorporated into Christ by a true faith, and have thereby become partakers of his life-giving Spirit, have thereby full power to strive against Satan, sin, the world, and their own flesh, and to win the victory; it being well understood that it is ever through the assisting grace of the Holy Ghost; and that Jesus Christ assists them through his Spirit in all temptations, extends to them his hand, and if only they are ready for the conflict, and desire his help, and are not inactive, keeps them from falling, so that they, by no craft or power of Satan, can be misled nor plucked out of Christ’s hands, according to the Word of Christ, John x. 28... But whether they are capable, [...] that must be more particularly determined out of the Holy Scripture, before we ourselves can teach it with the full persuasion of our minds” (Philip Schaff, *Creeds of Christendom*, 3:549). The Remonstrance’s point here essentially teaches *conditional perseverance*, which is the title of this article/point.

<sup>10</sup> Sanders, *Paul and Palestinian Judaism*, 422.

Sanders's covenantal nomism, as mentioned above, developed out of his study of various types of Palestinian Jewish literature from about 200 BCE to 200 CE.<sup>11</sup> This corpus includes early Rabbinic (Tannaitic) literature, the Dead Sea Scrolls, and a selection of the apocryphal and pseudepigraphal writings including Ben Sirach, *1 Enoch*, *Jubilees*, *Psalms of Solomon*, and *4 Ezra*. He also includes in this study the Pauline corpus, which he limits to Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon.<sup>12</sup> But since there is very little in Philemon that contributes to this discussion, there are essentially six Pauline letters that are the subjects of his study. It might be worth noting that a crucial corpus, the canonical Gospels, is missing from a survey of Palestinian Jewish literature from 200 BCE to 200 CE, but addressing that is beyond the scope of the present study—even though Sanders hypothesizes that covenantal nomism was pervasive in Palestine before 70 CE.<sup>13</sup> For purposes of this study, since I cannot deal with all of the corpora that Sanders deals with, let alone all of Paul's letters, I limit my study to the letter to the Galatians, which is widely recognized as one of his most significant letters on this issue.

On the significance of Galatians in this discussion, Dunn claims that it is "Paul's first sustained attempt to deal with the issue of covenantal nomism."<sup>14</sup> What he ostensibly means by *dealing* with the issue of covenantal nomism is that the letter to the Galatians is Paul's first treatise responding to the covenantal nomism that threatened the Galatian

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<sup>11</sup> Sanders, *Paul and Palestinian Judaism*, 24–29. A major problem that has been identified numerous times already is that the sources closer to 200 BCE or 200 CE may not reflect first-century Judaism.

<sup>12</sup> Sanders, *Paul and Palestinian Judaism*, 431–33.

<sup>13</sup> Sanders, *Paul and Palestinian Judaism*, 426. If John A. T. Robinson is right, the completion of the entire New Testament writings was before this date. Cf. Robinson, *Redating the New Testament*, 86–117, 254–311.

<sup>14</sup> Dunn, *New Perspective*, 173.

community. Dunn's conception of covenantal nomism is essentially similar to Sanders's view, that "in the phrase 'covenantal nomism' the former word emphasizes God's prevenient grace, and the latter cannot and should not be confused with legalism or with any idea of 'earning' salvation."<sup>15</sup> He adds that the "typical mind-set" of covenantal nomism was a strong sense of special privilege and prerogative over other peoples, which resulted in a strong sense of national identity and separateness from the other nations—this is where Dunn goes beyond Sanders. The central theological issue in Galatians for Dunn, then, is not that Paul is combating a type of *petty legalism* (as per Sanders) by the "Judaizers" but that he is seeking to challenge the covenantal nomism that was implicit among them.

Many have recognized the importance of the contexts of situation of each of Paul's letters, noting that the teaching and content of these letters should not simply and automatically be taken as universally applicable. For instance, Douglas A. Campbell writes:

But if the conventional construal is incorrect in perceiving a universal soteriological discourse where Paul did not intend one, this approach may instead have masked a considerable amount of highly contextualized information, information that, once recovered, might resolve the delicate equations of the Romans debate. This resolution might, furthermore, prove helpful for the polarized discussion currently running in relation to the timing of Galatians...<sup>16</sup>

While a contextual reading and interpretation of Paul's letters is indeed paramount—this is in fact the objective of this study—it remains to be seen how much of an overturn of a "universal" reading of, say, Galatians that a contextual one might have. Campbell, and others with him, neglect the fact that Paul's letters were probably written not only with

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<sup>15</sup> Dunn, *New Perspective*, 174.

<sup>16</sup> Campbell, *Deliverance of God*, 6.

the specific audience in mind but for a universal audience as well. One does not automatically rule out the other—they are not necessarily mutually exclusive—but it could be the case that a biblical writer has written for a specific audience with implications for a broader, more general audience.<sup>17</sup> But in any case, I seek to determine the context of situation of Paul's letter to the Galatians, to see whether or not covenantal nomism was actually the situation there.

The significance of my study, then, is in (1) analyzing Paul's language type (i.e., register) in Galatians (2) by utilizing the resources of discourse analysis (3) to determine the context of situation of the writing of the letter, (4) with the goal of comparing the situational context to the proposals of the New Perspective, or more specifically, to see if the language in Paul's letter to the Galatians reflects a situational context in which either covenantal nomism or some form of legalism is operative.<sup>18</sup> In other words, I seek to analyze and identify Paul's context of situation via register analysis (a type of discourse analysis that focuses on register) in Galatians to form a synthesized contextual configuration (see the end of Chapter 3) and to see whether it reflects more closely a context that addresses covenantal nomism or whether it reflects a form of legalism. As Sanders asserts, Galatians is one of Paul's most important letters and one of history's

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<sup>17</sup> The letter to the Ephesians is a good example, where the earliest manuscripts (P46, x, and B) lack the phrase "in Ephesus." Thus, many interpreters think this letter was for a general audience. For a fuller discussion see e.g., Porter, *Apostle Paul*, 395–98. Another example is in Peter's statement in 2 Pet 3:16, with the implication of Paul's letters having spread widely. Peter (if the letter is in fact authentic) writes to a broad audience that has been dispersed throughout the ancient Mediterranean world.

<sup>18</sup> Legalism is defined in several different ways. For example, Yinger (*Paul, Judaism, and Judgment*, 9 n. 24) writes: "The term 'legalism' can denote different things: (i) emphasis on the letter rather than spirit of the law; (ii) belief in salvation by obedience to the law rather than by the grace of God or by faith; or (iii) undue stress on legal details without balancing considerations of justice or mercy." His second definition is applicable for this study: when I refer to legalism, I refer to the belief that salvation is earned by obedience to the law, not solely by God's grace. See also below on the definition of legalism for this study.

most important documents.<sup>19</sup> He has also stated that we know less about the historical context in this letter than we do in Paul's other letters, such as the Corinthian correspondences (although if letters such as Ephesians, Colossians, or Philippians are authentic, Galatians has much more historical contextual material).<sup>20</sup> Nevertheless, I contend that register analysis is fruitful in helping interpreters gain a better grasp of the context of situation in this letter and where this study might contribute to this decades-old discussion about Paul and Judaism.

### **A Brief Survey of the New Perspective and Covenantal Nomism**

Before *Paul and Palestinian Judaism* was Krister Stendahl's well-known essay, which contends that Western Christianity has read into Paul its own "introspective conscience," regrettably, through the lens of Luther and the Protestant Reformation.<sup>21</sup> This essay is widely recognized as being a major catalyst for the New Perspective.<sup>22</sup> Stendahl argues that an examination of Paul's (undisputed) letters more accurately reveals that he had a rather "robust conscience,"<sup>23</sup> as both Paul the Pharisee and Paul the Christian. In a number of places (e.g., Philippians 3), Paul displays his confidence in his obedience to the Law, using words like ἀμεμπτος (flawless or blameless) to describe himself, in spite of adjacent and other statements regarding the impossibility of keeping the Law perfectly. Stendahl concludes, however, that Paul's statements regarding inability to keep the whole

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<sup>19</sup> Sanders, *Paul: The Apostle's Life*, 453.

<sup>20</sup> Sanders, *Paul: The Apostle's Life*, 450–52.

<sup>21</sup> Stendahl, "Apostle Paul," 199. This paper was originally delivered as an invited Address at the Annual Meeting of the American Psychological Association on September 3, 1961. It was published in the Swedish journal *Svensk Exegetisk Arsbok* in 1960 with the title "Paulus och Samvetet."

<sup>22</sup> See e.g. Seifrid, *Justification by Faith*, 63.

<sup>23</sup> Stendahl, "Apostle Paul," 200.

Law are relevant to Israel as a group, not to the individual believer. In other words, the disobedience of which Paul speaks in places such as Romans 2–3 applies to Israel as a nation, not necessarily to each and every individual. The individualistic interpretation of such Pauline passages has been influenced by the Lutheran or Reformation lens that Westerners have unfortunately espoused. When that lens is removed, one can see that Paul was not addressing the problem of legalism but of the possibility of inclusion for Gentiles in the faith-community along with Israel. The significance of Stendahl's essay for the inception and development of the New Perspective should not be underestimated, as it not only set the stage for a rethinking of Paul's theology of justification but also identified Westerners' tendency to think in terms of individualism instead of corporate standing before God.

Stendahl was not without criticism, however, notably from Ernst Käsemann.<sup>24</sup> A major critique that Käsemann leveled against Stendahl revolves around Käsemann's belief that salvation history (*Heilsgeschichte*) is thematically more prominent and central in Paul than the doctrine of justification.<sup>25</sup> He writes: "As far as I am concerned, the dispute over the question whether Paul develops a concept of salvation history or not is not a problem of Pauline theology; it is a specimen of the entanglement of all exegesis in systematic prejudices which we can diminish but never entirely rid ourselves of."<sup>26</sup> He argues that while salvation history may be a component of Paul's theology, it is not the center, and it has erroneously been used to support, for example, Nazism. Stendahl, in his response to Käsemann, accuses him of misunderstanding him, stating, "This 'thesis' of

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<sup>24</sup> See Käsemann, *Perspectives on Paul*, 60–78.

<sup>25</sup> Käsemann, *Perspectives on Paul*, 66.

<sup>26</sup> Käsemann, *Perspectives on Paul*, 65.

mine is thus both more radical than Käsemann recognizes, and more specific in its exegetical arguments than he seems to allow.”<sup>27</sup>

### The Three Major Proponents of the New Perspective on Paul

Although Stendahl’s essay was not well-received by all, it nevertheless paved the way and provided the preliminary work for Sanders, who is usually recognized as the progenitor of the New Perspective on Paul, especially with his notion of *covenantal nomism*, which has been described already. While Sanders argues that Judaism was characterized by covenantal nomism, he does not think, however, that Paul himself held to a covenantal nomism, mainly because of his use of participationist transfer terms.<sup>28</sup> In other words, Paul asserted that for Christians in the new covenant, they did not simply enter into a covenant with God and were brought into this covenant by grace as Israel did, but they participate with Christ in his death and resurrection, and hence are united with him; so to live in disobedience would not reflect the reality of that union with Christ. Though there are some overlaps between Paul’s religion and Israel’s, such as the contrast between grace and works, Paul’s theology of participation with Christ, Sanders says, disqualifies him from being a covenantal nomist. When referring to the notion of *righteousness*, it refers in Judaism to the obedience that keeps one in the covenant, while in Paul it refers to “getting in”; in other words, Judaism uses righteousness in terms of behavior while Paul uses it in terms of status of *transferring* from “not saved” to “saved.”<sup>29</sup>

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<sup>27</sup> Stendahl, *Paul Among Jews and Gentiles*, 130.

<sup>28</sup> Sanders, *Paul and Palestinian Judaism*, 511–15.

<sup>29</sup> Sanders, *Paul and Palestinian Judaism*, 543–56.

Dunn takes Sanders's notion of covenantal nomism and develops it by identifying the role of the law as being an *identity* or *boundary marker* for Israel, noting especially the practices and beliefs that distinguished them as a part of the covenant community against the other nations.<sup>30</sup> Dunn notes two corollaries resulting from covenantal nomism. First is that the law became a basic expression of Israel's distinction as God's chosen people over the rest of the nations. This idea of separateness was rooted deeply within Israel's history, as evidenced throughout the Old Testament and other Jewish literature. But the second corollary, related to this national distinction, is this sense of privilege of being God's chosen people. Dunn cites literature from the Second Temple period, such as Philo, Josephus, Sirach, and *4 Ezra*, which show this national pride that so characterized them. So Paul's opposition in a letter such as Galatians is not, according to Dunn, against legalistic works-righteousness but against covenantal nomism and ethnocentrism. More specifically, as mentioned above, Dunn states that Galatians is Paul's first sustained attempt to address covenantal nomism. Paul's argument in Galatians, he argues, is basically that (1) the program of God's salvation is consistent from beginning to present; (2) God's covenant purpose in terms of promise and faith had in mind the Gentiles from the beginning; and (3) the role of the law for Judaism had been distorted.<sup>31</sup>

N. T. Wright also agrees with Sanders and Dunn in viewing Second Temple Judaism as a religion of covenantal nomism rather than legalism or works-righteousness. He asserts that his interpretation of Gal 3:16, 20 "supports, for instance, the view ... that the real problem is not 'legalism' as usually conceived within traditional Protestant theology, but rather the question of whether one has to become a Jew in order to belong

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<sup>30</sup> Dunn, *New Perspective*, 173–76.

<sup>31</sup> Dunn, *New Perspective*, 178–84.

to the people of God.”<sup>32</sup> I am not so sure that these two are mutually exclusive of one another, but his view of covenantal nomism is related to his view of justification, which he does take to be forensic but in terms of “covenant membership.”<sup>33</sup> In other words, justification is a declaration that humans have entered into the covenant community of God. “‘Justification’,” he writes, “thus describes the coming great act of redemption and salvation, *seen from the point of view* of the covenant (Israel is God’s people) on the one hand and the law court on the other (God’s final judgment will be like a great law-court scene, with Israel winning the case).”<sup>34</sup> While the law-court is a prevalent metaphor when discussing justification, Wright dismisses the idea of imputation, that Christ imputes his righteousness to those who have faith in him, in exchange for bearing the unrighteousness of his people, arguing that *righteousness* is not a substance which one imputes or imparts to another.<sup>35</sup> It is simply a declaration by the Judge that one has received covenant membership. This argument, however, seems to be quite reductionistic, since immaterial things, such as ideas, can be exchanged or imparted. Forensic declaration can certainly be transferred from one party to another if that is what the judge decrees.<sup>36</sup>

#### Receptions and Responses to the NPP

One of the earliest enthusiasts of the New Perspective is Francis Watson. In his *Paul, Judaism, and the Gentiles* (1986), a revision of his doctoral dissertation at Oxford University, he argues similarly to Stendahl and others that a theological, Reformational

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<sup>32</sup> Wright, *Climax of the Covenant*, 173.

<sup>33</sup> Wright, *Climax of the Covenant*, 203.

<sup>34</sup> Wright, *What Saint Paul*, 33 (italics original).

<sup>35</sup> Wright, *What Saint Paul*, 98.

<sup>36</sup> His recent *Paul and the Faithfulness of God* has garnered much attention, but most of it includes restatements of his previous assertions, with not too much new information to interact with.

reading of Paul is misleading and that once that lens is taken off, the Pauline texts become much more understandable.<sup>37</sup> One of his main arguments is that faith and law are not oppositional concepts in Paul, but these are two different ways of life between Gentile communities (faith) and Jewish communities (law), whereby obedience to the law for the Jew was a natural response and outworking of their faith. In other words, Watson argues that the seeming antithesis between faith and law/works was not a theological distinction but a sociological one, so that Paul could instruct the Gentile communities that they were a legitimate faith-community. Nearly two decades later, Watson published a revision of *Paul, Judaism, and the Gentiles* (2007), with the new subtitle *Beyond the New Perspective*, and seemingly recants of his initial enthusiasm, though maintaining the majority of his original argument and thesis.<sup>38</sup> In short, Watson finds some value in the “Lutheran” readings of Paul and prefers (now) a “middle ground” between the Old and New Perspectives.

John Barclay is an early mediator of the New Perspective, whose book *Obeying the Truth*, a revision of his doctoral dissertation at Cambridge University under Morna Hooker, addresses several issues in the letter to the Galatians, including the debate on its theological content and, especially as it relates to this study, Paul’s attitude towards the law and Judaism. He focuses on the social and practical dimensions of Paul’s arguments against his opponents regarding the law, with the aim of determining the function of the paraenesis section of Galatians in light of the overall argument of the letter. On this, he concludes that Paul’s paraenesis in Galatians highlights ways in which God’s people

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<sup>37</sup> Watson, *Paul, Judaism, and the Gentiles* (1986), ix.

<sup>38</sup> Watson, *Paul, Judaism, and the Gentiles* (2007), 25.

should live, arising out of the truths in the main body of the letter.<sup>39</sup> In this, he admits general agreement with Sanders and Watson “in seeking to overthrow the individualistic Lutheran interpretation of Galatians which views Paul as arguing here against the attitude of self-righteousness, that is, dependence on the number or quality of one’s works to earn status before God.”<sup>40</sup> But he differs from Sanders in that he does not see as sharp a distinction between “getting in” and “staying in” the covenant, as faith in Christ is not simply the determiner of getting in but also of the entire Christian life.

An early critic of the New Perspective is Stephen Westerholm. In his *Israel’s Law and the Church’s Faith*,<sup>41</sup> he addresses the relationship between Israel’s law and Christian faith (as evident from the title). Setting the stage with Martin Luther’s Reformational reading of Paul and his wide impact in Protestant and Catholic theology, the first half of the book provides summary of key modern scholars who respond to Luther (whether directly or indirectly) and his view of Paul and Judaism. The second half of the book surveys key concepts such as law, works, faith, and legalism, and summarizes the discussion of Paul and the law with two general alternatives: “The question is, of course, ever open whether scholarly disagreement on Paul’s understanding of the law is itself primarily indicative of the state of New Testament scholarship or (as Räisänen suggests) of unresolved tensions in Paul’s own thinking.”<sup>42</sup> He seems to side with the former opinion. But his more comprehensive, and probably better-known, summary of scholars related to the New Perspective, including most of the major Pauline scholars

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<sup>39</sup> Barclay, *Obeying the Truth*, 216–20.

<sup>40</sup> Barclay, *Obeying the Truth*, 241.

<sup>41</sup> Westerholm, *Israel’s Law*.

<sup>42</sup> Westerholm, *Israel’s Law*, 198.

throughout modern Christian history, is his *Perspectives Old and New on Paul*.<sup>43</sup> He concludes that the most important emphasis of the New Perspective is its insistence that Judaism was not a religion of legalism, that the Jews understood that their salvation was through God's grace to them, and their obedience to the law was simply a response to God's goodness.<sup>44</sup> And while he notes that Paul did recognize some level of ethnocentrism in the Jews of his day—or else the argument from Romans 2 would not have been made—the phrase “works of the law” is not a reference to ethnocentrism but to “the deeds of righteousness not done by sinners.”<sup>45</sup> Nearly a decade later, Westerholm revisited a crucial aspect of the New Perspective, justification.<sup>46</sup> He maintains that there are aspects of both Old and New Perspectives that are warranted, that Jews did understand the element of grace within salvation/justification but that they also did not view “works of the law” as strictly boundary markers, nor “righteousness” as membership in the covenant. He maintains as he did earlier that “the doctrine of justification *means* that God declares sinners righteous, apart from righteous deeds” (*italics original*).<sup>47</sup>

Mark Seifrid is another early critic, whose revision of his doctoral dissertation was published as *Justification by Faith: The Origin and Development of a Central Pauline Theme*.<sup>48</sup> Although his main focus is on the notion of justification, especially as the center of Paul's theology as has been long thought, he discusses the related issues of the nature and role of Paul's “conversion” in his soteriology, justification in his letter to

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<sup>43</sup> Westerholm, *Perspectives Old and New*.

<sup>44</sup> Westerholm, *Perspectives Old and New*, 443.

<sup>45</sup> Westerholm, *Perspectives Old and New*, 445.

<sup>46</sup> Westerholm, *Justification Revisited*.

<sup>47</sup> Westerholm, *Justification Revisited*, 99.

<sup>48</sup> Seifrid, *Justification by Faith*.

the Romans, and, most relevant to this discussion, the soteriology of “apocalyptic Judaism,” particularly in the Community Rule (1QS) and Psalms of Solomon (Pss. Sol.). Both of these books have been selected by Seifrid for several reasons: both are pre-Pauline, have a Palestinian provenance, have similar themes with Paul of grace, election, and righteousness, and they represent different communities, although both reflect pre-70 Judaism and its diversity.<sup>49</sup> He concludes with several observations.<sup>50</sup> First, they both replace the “Jew/Gentile” bifurcation with something else: “spirits of light and darkness” for 1QS and “pious/sinner” for Pss. Sol. Second, both emphasize individual responsibility, as the “promise of eschatological blessing is regarded as contingent upon personal righteousness.”<sup>51</sup> Third, they differ in how the “pattern of religion” of Judaism is expressed, which is not surprising as they addressed different communities. In 1QS, which reflects a reform movement *away* from contemporary Judaism, there is more of an emphasis on divine predestination. In Pss. Sol., which reflects a reform movement *within* the existing structures of Judaism, “exclusivist soteriology of the psalms implicitly attaches salvific value to the behavior of the ‘pious.’”<sup>52</sup> Seifrid sees, then, that mercy and piety were not mutually exclusive categories for Judaism, at least from studying 1QS and Pss. Sol., and that mercy is even a result of piety or obedience. If Paul, then, knew of this sort of Judaism, he would not necessarily be combatting a strawman or misrepresenting his opponents.

An early sympathizer with the New Perspective is Kent Yinger. In his published doctoral dissertation, he deals with the apparent tension between the motifs of

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<sup>49</sup> Seifrid, *Justification by Faith*, 78–81.

<sup>50</sup> Seifrid, *Justification by Faith*, 132–33.

<sup>51</sup> Seifrid, *Justification by Faith*, 132.

<sup>52</sup> Seifrid, *Justification by Faith*, 133.

“justification by grace through faith” and “judgment according to deeds” in Paul, with focus on the latter.<sup>53</sup> He notes that there is a seeming contradiction when Paul writes in Rom 2:7 that God will grant eternal life to those who continually seek to do good, while in Rom 3:28, he seems to say the opposite, that a person is justified by faith apart from works.<sup>54</sup> He adopts Sanders’s covenantal nomism,<sup>55</sup> asserting that “Paul’s use of this motif [of judgment according to works]—terminologically, rhetorically, and theologically—demonstrates fundamental continuity with second temple Jewish sources, and this in spite of notable differences (e.g., the christological focus of judgment in Paul).”<sup>56</sup> After surveying the Hebrew Bible, Old Testament Pseudepigrapha, Qumran, Romans, 1–2 Corinthians, and Colossians, he concludes that the framework of covenantal nomism best fits the motif of judgment according to deeds not as an atomistic deed-for-deed inspection but as a holistic view of righteous works. Entry into the covenant is by God’s invitation, but an expectation to walk in God’s ways was a condition for remaining in that covenant. He writes: “Within this framework of covenantal nomism, divine judgment according to works functions to confirm or reveal one’s fundamental loyalty to God and his covenant. One does not *become* righteous at this judgment, but one’s righteousness is revealed or confirmed.”<sup>57</sup> This is true, he says, for both Jewish and Pauline literature; one received salvation by God’s grace, but it was contingent upon obedience and faith that aligned with that salvation. Interestingly, Yinger does not deal

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<sup>53</sup> Yinger, *Paul, Judaism, and Judgment*.

<sup>54</sup> Yinger, *Paul, Judaism, and Judgment*, 1.

<sup>55</sup> Yinger, *Paul, Judaism, and Judgment*, 3.

<sup>56</sup> Yinger, *Paul, Judaism, and Judgment*, 15–16.

<sup>57</sup> Yinger, *Paul, Judaism, and Judgment*, 285–86.

with the Gospels nor Galatians to any significant degree—perhaps these books do not contain much material, if any, on this motif.

An early comprehensive response (or rather sets of responses) to the New Perspective comes from a two-volume set edited by D. A. Carson, Peter O'Brien, and Mark Seifrid.<sup>58</sup> The first volume focuses on the literature of the Second Temple period, with the goal of investigating whether or not this literature reflects covenantal nomism. After summarizing the fourteen essays on the various corpora of the Second Temple period, Carson draws the conclusion that there is no absolute agreement among the contributors on certain interpretations of texts, and some even see that parts of the investigated literature could be characterized by covenantal nomism. He also concludes that, due to the lack of uniformity, labeling the religion of Judaism as covenantal nomism is in essence reductionistic and misleading, although his conclusion may be more of his own than that of the contributors.<sup>59</sup> The second volume focuses on the Pauline corpus, including fourteen essays on various aspects of the Pauline letters and Pauline theology. Of the essays relevant to this study, one of these investigates whether Paul was a covenantal nomist, concluding that he was not.<sup>60</sup> This essay topic, however, is interesting given that Sanders (also Dunn) does not attribute covenantal nomism to Paul; in fact, Dunn explicitly states that Paul was attempting to correct the threat of covenantal

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<sup>58</sup> Carson et al., eds., *Justification and Variegated Nomism*.

<sup>59</sup> Carson, "Summaries and Conclusions," 1:505–48, esp. 543–48. It has been recognized, however, that Carson's summaries of each chapter may not have accurately reflected some of the conclusions of the contributors. For instance, Dunn, in his book review in *Trinity Journal* 25 (2004): 111–14, writes: "Most surprising of all is Don Carson's own conclusion. After a very careful and overall very fair summary of the essays' findings he concludes that Sanders's category of 'covenantal nomism' is reductionist, misleading, and at times mistaken (pp. 543-46). I must confess to my astonishment at such a conclusion. Was Carson reading a different version of the essays he then published?" In addition, Craig Blomberg, in his review in *Denver Journal* 5 (2002), writes: "At a few points, it even seemed to me that he [Carson] tried to derive this conclusion from essays in ways that their authors themselves did not."

<sup>60</sup> O'Brien, "Was Paul a Covenantal Nomist?," 249–96.

nomism in Galatia, and Sanders affirms that Paul's religion was not covenantal nomism but rather transcends it.<sup>61</sup> Regarding Galatians specifically, Moisés Silva's essay in this volume investigates the significance of Galatians 2–3 in the discussion of justification.<sup>62</sup> He notes that some dichotomies that have been set up in this discussion are ill-founded, as he asks: "Why should it be thought that ethnic pride and (personal) self-confidence are mutually exclusive factors?"<sup>63</sup> This is certainly a significant question to consider. He affirms that the Protestant doctrine of justification by faith alone, not by works or obedience to the law, stands as a central teaching of Galatians.

In Watson's more recent book, *Paul and the Hermeneutics of Faith*, he upholds his mediating position, agreeing largely with Sanders on covenantal nomism, that "the context or framework of law observance is always the gracious divine election of Israel,"<sup>64</sup> in contrast to the more traditional view of Israel as a religion of legalism and works-righteousness. But he does not think Sanders's understanding of the relationship between covenant and law observance is the only possible option. He proposes that covenantal nomism could be understood as God's "saving" of some based on the condition of the faithful observance of the law by these people. The essential difference that Watson has with Sanders here is that he sees Sanders as having too rigid of a distinction, chronologically, between covenant and nomism (law observance), whereby for Sanders, covenant always precedes law observance, and salvation is related only to

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<sup>61</sup> Dunn, *New Perspective*, 185; Sanders, *Paul and Palestinian Judaism*, 511–15, 543. Contra Sanders, however, W. D. Davies (*Paul and Rabbinic Judaism*) asserts that Paul's religion follows the pattern of covenantal nomism in that the advent of Jesus the Messiah brought about a new Exodus, a new Torah, and a new covenant community in the Church; and it is to this new covenant and new Torah that obedience is required for its members.

<sup>62</sup> Silva, "Works Versus Law," 217–48.

<sup>63</sup> Silva, "Works Versus Law," 246.

<sup>64</sup> Watson, *Paul and the Hermeneutics*, 7.

covenant. Watson states: “Yet that is to underestimate the extent to which, in the literature of this period, covenant and commandment are inseparable.”<sup>65</sup> He sees a far greater continuity between the covenant and commandment than does Sanders.<sup>66</sup>

Simon Gathercole approaches the topic from the viewpoint of Israel’s boast, in a revision of his doctoral dissertation at Durham University under Dunn. He clarifies: “So, for the New Perspective, Israel’s boast is less in relation to God (though that aspect cannot be ruled out) than in relation to the gentiles. This will be a key issue to be analyzed: in what sense Israel’s boast is defined ethnically, and in what sense it is theological.”<sup>67</sup> Gathercole concludes that, at least in Romans, “Paul’s dialogue partner did indeed hold to a theology of final salvation for the righteous on the basis of works.”<sup>68</sup> Israel’s boast, Gathercole concludes, was more theological than it was ethnic or nationalistic.

Seyoon Kim addresses the New Perspective from the viewpoint of the origin of Paul’s gospel, i.e., whether the message of the gospel was realized at his Damascus Christophany or whether it was subsequently learned.<sup>69</sup> His doctoral dissertation at Manchester University under F. F. Bruce was published as *The Origin of Paul’s Gospel* originally, and then later significantly revised as *Paul and the New Perspective*. The latter is Kim’s more detailed response to Dunn, who has written substantially on Paul’s conversion.<sup>70</sup> Dunn contends that Paul’s understanding of justification underwent development as he continued his Gentile mission, but this understanding did not originate

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<sup>65</sup> Watson, *Paul and the Hermeneutics*, 8.

<sup>66</sup> Watson, *Paul and the Hermeneutics*, 8–9.

<sup>67</sup> Gathercole, *Where is Boasting?*, 8.

<sup>68</sup> Gathercole, *Where is Boasting?*, 266.

<sup>69</sup> Kim, *Paul and the New Perspective*, 83.

<sup>70</sup> Dunn, *Jesus, Paul and the Law*, 89–107; Dunn, *Partings of the Ways*, 119–39; Dunn, *Theology of Paul the Apostle*, 346–89; Dunn, *Galatians*, 51–71; among other places.

at the Damascus event. This event, according to Dunn, was more of a *call* for Paul to pursue the Gentile mission and not necessarily a *conversion* experience.<sup>71</sup> Kim argues against this interpretation and affirms that although Paul did not understand immediately and fully the christological and soteriological doctrines that he later wrote about, it did not take too long for him to realize them. Kim ultimately argues from the Damascus Christophany that “Paul, the former Pharisee and ‘zealot’ for the law, provides an extremely valuable piece of evidence that the Judaism of the first century AD contained an element of works-righteousness within its framework of covenantal nomism.”<sup>72</sup> In other words, the traditional view of Judaism as a religion of complete works-righteousness is not quite accurate but neither is the New Perspective view of Judaism as devoid of any works-righteousness. Kim argues that both elements are found in Second Temple Judaism.

Guy Waters has one of the most succinct, yet thorough, summaries of this discussion (up to 2004, that is), along with his own critique of the movement from a Reformed perspective.<sup>73</sup> He surveys significant predecessors of the New Perspective, such as Luther, Calvin, Baur, Schweitzer, Bultmann, Davies, and Käsemann, as well as the significant Stendahl. He also summarizes the views of Sanders, Räisänen, Dunn, and Wright. This summary takes up most of the space, but Waters offers a brief critique. His objection to the New Perspective on Paul—acknowledging that there are multiple perspectives—is threefold.<sup>74</sup> First, it is mistaken primarily due to hermeneutical

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<sup>71</sup> The suggestion that interpreters should view Paul’s Damascus Road experience as a call rather than a conversion was previously argued by Stendahl. Cf. Stendahl, *Paul Among Jews and Gentiles*, 7–23.

<sup>72</sup> Kim, *Paul and the New Perspective*, 83.

<sup>73</sup> Waters, *Justification and the New Perspectives*.

<sup>74</sup> Waters, *Justification and the New Perspectives*, 151–90.

problems, including a flawed construction of Second Temple Judaism, a mistaken reliance on scholarly reconstruction, a scholarly elitism of New Perspective proponents, and a view of the Old Testament as on par with Second Temple literature. Second, the New Perspective on Paul has some exegetical shortcomings, including its understanding of works of the law, justification and faith, the death of Christ, and the universal guilt of humanity and conscience of Paul. And third, the theological assumptions of New Perspectivists—including their understandings of grace, legalism, merit, imputation, and justification—are inconsistent with the whole of Scripture.

Preston Sprinkle approaches the subject in a revised version of his doctoral dissertation at Aberdeen University under Simon Gathercole by studying the way in which early Jewish and Pauline literature seemed to have understood and interpreted Lev 18:5b: “So you shall keep my statutes and my judgments, *which the person shall do and live by them*” (italics mine).<sup>75</sup> After reviewing the use of this verse in later books of the Hebrew Bible (e.g., Ezekiel and Jeremiah), early Judaism (e.g., the Damascus Document, 4Q504, and Psalms of Solomon), and Paul (Galatians and Romans), he concludes that use of Lev 18:5 in Second Temple and Pauline literature shows that covenantal nomism was not the paradigm for salvation as Sanders contends. Sprinkle’s more recent book is an extension of his initial study, investigating the Dead Sea Scrolls in comparison with Paul.<sup>76</sup> His main argument here is that there is more discontinuity between Paul’s soteriology and Qumran’s than there is continuity. He concludes: “Paul does not exhibit total continuity with Qumran (nor Judaism) regarding divine and human agency, but

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<sup>75</sup> Sprinkle, *Law and Life*.

<sup>76</sup> Sprinkle, *Paul and Judaism Revisited*.

neither is there complete discontinuity. Extreme new (continuity) or old (discontinuity) perspectives on Paul are not, to my mind, historically viable.”<sup>77</sup>

Jacqueline de Roo, in her published dissertation entitled “*Works of the Law*” at Qumran and in Paul,<sup>78</sup> acknowledges that the phrase “works of the law” occurs in only Qumran and Paul in the Second Temple period. In Paul, it occurs eight times (Rom 3:20, 28; Gal 2:16 [3x]; 3:2, 5, 10), and in Qumran, it is disputed whether it occurs once, twice, or three times (4QMMT is undisputed, and possibly 4Q174 and 1QS). She concludes that in Qumran there are *two* occurrences of this phrase, in 4QMMT and 4Q174, and in these occurrences, the phrase refers to “obedience to the *whole* law of God, including both ethical and cultic deeds.”<sup>79</sup> In addition, she finds that a critical function of “works of the law” in Qumran was to atone not only for one’s own sins but for the sins of others, which may have implications for reading the relevant Pauline texts.<sup>80</sup> As for Paul, she concludes that the phrase refers to “a reliance on *performance* of the law (although not necessarily individual performance).”<sup>81</sup> The figure of Abraham is significant in her analysis, as Paul relies on his person for his argument in Romans. The significance of Abraham, she argues, is that Israel would rely on *his* works for justification, as his children. Her major conclusion is that Paul is combatting, particularly in Romans and Galatians, not a reliance on one’s ability to achieve satisfactory obedience to the law, contrary to traditional Lutheran understandings, but Israel’s reliance upon the works of Abraham for justification. While her argument is certainly intriguing, a major problem with her

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<sup>77</sup> Sprinkle, *Paul and Judaism Revisited*, 239.

<sup>78</sup> de Roo, “*Works of the Law*.”

<sup>79</sup> de Roo, “*Works of the Law*,” 97.

<sup>80</sup> de Roo, “*Works of the Law*,” 97.

<sup>81</sup> de Roo, “*Works of the Law*,” 220.

interpretation of “works of the law” being a reliance on Abraham (instead of Christ) is that Paul does not chide Israel for relying on Abraham’s works instead of Christ’s—although Abraham’s works are mentioned but related to his own justification. His rebuke is Israel’s reliance on performing the law instead of having faith in Christ. In other words, Abraham’s works and Christ’s works are not juxtaposed in terms of sources for justification, but works and faith are.<sup>82</sup>

In one of his most recent publications on the New Perspective, Dunn reflects on the several decades of (extensive) discussion and reiterates his previous contentions.<sup>83</sup> There are four major points in his essay in this respect. First, he reiterates that the New Perspective on Paul is actually a result of a new perspective on Judaism, that Judaism was not reflective of legalism but of covenantal nomism, and Paul’s contention has been against the latter. Second, the significance of Paul’s mission as the context for his teaching on justification is that his focus was on collapsing the barrier between Jew and Gentile, that this social dimension of justification is crucial for understanding Paul’s gospel. Third, the phrase “works of the law” refers in general to keeping the law in its entirety; however, a major function and purpose of the law was to set apart Israel as a distinct nation from the other nations. So justification is not by works of the law in the sense that fulfilling the law as boundary markers did not justify a person. And fourth, the New Perspective has given a fresh emphasis to areas of Paul’s gospel that have,

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<sup>82</sup> For a similar study on the meaning of *ἔργα νόμου*, see the Excursus.

<sup>83</sup> Dunn, “A New Perspective on the New Perspective on Paul.” But Dunn’s most recent publication (2016) to date is a chapter entitled, “Insider’s Perspective,” in *God and the Faithfulness of Paul*, which is a rejoinder to Wright’s two-volume *Paul and the Faithfulness of God*. but the essay there does not interact with any specific issue on the New Perspective. He expresses disappointment that Wright does not give any significant space to New Perspective issues, reflecting that he must not view the New Perspective as “very important in his climactic treatment of Paul” (357). Dunn, of course, thinks that the New Perspective is much more central to Pauline theology than Wright apparently does.

according to Dunn, previously been neglected or obscured. This includes: (1) the meaning of πίστις Χριστοῦ as “faith(fulness) of Christ” instead of the traditional “faith in Christ,”<sup>84</sup> (2) an undermining of the law/gospel antithesis that has been so pervasive, (3) the tension that arises when speaking of the role of works in justification, and (4) participation in Christ as a central feature of Christian theology. As far as the issue of covenantal nomism goes, Dunn concedes that the phrase “works of the law” refers generally to the entirety of the law but insists that the context of the Jews’ distinctiveness against the Gentiles implies those laws that may be characterized as boundary markers. He writes:

It affirms that Paul taught and defended the principle of justification by faith (alone) because he saw that fundamental gospel principle to be threatened by Jewish believers maintaining that as believers in Messiah Jesus they had a continuing obligation to maintain that separateness to God, a holiness which depended on their being distinct from other nations, an obligation, in other words, to maintain the law’s requirement of separation from non-Jews.<sup>85</sup>

It appears that Dunn, while softening his earlier stance, still wants to maintain that Paul is addressing the issue of boundary markers as the primary issue but admits that the phrase “works of the law” itself refers generally to the entirety of the law. In effect, his essay seeks to highlight some of the neglected areas of Pauline theology that the New Perspective has helped interpreters to reconsider.

Interest in the New Perspective, however, has not abated even in the past several years, even despite this period being called a post–New Perspective Perspective.<sup>86</sup>

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<sup>84</sup> According to Stephen Chester (“Paul and the Galatian Believers,” 70), Dunn is apparently an exception among New Perspective proponents in that he still holds to the traditional view of “faith in Christ,” often (but unfortunately) labeled as the objective genitive. See Excursus on the function of the genitive.

<sup>85</sup> Dunn, “A New Perspective on the New Perspective on Paul,” 175.

<sup>86</sup> E.g., Bird, “When the Dust Finally Settles,” 57–69.

Studies on Paul continue to refer to the New Perspective in some way or another, illustrating that it essentially relates, with varying degrees, to every aspect of Pauline theology (or at least Pauline soteriology). One example is Barclay's most recent book, *Paul and the Gift*, where he analyzes the Pauline texts on grace through the lens of ancient gift-giving conventions. In relation to this study, he maintains his mediating position, stating that the strength of covenantal nomism is in "banishing a pejorative representation of Judaism" but "proves too flat to be useful in this regard."<sup>87</sup> He proposes going beyond covenantal nomism, noting that, on one hand, Sanders provided a service by relinquishing a commonly negative attitude towards Judaism but, on the other, his strict distinction of "getting in" and "staying in" is unwarranted, especially in light of the six "perfections" of grace that Barclay identifies. He states that Sanders's covenantal nomism relates only to one of these perfections, but Second Temple Judaism, as diverse as it was, contains elements from all six.<sup>88</sup> While I broadly agree with Barclay's assessment of covenantal nomism, a major limitation of his central argument regarding grace is his committal of a lexical fallacy, what James Barr calls *illegitimate identity transfer*.<sup>89</sup> Barclay commits this fallacy with the words *grace* and *gift*, treating them as having identical semantic values and ranges, and so interchanging them seemingly *ad hoc*. As a result, his identifications of the "perfections" of grace based on ancient gift-giving practices are misappropriated.

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<sup>87</sup> Barclay, *Paul and the Gift*, 191.

<sup>88</sup> Barclay, *Paul and the Gift*, 318–21.

<sup>89</sup> This is defined as: "An object may be signified by word *a* or by word *b*. This does not mean that *a* means *b*... The identity of the object to which different designations are given does not imply that these designations have the same semantic value. The mistake of supposing that it does we may for convenience call 'illegitimate identity transfer.'" See Barr, *Semantics*, 217–18. For a more detailed discussion on Barclay's committal of this, see Yoon, Review of *Paul and the Gift*, R13–R17.

Finally, Garwood Anderson, in his book *Paul's New Perspective*, attempts to pacify the conflict between the Old (or Traditional) Perspective and the New Perspective.<sup>90</sup> He writes: "It could be instead that the problem is not so much with Paul but with scholars whose finely tuned instincts for detecting distinctions operate in overdrive in the reading of Paul."<sup>91</sup> His thesis is: "as it regards soteriology, Paul's letters show evidence of both a contextually determined diversity and also a coherent development through time."<sup>92</sup> He notes that some contributions of the New Perspective include: reconsidering the implications of Paul's conversion, reappraising the soteriology of Judaism, reframing the notion of "works of the law," and emphasizing covenantal soteriology.<sup>93</sup> As he puts it, most interpreters are probably best described as "post-new perspective" interpreters of Paul, where, regardless of whether one has adopted wholesale its major contentions or have rejected them altogether, the influences of the New Perspective are evident within most if not all theological conversations about Paul and his theology.<sup>94</sup> In relevance to the present study, he argues that Paul's focus develops over the course of his ministry and that his theology should be viewed within the context of each individual letter. This is most appropriate, since my study is a contextual analysis of one of his most significant letters, the letter to the Galatians. He concludes: "The thesis of this study is that the new perspective on Paul is Paul's oldest perspective and that the 'old' perspective describes what would become (more or less) Paul's settled 'new'

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<sup>90</sup> Anderson, *Paul's New Perspective*, 3. He writes: "This book enters as a study of peacemaking—chiefly that peace which, according to the apostle Paul, Israel's God makes with alienated humanity and by which he restores his wounded creation, bringing both to their promised destinations."

<sup>91</sup> Anderson, *Paul's New Perspective*, 6.

<sup>92</sup> Anderson, *Paul's New Perspective*, 7.

<sup>93</sup> Anderson, *Paul's New Perspective*, 16–37.

<sup>94</sup> Anderson, *Paul's New Perspective*, 92.

perspective.”<sup>95</sup> In other words, Anderson holds to a kind of mediating position, that Paul’s focus earlier in his ministry, especially in Galatians, was to combat covenantal nomism, but his focus later in ministry, as reflected in his later letters, was to combat legalism. As much as Anderson’s conclusion is interesting and fresh, as Paul does exhibit some differences between his letters—e.g., “works of the law” in Galatians to simply “works” in Ephesians—it would mean one of two things. Either Judaism as a whole underwent a major shift in soteriology during the first century, from covenantal nomism to legalism (so it was not characterized by legalism prior to Paul), or Paul was addressing different sub-communities within Judaism in the beginning of his ministry as compared to the end of it. But neither is a very likely option, given that the rest of the primary literature does not reflect this major shift or the evidence of two different *soteriological* views within Judaism contemporaneously. This study also will indirectly respond to Anderson’s thesis, since he claims that in Galatians was the threat of covenantal nomism, not legalism.

There are undoubtedly many others who can be mentioned in this list of interlocutors of the New Perspective—sympathizers, dissenters, and mediators alike—but this survey provides a general view of its reception and rejection, and more specifically Sanders’s proposal of covenantal nomism, especially from different angles.<sup>96</sup> One noticeable observation from this brief survey is that covenantal nomism is in many ways the essence of the New Perspective on Paul—that is, the issue of salvation by works of

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<sup>95</sup> Anderson, *Paul’s New Perspective*, 379.

<sup>96</sup> Some others who could be included in this survey include Schreiner, *Law and Its Fulfillment*; Thielman, *Paul and the Law*; Das, *Paul, the Law, and the Covenant*; Kruse, *Paul, the Law, and Justification*; and Bird, *Saving Righteousness*; just to name a few. Most recently, Stephen Chester published *Reading Paul with the Reformers*, a survey of the Reformers’ understanding of Paul, especially in light of their contemporary critics who accuse them of misreading Paul and his theology. Unfortunately, due to the recent publication of this book and my time limitations, I was not able to include it in this survey.

the law or by grace is the central concern of this discussion between Old Perspective proponents and New Perspective proponents. It is a discussion regarding Judaism's system of *soteriology* and Paul's response to it. For the sake of simplicity, this study interacts primary with Sanders and Dunn as my primary conversation partners.

### **Covenantal Nomism and Legalism**

This study addresses the theological threat that Paul was arguing against in his letter to the Galatians: whether the threat was covenantal nomism or legalism (works-righteousness). But there are different ways in which covenantal nomism, and legalism, has been understood. For example, regarding covenantal nomism, Richard Bauckham views it to be flexible and on a spectrum of having more or less of an emphasis on obedience to the law as a condition for salvation—but I do not think that it is as flexible as Bauckham contends.<sup>97</sup> This is largely due to his interpretation of 4 Ezra, which has posed a problem for covenantal nomism. Bauckham disagrees with Sanders's interpretation of 4 Ezra; Sanders concedes that it is perhaps the only work within Second Temple Jewish literature that comes close to teaching legalistic works-righteousness and may be the one exception to covenantal nomism.<sup>98</sup> Bauckham, on the other hand, wants to include 4 Ezra as reflecting covenantal nomism by stating that it overly emphasizes merit and minimalizes God's grace, although his grace is implicit rather than explicit. It seems, however, that Bauckham is too charitable here and simply *assumes* grace in 4 Ezra. Sanders himself admits that "IV Ezra differs from other literature which we have

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<sup>97</sup> Bauckham, "Apocalypses," 173–74.

<sup>98</sup> Sanders, *Paul and Palestinian Judaism*, 418.

studied by viewing sin as a virtually inescapable power (see 3.20), while still considering it to be transgression of the law which must be punished accordingly.”<sup>99</sup>

Bruce Longenecker would agree with Sanders, against Bauckham (albeit indirectly), that 4 Ezra teaches salvation by merit or works (he also compares this text with Romans 1–11 in this study). While he is sympathetic to the New Perspective in that he sees Early Judaism as being characteristic of at least (1) covenant, (2) ethnocentrism, and (3) social diversity,<sup>100</sup> preferring the term *ethnocentric covenantalism* over *covenantal nomism*,<sup>101</sup> he argues that the author of 4 Ezra, in light of the destruction of Jerusalem in 70 CE, converted from this ethnocentric covenantalism to the view that salvation is achieved by individual effort and merit (so legalism). In fact, he draws this conclusion as the author’s reaction to the desolation of the temple. He writes:

From the text of *4 Ezra*, then, we can recognize the author to be a pious and sensitive Jew so disturbed by the events of 70 CE that his confidence in God’s righteousness was fundamentally shaken. Instead of abandoning his loyalty to God, however, he arrived at a new understanding which enabled him to reaffirm once again his confidence in God. In the process, however, his beliefs took on a radical character, following on from his denial of divine grace in the present. In a very real way, then, while refusing to abandon the God of the law and of Israel, the author has had to abandon his belief in the primary quality which distinguished that God in his relationship with Israel, as presented in Scripture: the efficacy of God’s grace. Consequently, he focused his expectations concerning eschatological salvation upon the works performed by the individual in this age.<sup>102</sup>

In other words, Longenecker recognizes that the author of 4 Ezra prescribes a type of legalism that is characterized by earning salvation through merit and good works. This

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<sup>99</sup> Sanders, *Paul and Palestinian Judaism*, 418. What is also interesting is that 4 Ezra is one of the few documents that date to the first century CE, which actually coincides with Second Temple Judaism.

<sup>100</sup> Longenecker, *Eschatology and the Covenant*, 33.

<sup>101</sup> Longenecker, *Eschatology and the Covenant*, 34–35. He prefers this term because he finds the “covenant” to be central to Israel’s religion (so placing it in the noun slot), and that the adjective “ethnocentric” better reflects Israel’s adherence to the law over simply “nomistic.”

<sup>102</sup> Longenecker, *Eschatology and the Covenant*, 156–57.

conclusion, he argues, is a reaction to the devastation of the destruction of the Temple, which forces him to reconsider the established notions of God's grace and covenant with Israel. Because he was not able to reconcile grace and covenant with the events of 70 CE, he abandons his previous idea of grace for individual piety for attainment of salvation. In short, 4 Ezra in Longenecker's view is an anomaly to the conventional notions within Judaism before the travesty that was the destruction of the Temple.

Seifrid, however, interprets the place of 4 Ezra within Jewish literature differently than Longenecker and Sanders (and Bauckham, for that matter). Seifrid rejects Longenecker's (and by implication Sanders's) ethnocentric covenantalism as descriptive of early Jewish literature (especially in his survey of 1QS and Pss. Sol.), arguing that while Israel as a nation is predominant in the literature, the focus is not so much in their ethnicity as it is in their *behavior*, which made them Israel.<sup>103</sup> In other words, it is by their obedience to the law that they are identified as Israel, not by simply their ethnic identity. Additionally, Seifrid disagrees with Longenecker's interpretation of 4 Ezra. Instead of seeing 4 Ezra as eliminating God's mercy outright, it is preferable to read 4 Ezra as teaching that God's mercy is still operative in the present, and it is still effective for those who follow the law.

On the other hand, the word *legalism* carries much negative baggage and is in need of a nuanced definition, since it can be used in different ways in different contexts. In this study, I am not using the word to refer to a focus on the "letter of the law" over the "spirit of the law," nor am I referring to an undue stress on the law over mercy and grace.

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<sup>103</sup> Seifrid, *Justification by Faith*, 133–35.

Neither should legalism be confused with *petty legalism*, as per Sanders,<sup>104</sup> since the addition of the adjective *petty* is polemically charged and does not refer to all types of legalism. By legalism, I am referring to the belief that salvation is received by obedience to the law, regardless of whether or not it is in addition to faith in Christ. I am interested in the system of soteriology that Judaism taught and believed, as well as Paul's response to that soteriology. The major difference between covenantal nomism and legalism for this study is in how salvation (or entry into the covenant) is obtained, whether by grace or by obedience. Since most scholars (at least since the time of F. C. Baur) recognize the two foundational letters of Pauline theology to be Romans and Galatians, I address one of these letters, Galatians, in this study.<sup>105</sup> Galatians is also chosen because of Dunn's contention that it is Paul's first attempt at addressing covenantal nomism, the dominant pattern of religion of Judaism in the first century according to New Perspectivists.<sup>106</sup> This study, then, will determine whether or not Dunn's claim is legitimate.

In defining legalism, however, Heikki Räisänen provides some insight into the problem of recent use of the term.<sup>107</sup> He states:

In itself, the use of this term would not need to imply anything more than this: in the centre of the religion stands the law as the obliging expression of God's revealed will. In general, however, Christian interpreters have gone far beyond such a neutral characterization. 'Legalism' has become a strongly pejorative

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<sup>104</sup> For example, Sanders writes: "The once noble idea of the covenant as offered by God's grace and of obedience as the consequence of that gracious gift degenerated into the idea of petty legalism, according to which one had to earn the mercy of God by minute observance of irrelevant ordinances" (Sanders, *Paul and Palestinian Judaism*, 419).

<sup>105</sup> Some have assumed, probably correctly, that since the contexts of Galatians and Romans are different, Paul addresses the role of the law differently from one letter to the other. My goal is not to compare the context of Galatians and Romans, but simply to identify what it is in Galatians. Perhaps a subsequent register analysis can be done on Romans with a similar purpose. Cf. Sanders, *Paul, the Law, and Jewish People*, 145–49.

<sup>106</sup> Dunn, *New Perspective*, 173.

<sup>107</sup> Räisänen, "Legalism and Salvation," 63–83.

word, denoting petty formalism on the one hand, and smugness and self-righteousness on the other.<sup>108</sup>

Whether or not legalism at its core simply means belief in “the law as the obliging expression of God’s revealed will,” as Räsänen has posited, is questionable; while it may have been true when he originally wrote it, it certainly means more than that today. But the term certainly carries a pejorative meaning in many contexts today, and in fact it is this negative view of Judaism that Sanders wanted interpreters to reconsider. And understandably, the post-Holocaust ruminations of Westerners dealing with the corporate guilt of the heinous deeds done to the Jewish population during the Second World War cannot be ignored, even within biblical studies. Is Sanders, along with his supporters, simply reacting to the post-Holocaust rubble and the collective guilt that followed? I am not sure if that can be answered definitively, but in any case, the effect of the Second World War upon how interpreters have dealt with Judaism and Israel cannot be underestimated.

Rudolf Bultmann describes the development of legalism in Jewish history, or at least his interpretation of how legalism developed.<sup>109</sup> After the Torah was given to Israel, it became known as a people of the Book, and consequently a people tied to its history. But as time progressed, Israel became so much tied to its history that it became disconnected from the present, as Bultmann notes: “Loyalty to the past became loyalty to a book which was all about the past. God ... was no longer a vital factor in the present:

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<sup>108</sup> Räsänen, “Legalism and Salvation,” 63.

<sup>109</sup> Bultmann *Primitive Christianity*, 69–84 (*Urchristentum*, 63–78). See also a summary of legalism and covenantal nomism in Longenecker, *Triumph of Abraham’s God*, 13–17.

his revelation lay in the past.”<sup>110</sup> Consequently, the national leaders—not the politicians or priests, but the scribes—sought to interpret and apply the unchanging Law for Israel for relevance in the present. For example, what did it mean to abstain from work on the Sabbath in *contemporary* culture, a vastly different cultural and historical context from when the commandment was first given to Moses? The scribes needed to apply old commands to new conditions. This discussion naturally led to the development of differing schools of thought; Bultmann identifies the two main schools as the Pharisees and Sadducees; and while these were probably the two main ones, we now of course know that there were other groups, such as the Essenes and Zealots (and possibly Qumranites, if they were a different group than the Essenes).<sup>111</sup> A number of these interpretations, especially of the Pharisees, came to written forms in the Mishnah and Talmud, as well as the Targums and Midrash, and became for Israel just as important as the Torah. But in their zeal, the Pharisees in particular imposed the laws reserved for the priesthood to the laity and also developed ritual laws for every aspect of daily life. Bultmann writes: “These regulations went into detail to the point of absurdity.”<sup>112</sup> This meticulous system of commands resulted in a sense of divine judgment for the Jewish believer; for example, a person who was met with misfortune or tragedy was often questioned regarding his obedience to the law (as in the case of Job). One would also make a direct link between his obedience and his salvation: “A further consequence of legalistic conception of obedience was the prospect of salvation became highly

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<sup>110</sup> Bultmann, *Primitive Christianity*, 70. “Die Treue zur Geschichte wird zur Treue gegen ein Buch, das von der Vergangenheit berichtet. Gott... man ihn als solchen nicht mehr in der Gegenwart erfährt, sondern nur von seinen Offenbarungen in der Vergangenheit liest” (*Urchristentum*, 64).

<sup>111</sup> See e.g. Flusser, *Judaism in the Second Temple Period*, 25.

<sup>112</sup> Bultmann, *Primitive Christianity*, 77. “Die Kleinlichkeit der Vorschriften geht ins Absurde und Lächerliche” (*Urchristentum*, 71).

uncertain.”<sup>113</sup> Bultmann recalls the rabbi, Johanan ben Zaccai, when his friends came to visit him on his deathbed and found him weeping because he was uncertain about his fate before the judgment of God (*b. Berakhoth* 28b).<sup>114</sup> The emphasis on perfect obedience to the law of God was so real to Judaism that, in very practical terms, it was essentially equivalent to salvific merit.

Bultmann concludes: “Thus repentance itself became a good work which secured merit and grace in the sight of God. In the end the whole range of men’s relation with God came to be thought of in terms of merit, including faith itself.”<sup>115</sup> He sees that Judaism, even in the time of the New Testament period, was preoccupied with not only the observance of the law but its contemporary application, to the point of considering that perfect obedience was the determinant of their salvation; this in turn resulted in a sense of pride and self-praise for those who considered themselves as upholding the law.

Räisänen distinguishes between two forms of legalism: soft legalism (or Torah-centric legalism), and hard legalism (or anthropocentric legalism); the latter is characterized by self-righteous pride and the former without it.<sup>116</sup> In other words, a “soft legalist” would hold to the belief that one obtained salvation by obedience to the law but without any boastful or a self-righteous attitude, while a “hard legalist” would believe the same but with boasting and self-righteousness. While one could theoretically distinguish between soft or hard legalism, Räisänen affirms that “[w]hat both forms have in common is that soteriological value is ascribed to the keeping of the law. No matter which of the

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<sup>113</sup> Bultmann, *Primitive Christianity*, 82. “Eine weitere Folge der juristischen Gehorsamsauffassung ist die große *Heilsunsicherheit*” (*Urchristentum*, 76).

<sup>114</sup> Bultmann, *Primitive Christianity*, 82–83 (*Ur Christentum*, 76–77).

<sup>115</sup> Bultmann, *Primitive Christianity*, 84. “So wird *die Buße* selber zum verdienstlichen Werk, das die Gnade Gottes verdient. Und da das ganze Gottesverhältnis schließlich unter den Gedanken des Verdienstes gestellt wird, geschieht das auch mit dem *Glauben*” (*Ur Christentum*, 77 [italics original]).

<sup>116</sup> Räisänen, “Legalism and Salvation,” 63–64.

two is envisaged in Paul's attack on Judaism ... this soteriological point is clearly one of his main targets."<sup>117</sup> Again, he notes: "For Paul, Judaism was legalism, whether 'soft' or 'hard'."<sup>118</sup> Of course, this is the subject of the investigation of this study, whether Paul was indeed arguing against some form of legalism or whether he was arguing against covenantal nomism. But it is at least clear that Sanders argues that Second Temple Judaism was not a religion of legalism (in whatever form, even though he calls it *petty* legalism) but characterized by covenantal nomism.<sup>119</sup>

In addition, Räisänen states: "As for Paul's depiction and critique of Judaism, we must conclude (if Sanders is right, as I think he is) that the Apostle either gives a totally distorted picture of Judaism or else bases his portrayal on insufficient and uncharacteristic (even though authentic) evidence."<sup>120</sup> But the point of the New Perspective on Paul, as much as it is based on a new perspective on Judaism, is that it claims that interpreters should view Paul's letters and his concern in these letters to be addressing covenantal nomism, not the traditionally understood legalism. If Paul really did distort (whether intentionally or not) Judaism or wrongly interpret the evidence, then some evidence that he did this would be expected to be present in the extant literature. For example, if Paul wrongly depicted Judaism's religion in Galatians as legalistic, I would expect the Jewish believers to have responded in some way, correcting Paul of his misunderstanding and (mis)caricature of their religion. If Paul did misrepresent Jewish belief in this way, I would expect that *some* of the extant literature from Second Temple

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<sup>117</sup> Räisänen, "Legalism and Salvation," 64.

<sup>118</sup> Räisänen, "Legalism and Salvation," 64.

<sup>119</sup> Räisänen, "Legalism and Salvation," 65–68. Räisänen refers to Sanders's *Paul and Palestinian Judaism* as a strong argument for Judaism not being soft or hard legalism. It had just been published for a couple of years by this time, but its impact seems to have been immediate.

<sup>120</sup> Räisänen, "Legalism and Salvation," 68.

Judaism would contain a rebuke or a correction on this matter, but none of the extant literature of relevance contains any such correction. Furthermore, if Paul did realize he was mistaken on his view of Judaism, it would seem likely that he would correct his misunderstanding in his later letters, especially in his letter to the Romans (considering it to be later than Galatians). But no such correction by Jewish believers exists in Second Temple literature, and neither does it exist in the later letters of Paul. There really is no evidence that Paul misunderstood Judaism—only an assumption based on an insistence on covenantal nomism. So the proposal that Paul misrepresented or misunderstood (either consciously or subconsciously) the Judaism of his day is not a plausible option to explain the situation at Galatia, since it is simply an assumption without any substantive evidence.

There are still some who do not want to draw strict boundaries between covenantal nomism and legalism. For example, Longenecker writes: “From what we have seen, however, there is good reason to think that the situation may not be so clear cut, and that the ‘either-or’ that marks out current polemic in Pauline scholarship might best be laid to rest.”<sup>121</sup> The “either-or” refers to legalism and covenantal nomism as described above. He also notes the importance of distinguishing between what Jewish covenantalists believed about the role of the law and what Paul believed about it in light of God’s work in and through Christ.<sup>122</sup> But as much as Longenecker would like for interpreters *not* to draw strict lines between these two views, he himself seems to argue for covenantal nomism, that Second Temple Judaism believed in and taught salvation by grace through faith but security through obedience or works, not that they believed in

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<sup>121</sup> Longenecker, *Triumph of Abraham’s God*, 179.

<sup>122</sup> Longenecker, *Triumph of Abraham’s God*, 180–81.

salvation by merit or obedience to the law. While it is acceptable to find *some* benefits to both views, at each of their cores, covenantal nomism and legalism assert two different conceptions of soteriology, so to compare them against each other is not only acceptable but justified.

I have sketched a general understanding of covenantal nomism and legalism, and the major difference between these two is their respective descriptions on *how* salvation is obtained. Legalism at its core is the view that salvation is obtained by obedience to the law (regardless of whether pride or self-righteousness is included); covenantal nomism is the view that salvation is obtained by grace with obedience resulting in securing that salvation. And no matter how much one wants to argue that these two are not mutually exclusive, they undoubtedly conflict with each other in terms of their soteriology. For purposes of this study, then, the Old Perspective on Paul is described by legalism, and legalism is defined as the belief that salvation (i.e., membership in the covenant of God) is obtained by law-obedience, whether with or without faith. The New Perspective on Paul, then, is described by covenantal nomism, defined for purposes of this study as the belief that salvation (covenant membership) is obtained by God's grace only and law-obedience is simply the outworking of one's covenantal membership in order to remain in that covenant. Other facets of this discussion, such as the meaning of justification, ethnocentrism, and the law as a set of boundary markers, are only related to the main issue of covenantal nomism and legalism.

## Conclusion

There are generally two ways of understanding the theology (soteriology) of Second Temple Judaism, usually labeled the Old Perspective (or legalism) and the New Perspective (covenantal nomism) on Paul, both having different contexts of situation that they offer for the Pauline letters. Although the Old Perspective is more than legalism, and the New Perspective more than covenantal nomism, I refer to the Old Perspective primarily in terms of legalism and the New Perspective primarily in terms of covenantal nomism. Each present differing views of what Second Temple Judaism believed and how these Jewish believers lived as a result, specifically regarding how salvation is obtained. Legalism sees that Judaism believed in salvation by obedience to the law (or works of the law), and disobedience disqualified them from entry into God's covenant. Covenantal nomism sees that Judaism believed in salvation by God's grace, but security in the covenant was through law-obedience. Both affirm the importance of law-obedience, but each sees its role much differently than the other. Legalism states that the role of law-obedience is to *obtain* salvation, thus a wrong view of salvation is primarily at stake; covenantal nomism asserts that its role is to *keep* an already-obtained salvation, thus a wrong view of proper Christian living is primarily at stake.

There is very little doubt from the post–New Perspective side of things that, even for the Old Perspective person, elements of ethnocentrism existed in Judaism, as well as an emphasis on certain laws such as circumcision, the Sabbath, and dietary requirements—circumcision is certainly mentioned in Galatians. But the question is not whether these elements existed in Judaism—of course they did. The question is what Judaism taught and believed regarding how a person obtained salvation, or favor with

God: by obedience to the law or by faith in Christ—or both. I am concerned with the soteriological system of Judaism that Paul seems to address in his letters.

In my attempt to address the question of covenantal nomism versus legalism in Paul's letter to the Galatians, I utilize the resources of discourse analysis to analyze Paul's language and its relation to the context of situation of this letter. In the next chapter, I survey various approaches to discourse analysis, arguing for the profitability of SFL discourse analysis as a method of interpretation as compared with the other approaches, especially for my objective. In Chapter 3, I outline an SFL framework of register for application to Hellenistic Greek. The rest of the study, Chapters 4–6, applies discourse analysis to analyze Paul's language (register) in his letter to the Galatians through an analysis of the contextual components of field, tenor, and mode, which in turn I will use to identify the context of situation of this letter. The question I seek to answer is what the context of situation was in Paul's letter to the Galatians, and whether it reflects more closely the legalism or the covenantal nomism described above. The final chapter, then, synthesizes my findings with what is called a *contextual configuration* of the letter to the Galatians with the answer to this question.

## CHAPTER 2: A DEFINITION AND SURVEY OF DISCOURSE ANALYSIS

“Discourse analysis is widely recognized as one of the most vast [*sic*], but also one of the least defined, areas in linguistics.”<sup>1</sup> This statement, made over two decades ago, still seems to apply today—although in biblical studies it seems to be mostly focused on the analysis of textual features, such as the role of conjunctions and cohesive ties. In the larger linguistic and sociolinguistic fields, discourse analysis is probably still considered to be an umbrella term, and consequently many discourse analysts admit that a firm definition is elusive—in fact, there may never be a consensus as to *the* definition, methodology, or framework of discourse analysis. In light of this, discourse analysis is probably best identified or defined as a category of approaches for analyzing text and language at the level of *discourse*, but this is still admittedly vague; most who write on discourse analysis have conceded to the impossibility of providing an all-inclusive definition.<sup>2</sup> Discourse analysis is certainly not a single approach to interpreting texts, and there are a variety of ways in which discourse analysis is proposed and theorized—there are probably as many approaches of discourse analysis as there are theories of explaining and understanding how language works. To add to the vagueness, there are differences of opinion as to what even constitutes a *discourse*, or even *text* in relation to a discourse, both words used quite frequently in the discussion. Robert Longacre, for example,

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<sup>1</sup> Schriffrin, *Approaches*, 5; cf. also Stubbs, *Discourse Analysis*, 12.

<sup>2</sup> E.g., Potter and Wetherell, *Discourse and Social Psychology*, 6–7; Schiffrin, *Approaches*, 5.

categorizes *discourse* into two major areas of concern: (1) dialogue, including spoken discourse, and (2) monologue, including written discourse, although sometimes there may be instances of spoken discourse in written form and vice versa.<sup>3</sup> For this study, discourse as (written) monologue is relevant, especially since the subject of this study is the biblical text, which is largely, if not solely, monological and written—and although there are some parts of the biblical text that record spoken dialogue, it is still primarily monological.

But returning to attempting at defining discourse analysis, the following are some definitions that have been provided already. What is interesting to note, however, is that many of these definitions seem to be somewhat nebulous and vague—it is as if *any* type of analysis of language can be classified as *discourse analysis*.<sup>4</sup>

[I]t refers to attempts to study the organization of language above the sentence or above the clause, and therefore to study larger linguistic units, such as conversational exchanges or written texts. It follows that discourse analysis is also concerned with language in use in social contexts, and in particular with interaction or dialogue between speakers.<sup>5</sup>

The analysis of discourse is, necessarily, the analysis of language in use. As such, it cannot be restricted to the description of linguistic forms independent of the purposes or functions which those forms are designed to serve in human affairs. While some linguists may concentrate on determining the formal properties of a language, the discourse analyst is committed to an investigation of what that language is used for.<sup>6</sup>

Discourse analysis is an analysis of language features that draws its explanations, not from the sentence or word (i.e., the factors involved are not syntactic or morphological), but extrasententially (from the linguistic and wider context). In

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<sup>3</sup> Longacre, *A Grammar of Discourse*, 7. Cf. also Coulthard, *Discourse Analysis*, 1–3.

<sup>4</sup> For example, Porter and O'Donnell write: "There is no such 'thing' as discourse analysis, at least not in a simple or singular sense. Rather, discourse analysis is 'things'" (Porter and O'Donnell, *Discourse Analysis*, forthcoming). It is in fact my understanding that discourse analysis can be broadly defined and that *most* methods of interpreting language use can be included.

<sup>5</sup> Stubbs, *Discourse Analysis*, 1.

<sup>6</sup> Brown and Yule, *Discourse Analysis*, 1.

the case of written material, explanations are drawn mainly, though by no means exclusively, from the previous sentences of the text.<sup>7</sup>

Many definitions of discourse analysis, in addition to the ones above, seem to focus on formal or structural considerations; that is, it is usually defined as an analysis of text that is *larger than the sentence level*. Even systemic functionalist Jeffrey Reed provides a description of discourse analysis in this way: “The discourse analyst is also guided by the tenet to *examine language at a linguistic level beyond the sentence*” (italics original).<sup>8</sup> To be fair, however, he does earlier refer to discourse analysis as “the study and interpretation of both the spoken and written communication of humans,”<sup>9</sup> which seems to be a more functional description than a formal one. Although I am not saying that definitions focusing on formal features to be illegitimate or incorrect, focusing on the function of discourse by necessity involves the analysis of texts that are beyond the simple sentence. I define *text* in the same way as Michael Halliday and Ruqaiya Hasan do: “any instance of living language that is playing some part in a context of situation, we shall call a text.”<sup>10</sup> What they mean by “living language” is probably language that is in actual use—in contrast to hypothetical language. And “text” might be defined as an instance of discourse. One reason why I am avoiding definitions of discourse analysis based on form is the uncertainty in some languages of what a sentence or a clause actually is—in English, these are usually signified graphically by a full stop or period (for sentences) or other appropriate punctuation.<sup>11</sup> But in the earliest New Testament

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<sup>7</sup> Levinsohn, *Discourse Features*, viii.

<sup>8</sup> Reed, *Philippians*, 27.

<sup>9</sup> Reed, *Philippians*, 17.

<sup>10</sup> Halliday and Hasan, *Language, Context, and Text*, 10.

<sup>11</sup> Cf. Widdowson, “Discourse Analysis,” 157–72 (esp. 162–63), who makes a valid point in stating that in some cases a text can consist of a single statement (perhaps even at less than a sentence level) but be open to analysis within its greater context.

manuscripts, for example, there are no formal demarcations separating sentences from one another; punctuation is only found in later editions of the Greek text. (While I am not saying that there are *no* sentences in Hellenistic Greek,<sup>12</sup> I am saying that defining what a sentence actually is in Greek is much more difficult to identify than in some other languages.)

In light of this discussion so far, I offer the following definition of discourse analysis for purposes of this study: *the analysis of the meanings of instances of language that considers the linguistic system used to convey those meanings and the functions of those instances of language*. There are three important points to my definition. First, my model of discourse analysis is concerned with understanding the *meaning(s)* of the discourse. Analyzing language is pointless if it does not analyze the meanings, not just of words and structures, but of the language and its occurrence. Also by the use of the plural *meanings*, I identify that there are various meanings and types of meanings involved in a discourse. Second, it considers that each language has its own *system* by which meaning is communicated in various ways (although it will be nearly impossible to account for *every* single aspect of a language's system in this study). Understanding *how* meanings are communicated by means of the various resources in a given language system is important, given that each language has a system of its own. And third, discourse analysis is concerned with the *function* of language by means of said system. In other words, the discourse analysis I offer is not only concerned with what the meaning(s) is/are, or in

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<sup>12</sup> Herein, I will simply reserve the term "Greek" to refer to the Greek of the Hellenistic period, which includes the language found in the Greek New Testament, except where otherwise noted.

what ways the writer/speaker<sup>13</sup> conveys this/these meaning(s); it is also concerned with what the writer is doing in the discourse.

Deborah Schiffren, Deborah Tannen, and Heidi Hamilton note that scholars from different fields of study outside of linguistics, such as sociology, anthropology, communication, philosophy, and psychology, among others, have adopted and adapted discourse analysis, stating: "Given this disciplinary diversity, it is not a surprise that the terms 'discourse' and 'discourse analysis' have different meanings to scholars in different fields."<sup>14</sup> A common theme in these interdisciplinary applications of discourse analysis is in the analysis of the use of language in social contexts. Tannen goes as far as to conclude that the variety of ways of approaching discourse analysis has resulted in *discourse* simply becoming another synonym for *language*, a conclusion with which I generally agree.

Although I have provided my own definition of discourse analysis, I concede that discourse analysis is simply a broad category to encompass any method or approach that outlines and aims to analyze language in use.<sup>15</sup> As Schiffren, Tannen, and Hamilton note, there are three broad categories for defining discourse analysis: (1) a level of text beyond the sentence, (2) language in use, and (3) social practices that includes ideological or political use of language.<sup>16</sup> The aim of this chapter, in light of the many surveys of discourse analysis that are available, is to provide a brief survey of the development of

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<sup>13</sup> From here on out, I will simply employ "writer" instead of "writer/speaker," since the subject of my study is dealing with communication restricted to the text, unless perhaps we are referring to spoken discourse that has been written down (e.g., the Antioch Incident in Galatians 2). In some cases where it is more appropriate, I will refer to the term "speaker" instead of "writer."

<sup>14</sup> Schiffren, Tannen, and Hamilton, "Introduction," 1. See also Brown and Yule, *Discourse Analysis*, viii; Coulthard, *Discourse Analysis*, vii; Georgakopoulos and Goutsos, *Discourse Analysis*, viii; Schiffren, *Approaches to Discourse*, 5.

<sup>15</sup> de Beaugrande and Dressler, *Text-Linguistics*, 14; Porter, *Linguistic Analysis*, 133–34.

<sup>16</sup> Schiffren, Tannen, and Hamilton, "Introduction," 1.

discourse analysis, followed by a more focused survey on the rise and application of discourse analysis within New Testament studies.

### **The Development of Discourse Analysis in Linguistics**

Before the term *discourse analysis* itself was ever used, certain linguists and groups of linguists were interested in similar concerns to those of discourse analysis, including analysis of text beyond the clause or sentence level. Among others, J. R. Firth and Bronislaw Malinowski are viewed as precursors to its development, in that they were concerned with analysis of language in its surrounding *context*, with Malinowski identifying the terms *context of situation* and *context of culture*.<sup>17</sup> In addition, an important predecessor to discourse analysis is the Prague School of linguistics.<sup>18</sup> The Prague School developed out of the Prague Linguistics Circle, which began in 1926, with two of its most noted members being Roman Jakobson and Nicholaj Trubetzkoy, and known for, among other things, the functional sentence perspective, which has “the conviction that the structure of utterances is determined by the use to which they are put and the communicative context in which they occur.”<sup>19</sup> In other words, functional sentence perspective is concerned with how sentences are structured depending on the context in which they are uttered or written, pointing out the importance of the role of context when analyzing a text.

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<sup>17</sup> Firth, “Modes of Meaning”; Malinowski, “Problem of Meaning.” See Coulthard, *Discourse Analysis*, 1–5.

<sup>18</sup> Lyons, *Language and Linguistics*, 224–28.

<sup>19</sup> Lyons, *Language and Linguistics*, 227. Cf. Porter, “Functional Letter Perspective,” 9–32, esp. 10–18.

The term *discourse analysis* itself, however, was first introduced in 1952 by the American linguist Zellig Harris, who was concerned with “the analysis of connected speech (or writing).”<sup>20</sup> Harris’s primary interest in discourse analysis was examining language beyond the sentence level, deriding descriptive linguistics and its inability to identify the roles beyond the sentence. He states that discourse analysis “yields considerable information about the structure of a text or a type of text, and about the role that each element plays in such a structure.”<sup>21</sup> He also states that his method does not require the interpreter to have any knowledge of the meanings of morphemes but only requires distinguishing morphemes from one another. His method, then, involves (1) identifying elements in identical environments, (2) identifying elements in equivalent (almost but not quite identical) environments, and then (3) grouping elements in equivalent environments together into equivalence classes. Additionally, sentence order is analyzed, “representing the order of successive occurrences of members of a class.”<sup>22</sup> But the purpose of this method, as well as the meaningful benefit in understanding the discourse, is tenebrous. Beaugrande and Dressler note that “[i]t is not fully clear what Harris’s method is supposed to discover.”<sup>23</sup>

In 1977, Malcolm Coulthard published an introduction to discourse analysis (revised edition in 1985),<sup>24</sup> covering areas such as speech act theory, ethnography of communication, conversational analysis, and paralinguistic and prosodic features of discourse, as well as language teaching and language acquisition, many of which are

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<sup>20</sup> Harris, “Discourse Analysis,” 1. Cf. also Paltridge, *Discourse Analysis*, 2; Schiffrin, *Approaches to Discourse*, 24.

<sup>21</sup> Harris, “Discourse Analysis,” 30.

<sup>22</sup> Harris, “Discourse Analysis,” 8.

<sup>23</sup> de Beaugrande and Dressler, *Text-Linguistics*, 21.

<sup>24</sup> Coulthard, *Discourse Analysis*; cf. Georgakopoulos and Goutsos, *Discourse Analysis*, viii.

largely irrelevant to this study. He does, however, outline his own model based on the English Language Research group in Birmingham, U.K. during the 1960s and 70s. This is related in many ways to early Hallidayan Grammar in terms of its assumption of a rank scale, based on the scale and category grammar of early Halliday, with a new rank of *discourse* suggested with its own rank scale (from highest to lowest rank): lesson, transaction, exchange, move, and act.<sup>25</sup> He finds Harris's famous article "disappointing" in spite of its title because, while Harris sets up a formal procedure for linguistics analysis, borrowing from the Bloomfieldian tradition and adopted by Noam Chomsky's transformational-generative grammar, "it is not a linguistic analysis at all—the stages are defined and recognized by the activity that occurs within them rather than by characteristic linguistics features and ... there are no *linguistic* markers of transitions between stages."<sup>26</sup> So while Harris is often cited as one of the first to use the term "discourse analysis," many subsequent writers have not really utilized his methodology (except Chomsky, who took his idea of "transformation" for his transformational-generative grammar).<sup>27</sup>

Some other early works on discourse analysis are also worth mentioning. Robert-Alain de Beaugrande and Wolfgang Dressler published a book on *text linguistics* (another term for discourse analysis used more commonly in Continental Europe) in 1972, originally in German by Dressler only, following with the English translation by both in 1981.<sup>28</sup> They identify textuality and the seven standards for determining textuality: cohesion, coherence, intentionality, acceptability, informativity, situationality, and

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<sup>25</sup> Coulthard, *Discourse Analysis*, 120–45.

<sup>26</sup> Coulthard, *Discourse Analysis*, 3–5, esp. 5.

<sup>27</sup> Coulthard, *Discourse Analysis*, 4.

<sup>28</sup> de Beaugrande and Dressler, *Text-Linguistics*.

intertextuality. Halliday and Hasan, in 1976, published their *Cohesion in English*, which, although not explicitly labeled as a book on discourse analysis, is based on the assumption that when a native speaker of a language reads or hears a passage of more than one sentence in length, he/she can normally tell whether it is a unified whole or a collection of unconnected sentences—and the book is about how to discern between the former or latter. Shortly thereafter in 1977, Teun van Dijk published his *Text and Context: Explorations in the Semantics and Pragmatics of Discourse* which dealt with the importance of context and the various kinds of contexts that exist.<sup>29</sup> His procedure includes concepts such as cohesion (or connectedness), coherence, topic of discourse, the semantics-pragmatics relationship, and the theory of action (related to speech act theory). While these three works differ in the details of their approaches, some similarities such as focus on cohesion and cohesiveness of a discourse and the function of discourse are evident. It is understandable, then, why one might simply equate discourse analysis with cohesion,<sup>30</sup> but developments in the study of discourse analysis have shown that there are many other dimensions to explore, even within a single framework, depending on an interpreter's explicit objective for analysis, not just cohesion or even the textual meaning of a discourse.

Since interest in discourse analysis arose in the 1970s and gained more momentum in the 1980s and even beyond, a variety of approaches emerged, which in

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<sup>29</sup> Van Dijk, *Text and Context*. This was an update of his previously published dissertation entitled *Some Aspects of Text Grammars* (1972) with a more rigorous and explicit methodology of the linguistic study of discourse.

<sup>30</sup> E.g., Campbell (*Advances in the Study of Greek*, 152) states that the “central concern” for Halliday in discourse analysis is cohesion, but that is clearly not the case. Cohesion is certainly important for Halliday, but not his central concern. Halliday notes two possible levels of achievement to aim at in discourse analysis: (1) understanding the text, using linguistic analysis; and (2) evaluating the text, how successful the text is at achieving its aim. See Halliday, *Functional Grammar*, xv–xvi.

turn resulted in a lack of uniformity, as noted above. Schiffrin, in surveying the landscape of discourse analysis at the time, identifies two broad ways in which *discourse* can be viewed: (1) as a particular unit of language, usually defined as *text* above the sentence level, and (2) as a particular focus relating to language *in use*<sup>31</sup>—in other words, it can be seen either as a *formal* or *structural* concept or a *functional* or *sociological* concept. She then proposed a third option, discourse as an utterance, which seeks to conflate the two meanings into one.<sup>32</sup> Her more recent handbook on discourse analysis, edited along with Tannen and Hamilton, notes those essential categories: discourse analysis in terms of its *formal* features, discourse analysis in terms of its *function*, and discourse analysis in terms of its *extra-linguistic* properties.<sup>33</sup> As will be evident below, each approach to discourse analysis leans more toward one view over others, while perhaps overlapping some of its elements with the other categories. Interestingly enough, however, all discourse analysts seem to be concerned with “how humans use language to communicate and, in particular, how addressers construct linguistic messages for addressees and how addressees work on linguistic messages to interpret them.”<sup>34</sup>

In light of the discussion above, a broad, encompassing way to categorize the various approaches to discourse analysis can be two-fold: *formal* approaches and *functional* approaches; these, in fact, are two general ways to view language in general.<sup>35</sup> Another possible taxonomy for discourse analysis approaches might be *descriptive* and

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<sup>31</sup> Schiffrin, *Approaches to Discourse*, 20; cf. also Potter and Wetherell, *Discourse and Social Psychology*, 3–4.

<sup>32</sup> Schiffrin, *Approaches to Discourse*, 39–41.

<sup>33</sup> Schiffrin, Tannen, and Hamilton, “Introduction,” 1.

<sup>34</sup> Brown and Yule, *Discourse Analysis*, ix.

<sup>35</sup> Schiffrin, *Approaches*, 20–23. Others prefer different categorizations of discourse analysis; one example is Brown and Yule, who identify two: top-down or bottom-up approaches (Brown and Yule, *Discourse Analysis*, 234–36).

*critical* (as in critical discourse analysis; see below), where descriptive approaches seek to describe how language works in order to understand it, while critical approaches go beyond the descriptive approach by not only describing how language works but how language is used to “speak to and, perhaps, intervene in, social and political issues, problems, and controversies in the world.”<sup>36</sup> Still another way to organize the various approaches is to divide them by either *top-down* or *bottom-up* approaches, either by working out the meanings of the basic units from words to discourse (bottom-up), or by starting at the discourse level with consideration of the larger context and co-text and seeing how analysis of the higher levels constrains meanings at the lower levels of discourse (top-down).<sup>37</sup> The difficulty, however, in identifying various categories of approaches to discourse analysis is that it is still somewhat of a nebulous subject, and various introductions to discourse analysis have either their own classifications of approaches or simply present their own approach with little mention of other approaches.<sup>38</sup> Others are more eclectic in nature and take elements from both formal and functional approaches.<sup>39</sup> But despite the lack of uniformity on all of the approaches to discourse analysis, I have generally followed Schiffrin, Tannen, and Hamilton’s three categories of discourse analysis to present the following general categories: (1) *extra-linguistic approaches*, those that focus on more ideological or political (power) issues stemming from language use; (2) *sociolinguistic approaches*, those that focus more on the function of discourse, or language use in social context; and (3) *structural*

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<sup>36</sup> Gee, *Discourse Analysis*, 9; Fairclough, *Discourse and Social Change*, 12.

<sup>37</sup> Brown and Yule, *Discourse Analysis*, 234–36; Porter and Pitts, “New Testament Greek Language,” 236.

<sup>38</sup> Cf. Brown and Yule, *Discourse Analysis*, 1–4; Dynel, *Advances*, 1–2; Gee, *Discourse Analysis*, 8–13; Georgakopoulos and Goutsos, *Discourse Analysis*, viii–x; van Dijk, *Handbook*, 1:xi–xiii; Wood and Kroger, *Doing Discourse Analysis*, 3.

<sup>39</sup> E.g., Georgakopoulos and Goutsos, *Discourse Analysis*.

*approaches*, those whose methods focus on the form and structure of the text, even if elements of function, or cognitive function, are present. Although it may be impossible to categorize and fit the various approaches of discourse analysis neatly within these three categories, and although each approach contains elements of some, all, or just one of these categories, there are identifiable features that identify each approach as distinct from others within this categorization. While some may contend that a functional or sociolinguistic approach to discourse analysis contains in it extra-linguistic factors as well as formal features, since both are concerned with function but with different goals, I place them in separate categories because one is much more interested in linguistic elements and the other is much more focused on ideological and political factors.<sup>40</sup>

#### Extra-Linguistic Approaches

One of the main approaches to discourse analysis that goes beyond strictly linguistic analysis has been termed critical discourse analysis, or sometimes political discourse analysis. Critical discourse analysis (CDA) is a type of discourse analysis that arose out of Systemic Functional Linguistics and is interested in the social and power dynamics of language use, in both spoken or written texts. It has gained much attention and popularity within the past several decades, and many non-linguistic scholars have drawn principles from CDA into their respective disciplines, including legal studies, medicine, psychology, and psychiatry, among others.<sup>41</sup> More specifically, CDA is interested in the role of discourse in the production, reproduction, and challenge of *dominance*. Within CDA, dominance is defined as “the exercise of social power by elites, institutions or

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<sup>40</sup> Cf. Schiffrin, *Approaches to Discourse*, 20–23.

<sup>41</sup> Toolan, “General Introduction,” xxi.

groups, that results in social inequality, including political, cultural, class, ethnic, racial and gender inequality.”<sup>42</sup> While CDA may not strictly be a *method* which provides a step-by-step instructional guide, it is more of a perspective that has in common the interest in analyzing the role between language and power, control, or ideology (in addition to the aforementioned dominance).<sup>43</sup> In short, it has much overlap with various forms of ideological criticism (including Marxist interpretations) in the interest in social power but with a specific focus on the role of spoken and written text (language). Having been born out of Systemic Functional Linguistics, CDA views language from a functional approach, having interest in the function of language within its particular social context.<sup>44</sup> The function of language in CDA, however, is viewed within the framework of *politics*, which is not restrictively viewed as contending governmental and civil parties (e.g., Democratic vs. Republican, or Liberal vs. Conservative) but as “how to distribute social goods in a society: who gets what in terms of money, status, power, and acceptance on a variety of different terms, all social goods. Since, when we use language, social goods and their distribution are always at stake, language is always ‘political’ in a deep sense.”<sup>45</sup> In other words, politics is about “making choices about how to act in response to circumstances and goals, it is about choosing *policies*, and such choices and the actions which follow from them are based upon practical argumentation...”<sup>46</sup> This is why it is sometimes called political discourse analysis.

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<sup>42</sup> Van Dijk, “Principles of Critical Discourse Analysis,” 105.

<sup>43</sup> Toolan, “General Introduction,” xxi–xxii.

<sup>44</sup> Gee, *Discourse Analysis*, 2–3; Coulthard, *Introduction to Discourse Analysis*, 1–3;

<sup>45</sup> Gee, *Discourse Analysis*, 7.

<sup>46</sup> Fairclough and Fairclough, *Political Discourse Analysis*, 1.

There are generally four topics in CDA that are identified and analyzed: (1) power and dominance, (2) discourse and access, (3) social cognition, and (4) discourse structures.<sup>47</sup> *Power* here does not refer to physical ability but to social power, which is based on the privileged access that certain groups and individuals have based on valued resources, such as wealth, status, race, income, membership associations, education, or knowledge. What CDA is interested in is the use and *abuse* of power, labeled *dominance*, which is not only dominance of an individual over another individual but also the individual as a representative of social groups and classes—so for example, male dominance over females, racial majority over minority, economically privileged over underprivileged persons, and so on. In other words, CDA is concerned with *organized* and *institutionalized* dominance, even in the case of individual instances of it—but it looks at the broader context and factors of the individual instance. Second, *discourse and access* refers to the availability of opportunities which certain groups have over others for public discourse; in other words, “the more discourse genres, contexts, participants, audience, scope and text characteristics they (may) actively control or influence, the more powerful social groups, institutions or elites are.”<sup>48</sup> It is identifying the privileged access to discourse and communication that some have over others. In short, one way that the level of power and dominance of a group is determined is the level of their control over and access to public discourse. In colloquial terms, those with access to the (loudest) microphone have the (most) power. Third, *social cognition* refers to the cognitive ability of those with power to influence and, perhaps in extreme cases, “brainwash” others. “Except in the various forms of military, police, judicial or male force, the exercise of

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<sup>47</sup> Van Dijk, “Principles of Critical Discourse Analysis,” 109–21.

<sup>48</sup> Van Dijk, “Principles of Critical Discourse Analysis,” 111.

power usually presupposes mind management, involving the influence of knowledge, beliefs, understanding, plans, attitudes, ideologies, norms and values.”<sup>49</sup> While the words *power* and *dominance* may often evoke the physical arena, in CDA they relate to mental and communicative faculties. Van Dijk notes that this is the core of CDA: “a detailed description, explanation and critique of the ways dominant discourses (indirectly) influence such socially shared knowledge, attitudes and ideologies, namely through their role in the manufacture of concrete models.”<sup>50</sup> Finally, the theory of CDA focuses on the actual *discourse structures* that speakers or groups use to realize their power and dominance. The goal of CDA, then, is to identify and analyze those expressions, or subversions, of power and dominance.

Considered by many to be the father of CDA, Norman Fairclough advocates a both/and approach to discourse analysis, in relation to the purported bifurcation between textual analysis and social analysis. He contends that various versions of discourse analysis either focus too heavily on the textual analysis of the discourse, without respect to the social context, or focus solely on the social aspect without sufficiently investigating the linguistic features. In CDA, Fairclough proposes that both are crucial: “I see [critical] discourse analysis as ‘oscillating’ between a focus on specific texts and a focus on what I call the ‘order of discourse,’ the relatively durable social structuring of language which is itself one element of the relatively durable structuring and networking of social practices.”<sup>51</sup>

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<sup>49</sup> Van Dijk, “Principles of Critical Discourse Analysis,” 112.

<sup>50</sup> Van Dijk, “Principles of Critical Discourse Analysis,” 114.

<sup>51</sup> Fairclough, *Analysing Discourse*, 2.

Stanley Porter provides a critique of CDA, especially when applied in biblical studies, although he admits that at the time of publication (1999), there had not been any published application of CDA to biblical studies; and to my knowledge there still is not.<sup>52</sup> Essentially, he states: “When it is shed of its ideological baggage, in many ways CDA appears to be a further development of the Hallidayan form of discourse analysis, perhaps with increased sensitivity to ideological issues as they are manifested in various situations of power.”<sup>53</sup> It appears that since the time of Porter’s writing, CDA has not “shed its ideological baggage,” although the emphasis placed on the ideology of power differs from one CDA proponent to another. In any case, CDA does have a functional component to it, but the ideological component is much more prominent.

### Sociolinguistic Approaches

What separates a sociolinguistic approach to discourse analysis from CDA is the lack of a specific focus on identifying and targeting ideological components in the discourse. It may also be called a functional approach, but I prefer the term *sociological* due to the attention this approach pays to language use in social contexts. Halliday, known as the father of SFL, developed methods of analysis that include discovering the various types of meanings in the discourse, which would rightly be a type of discourse analysis;<sup>54</sup> in fact, several discourse analysts have taken Hallidayan principles for their method (not

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<sup>52</sup> My colleague, Daniel Morrison, however, is concurrently writing a dissertation applying CDA to Revelation (Morrison, “Thus Says the King: Presentations of Parance and Performance in the Apocalypse”).

<sup>53</sup> Porter, “Is Critical Discourse Analysis,” 51.

<sup>54</sup> He identifies his theory as a discourse analysis; Halliday, *Functional Grammar*, xvii; Halliday and Webster, *Text Linguistics*. Coulthard admits that his introduction to discourse analysis is not simply a survey of those who identify themselves as a discourse analyst per se, but those who actually put forth ideas and methods by which an interpreter can analyze a text (Coulthard, *Discourse Analysis*, 3).

counting application of Halliday in biblical studies).<sup>55</sup> Within this broad category of discourse analysis, one of the main principles that ties this approach together is that discourse (however it is defined) is viewed in terms of its function in social contexts. This is evident in such statements as: “[Discourse analysis] cannot be restricted to the description of linguistic forms independent of the purposes or functions which those forms are designed to serve in human affairs. While some linguists may concentrate on determining the formal properties of a language, the discourse analyst is committed to an investigation of what that language is used for.”<sup>56</sup>

The central tenet of any functional or sociological approach, as opposed to a formal or structural one, is that language must be examined based on its actual usage. Brown and Yule conveniently divide the function of language into two categories (although they admit this may be simplistic): (1) *transactional*, dealing with expressing social relations and interpersonal features, and (2) *interactional*, dealing with expressing content and personal reflections.<sup>57</sup> This mirrors the interpersonal and ideational metafunctions, respectively, of Halliday (see Chapter 3). Georgakopoulos and Goutsos note:

Discourse analysis is committed to an investigation of what language is used for and cannot be restricted to the description of linguistics forms ‘independently of the purposes or functions that those forms are designed to serve in human affairs’ (Brown and Yule 1983: 1). The study of discourse is not an investigation of signs in abstraction but an investigation of them in the common world in which we all live and act.<sup>58</sup>

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<sup>55</sup> Cf. e.g., Brown and Yule, *Discourse Analysis*, 1; Gee, *Discourse Analysis*, 13; Georgakopoulos and Goutsos, *Discourse Analysis*, 1–6; Stubbs, *Discourse Analysis*, 6–7.

<sup>56</sup> Brown and Yule, *Discourse Analysis*, 1.

<sup>57</sup> Brown and Yule, *Discourse Analysis*, 1.

<sup>58</sup> Georgakopoulos and Goutsos, *Discourse Analysis*, 22.

Stubbs also prefers a functional approach, noting that the transformational-generative grammar that was popular in the past, even in spite of its contribution, lacks some of the depth of insight of discourse-level meaning. “There is no going back, of course, on the standards of explanation and rigour set by the kind of structural linguistics created principally by Saussure, Bloomfield and Chomsky. However, it has become increasingly clear that a coherent view of language, including syntax, must take account of discourse phenomena.”<sup>59</sup>

So sociolinguistic discourse analysis focuses on the function of the discourse but also its function in its social context.<sup>60</sup> “Discourse analysis considers the relationship between language and the contexts in which it is used and is concerned with the description and analysis of both spoken and written interactions.”<sup>61</sup> The general term *context* can refer to three different dimensions: *co-text*, the linguistic surroundings of a given text, *context of situation*, which is the immediate social environment of the given text, and *context of culture*, which is the broader background against which the text is to be interpreted.<sup>62</sup> While not all sociolinguistic discourse analysts may adopt these terms, it is helpful to distinguish the different types of contexts from each other and the level of context that is being addressed. Register analysis, which I consider to be a more focused type of sociolinguistic discourse analysis, takes seriously the notion of context in its procedure. The next chapter outlines in detail the definition of context and the related concept of register.

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<sup>59</sup> Stubbs, *Discourse Analysis*, 6–7.

<sup>60</sup> Brown and Yule, *Discourse Analysis*, 27–67; Paltridge, *Discourse Analysis*, 2–3; Georgakopoulos and Goutsos, *Discourse Analysis*, 14–22.

<sup>61</sup> Paltridge, *Discourse Analysis*, 3.

<sup>62</sup> Halliday and Hasan, *Language, Context, and Text*, 45–47, 76.

Aside from SFL, mention must be made regarding speech act theory as a suggested sociolinguistic approach to discourse analysis. Championed by John Austin and John Searle, speech act theory was developed with the basic belief that the primary function of language is to perform act(ion)s. Austin writes: “The uttering of the words is, indeed, usually a, or even *the*, leading incident in the performance of the act (of betting or what not), the performance of which is also the object of the utterance, but it is far from being usually, even if it is ever, the *sole* thing necessary if the act is to be deemed to have been performed.”<sup>63</sup> It is related to a sociolinguistic approach to discourse analysis in the sense that it is concerned with the *function* of language in use, and many make reference to speech act theory in discussions regarding discourse analysis.<sup>64</sup> Schiffrin admits that speech act theory was not developed as a means of analyzing discourse, but many have adopted its principles to discourse analysis due to its interest in the function of language. Speech act theory is certainly concerned with the function of language, but as Schiffrin states, “[speech a]cts specify (to a certain degree) what kind of response is expected: they create options for a next utterance each time they are performed, and thus provide a local, sequentially emergent basis for discourse.”<sup>65</sup> It seems best not to include speech act theory as a type of discourse analysis, since its usefulness in interpreting texts is limited to utterances. It focuses on short utterances and does not deal with larger units of discourse. Brown and Yule state: “As it is presently formulated, Speech Act theory does not offer the discourse analyst a way of determining *how* a particular set of linguistics

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<sup>63</sup> Austin, *How to Do Things with Words*, 8.

<sup>64</sup> Schiffrin, *Approaches to Discourse*, 49–96; cf. also Brown and Yule, *Discourse Analysis*, 231–33; Georgakopoulos and Goutsos, *Discourse Analysis*, 2–3, 15, 25–26; Paltridge, *Discourse Analysis*, 40–44. It is interesting to note, however, that Halliday’s speech functions paradigm addresses the potential responses; cf. Halliday, *Functional Grammar*, 68–100.

<sup>65</sup> Schiffrin, *Approaches to Discourse*, 91.

elements, uttered in a particular conversational context, comes to receive a particular interpreted meaning.”<sup>66</sup>

### Structural Approaches

In contrast to sociolinguistic approaches to discourse analysis, which focus on the function of the text in its social context, a structural approach generally views language from a (social) psychological perspective, even though structural discourse analysts do admit to a sociological component to discourse.<sup>67</sup> While other approaches may disagree among themselves in their definitions of discourse, this approach defines it in predominantly formal terms, as text above the sentence level.<sup>68</sup> While some functionalists adhere to this as well, “many structural analyses of discourse view the sentence as the unit of which discourse is comprised.”<sup>69</sup> Just as clauses make up units of sentences, and morphemes units of lexemes, sentences comprise units of the discourse. The task in structural discourse analysis, then, is to identify the various constituents of discourse in a text and provide appropriate linguistic descriptions of these constituent parts. Structural discourse analysis is based on the level of the sentence as the ultimate symbol of the kind of grammar that can be constructed as a formal system.<sup>70</sup> Although he is not identified as a discourse analyst per se, Chomsky emphasizes that the purpose of a grammar is to account for all of the sentences of a particular language. So discourse analysis, for the

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<sup>66</sup> Brown and Yule, *Discourse Analysis*, 233.

<sup>67</sup> E.g., Potter and Wetherell, *Discourse and Social Psychology*, 12–14. A main difference between structural and functional (sociological) approaches to language is that structuralists tend to view language as a mental phenomenon while functionalists tend to view it as a social phenomenon. See also Leech, *Principles of Pragmatics*, 46.

<sup>68</sup> Schiffrin, *Approaches to Discourse*, 25.

<sup>69</sup> Schiffrin, *Approaches to Discourse*, 25.

<sup>70</sup> Grimes, *Thread of Discourse*, 2.

structuralist, has as its emphasis analyzing above the *sentence* level. Longacre, for example, in his *The Grammar of Discourse* (first edition 1983; second edition 1996), bases his theory on tagmemics and is concerned with features of discourse such as identifying mainline versus supportive material, salience schemes for narrative discourse, role relations especially of the composer/narrator, and plot and peak structures.<sup>71</sup> Accordingly, his interest is not so much on the content of a discourse as it is its formal or grammatical structures. His approach would fall into this category of discourse analysis because of his focus on the structural features of a discourse.

A structural approach, then, does not negate or completely ignore the importance of function but defines it in a different manner than the functionalist. In this light, a second central feature for structural discourse analysis is “that function involves construction of versions, and is demonstrated by language variation.”<sup>72</sup> Potter and Wetherell offer three reasons why the term “construction” is appropriate. First, just like houses are built from bricks and other elements, discourses (or “accounts of events”) are built out of a variety of linguistic resources. The structural discourse analyst, then, seeks to identify the various linguistic resources that are available to the writer and seeks to determine why particular choices are made over others. Second, the term implies active selection, in which some elements are included and others excluded. Active selection should not be taken to mean that writers are always conscious of their choice(s); they may often make these selections subconsciously. But what are the reasons in which a

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<sup>71</sup> Longacre, *Grammar of Discourse*; before this he published *The Anatomy of Speech Notions*, which he states was a precursor to *Grammar*, as he attempted to develop a hierarchical arrangement of notional categories from a cognitive framework and develop case grammar or case theory. Cf. Wong, *Classification of Semantic Case-Relations*, who applies Longacre’s case theory to the verbs in the Pauline corpus.

<sup>72</sup> Potter and Wetherell, *Discourse and Social Psychology*, 33. Cf. also Wood and Kroger, *Doing Discourse Analysis*, 10–11.

writer selects one choice over another? Third, the notion of the term emphasizes the powerful nature of accounts. Potter and Wetherell write: "In profound sense, accounts [of events or discourses] 'construct' reality."<sup>73</sup> Whether consciously or not, writers create a version of reality as they process and make sense of a phenomenon or communicate a message, leaving a construction of some sort that reflects the writer's conception of reality.

A final feature that is important to a structural approach is the idea of discourse as *topic*.<sup>74</sup> What is meant by this is that rather than trying to recover events, beliefs, or cognitive processes from individuals' discourse, or to consider language as some signification of something else, discourse analysis is interested in the "prior question" of how the discourse is manufactured in the mind of the writer. Potter and Wetherell provide the example of two attitudes ( $x$  and  $y$ ). If someone has attitude  $x$  on one occasion, and the polar attitude  $y$  on another occasion, they claim it is not possible to understand attitudes  $x$  or  $y$  to reflect what that person actually believes. They claim, however, that it is possible to focus on the occasion of the attitude itself. The appropriate questions to ask are: "on what occasions is attitude  $x$  rather than attitude  $y$  espoused? How are these attitude accounts constructed? And what functions or purposes do they achieve? It is questions of this kind which are at the heart of discourse analysis."<sup>75</sup>

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<sup>73</sup> Potter and Wetherell, *Discourse and Social Psychology*, 34.

<sup>74</sup> Potter and Wetherell, *Discourse and Social Psychology*, 34–36; Wood and Kroger, *Doing Discourse Analysis*, 8–10.

<sup>75</sup> Potter and Wetherell, *Discourse and Social Psychology*, 35.

## Conclusion

While there are many overlapping interests within these three approaches, there are some core differences between them to identify separate categories for each.<sup>76</sup> CDA (an extra-linguistic approach) is primarily noted for its interest in the ideological message in the role that language plays, focused on issues of power and social dominance.

Sociolinguistic discourse analysis is concerned with analyzing language in its context, whether it is its linguistic context (co-text), context of situation, or context of culture, and the function it has in that context. And structural discourse analysis is concerned with the formal features of a discourse, with the level of the sentence being the basic unit of a discourse, and the importance of construction in discourse. Perhaps a good, but not necessarily precise, way to categorize a particular approach is to see how discourse analysis is defined by the approach: most structural approaches define it according to formal terms (e.g., analysis of text above the sentence level) while most sociolinguistic approaches define it utilizing functional terms (e.g., how language functions), and extra-linguistic approaches define it in terms of their ideological purposes. Perhaps not too surprisingly, discourse analysis in New Testament studies currently parallels at least two of these streams of approaches, the structural approach and a sociolinguistic approach.

### **Discourse Analysis in New Testament Studies**

Discourse analysis entered into biblical studies slightly later than the broader field of linguistics but not too far behind. It made its entrance into biblical studies in the mid-

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<sup>76</sup> On the other hand, it is important to note that both formal and functional elements are necessary in a discourse analysis approach and that they should not be considered mutually exclusive. Cf. Fawcett, *Invitation to SFL*, 14–15.

1970s, with the work of J. P. Louw (1973) and Joseph Grimes (1975),<sup>77</sup> both more or less associated with the Summer Institute of Linguistics (SIL), an organization primarily interested in Bible translation, having done much critical work in bringing the Bible to many unreached language and people groups. During the ensuing couple of decades, discourse analysis gained slow interest and progress, as many complained that it was too nebulous and lacked any consensus from its proponents, and thus was not a helpful tool for biblical interpretation. By the mid-1990s, Porter identified four main schools of discourse analysis within New Testament studies: (1) the South African school, (2) the Continental school, (3) the SIL (or North American) school, and (4) the SFL (or British or Hallidayan) school.<sup>78</sup> Over a decade later (2008), Porter and Andrew Pitts identified a fifth approach to discourse analysis, which they label an eclectic approach.<sup>79</sup> Those who fall into this category utilize procedures from a variety of approaches to discourse analysis, integrating other approaches such as literary analysis and rhetorical analysis.

As mentioned already, an early criticism of discourse analysis by biblical scholars was that it was a nebulous approach for interpreting the biblical text, with disputed and unsettled conclusions, methodology, or terminology.<sup>80</sup> While I would not necessarily agree that it is (or even was) a nebulous approach, I have admitted in the above section

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<sup>77</sup> Louw, "Discourse Analysis and the Greek New Testament"; Grimes, *Thread of Discourse*.

<sup>78</sup> Porter, "Discourse Analysis and New Testament Studies," 14–35. Cf. also Porter and Reed, "Discourse Analysis and the New Testament," 16; Westfall, *Hebrews*, 23–27; Porter and Pitts, "New Testament Greek Language," 235–41.

<sup>79</sup> E.g., George H. Guthrie, *The Structure of Hebrews*. In essence, this fifth approach attempts to combine some helpful elements of various approaches, as well as combining elements of literary criticism, such as *chiasmus* and *inclusio*. Porter and Pitts conclude that this approach is helpful to draw out the strengths of the various approaches, but unhelpful by being "convoluted and *ad hoc*" at times (Porter and Pitts, "New Testament Greek Language," 240). For a concise summary of these five approaches, see Porter and Pitts, "New Testament Greek Language," 240–41. See also Westfall, *Hebrews*, 23–27. See below for my own assessment on this.

<sup>80</sup> Cottrell and Turner, *Linguistics*, 233; Wallace, *Greek Grammar*, xvi. Porter notes, however, that this criticism does not prevent Cottrell and Turner from adopting the South African model (Porter, "Discourse Analysis and New Testament Studies," 23).

that there is no real consensus on what discourse analysis is, and this is still true for biblical studies. But the fact of the matter is that it is rare for any school of thought to have an absolute consensus on theory and methodology (even form criticism has various versions<sup>81</sup>), and there are enough commonalities among all of the ways to do discourse analysis that makes it a unified approach. Below, then, is a brief review of each of the approaches of discourse analysis within New Testament studies as identified by Porter.

### South African Discourse Analysis

The South African approach is represented by the work of J. P. Louw and Eugene Nida, among several others, and a main procedure within this approach is colon analysis, although Nida himself is not associated with this.<sup>82</sup> The main purpose of colon analysis is to organize the text by identifying the constituent cola—a colon is a unit that centers on the nominative and predicative structure. Louw states: “Colon analysis is nothing more than a mapping of the form of a text in such a way that the syntactic relationships of the constituent units can be readily recognized, for these relationships point to the semantic content.”<sup>83</sup> The main goal of colon analysis is to discover the main lines of thought in the text, organizing the text according to its constituent cola, and it does not concern itself with uncovering every detailed meaning of the text. There is a loose parallel between colon analysis and Nida’s dynamic-equivalence method of translation, where analysis (or translation) is not simply at the word level (contra the “literal” word-for-word translation

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<sup>81</sup> See e.g. Porter, “History of Biblical Interpretation,” 18–19; Dvorak, “Martin Dibelius and Rudolf Bultmann,” 257–77.

<sup>82</sup> Louw, *Semantic Discourse Analysis*; cf. also his *Semantics of New Testament Greek*, Nida, et al., *Style of Discourse*.

<sup>83</sup> Louw, *Semantic Discourse Analysis*, 2:1.

method that is prevalent in some circles today) but at some sort of word group or clause level.<sup>84</sup> Of the categories presented above (extra-linguistic, structural, and sociological), it seems that the South African model correlates most with the structural approach with its focus on the form and structure of the colon. Although some have referred to colon analysis in their treatments of discourse analysis, there have not been too many recent applications of it.<sup>85</sup>

### Continental Discourse Analysis

The Continental approach(es) of discourse analysis in New Testament studies is represented by the work of Wolfgang Schenk (German) and David Hellholm (Scandinavian), among others.<sup>86</sup> Porter observes that this approach—or group of approaches—consists of three different strands of thought: (1) the discourse analysis models of Robert de Beaugrande, Wolfgang Dressler, James E. Kinneavy, Elisabeth Gülich, Wolfgang Raible, and Teun van Dijk (they seem to prefer the term *text-linguistics* over *discourse analysis*), (2) the communications model of Roman Jakobson, and (3) rhetorical theories, such as found in Chaïm Perelman.<sup>87</sup> A major observation of this “school,” if the singular is appropriate, is that the approach to discourse analysis is varied and depends on the individual analyst. For example, Schenk’s approach is based on the Peirce-Morris Triad of syntax, semantics, and pragmatics, focusing on communicative and rhetorical structures and functions—a major task that he applied his

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<sup>84</sup> Cf. Nida, *Toward a Science of Translating*, esp. 168–71.

<sup>85</sup> E.g., Guthrie, *Hebrews*, 47–48.

<sup>86</sup> Schenk, *Der Philipperbrief des Paulus*; Hellholm, *Das Visionenbuch des Hermas*.

<sup>87</sup> Porter, “Discourse Analysis and New Testament Studies,” 30.

theory to was addressing the question of unity in Philippians.<sup>88</sup> One critique of this view, provided by Reed, is that these distinctions tend to “prolong the misconception that pragmatic meaning is something other than semantic meaning and that syntax should be analyzed apart from semantics.”<sup>89</sup> Hellholm, on the other hand, following GÜlich and Raible, assumes several components in the communicative system, including author (or encoder), an audience (or decoder), a shared universe, a text (as communicative act), and a more or less shared language among the parties.<sup>90</sup> But similarly to Schenk this model is also based on the triad of syntax, semantics, and pragmatics, and within each of these are *delimitation markers*, or intrinsic signals that mark the beginning or end of a section of the text and distinguish it from the surrounding co-text.<sup>91</sup> The most important types of markers, at the pragmatic level, govern those at the semantic level, which in turn govern those at the syntactic level, all of which demonstrate the cohesion and coherence of the discourse, but how these three levels work together is not exactly clear.<sup>92</sup> It does, however, seem to be more of a top-down approach, which has its benefit of constraining the meanings of the lower levels by the higher discourse level, but a problem with this triad model is the difficulty of identifying exactly how pragmatics, the highest level, is defined and what sort of criteria are presented for determining meaning at a pragmatic level.

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<sup>88</sup> Schenk, “Die Aufgaben der Exegese”; Schenk, “Testamental Disciple-Instruction”; Schenk, *Die Philipperbriefe des Paulus*.

<sup>89</sup> Reed, *Philippians*, 33. See Chapter 3 for more on semantics vs. pragmatics.

<sup>90</sup> Hellhom, *Das Visionenbuch des Hermas*, 27–51; Hellholm, “Problem of Apocalyptic Genre,” 34–37.

<sup>91</sup> Hellhom, *Das Visionenbuch des Hermas*, 27–51; cf. Pardee, *Genre and Development*, 69.

<sup>92</sup> Porter, “Discourse Analysis and New Testament Studies,” 32–34.

While it seems as if the South African approach, or more specifically colon analysis, has not gained much utility in recent years,<sup>93</sup> there still seem to be a few working within one of the Continental frameworks. One is Andreas Hoeck, who utilizes a text linguistic approach to Rev 21:1–22:5 (interestingly, he seems to use *discourse analysis* and *text linguistics* interchangeably).<sup>94</sup> The description of his methodology is essentially structural, identifying the importance of analyzing not only sentences but the text as a whole; not just the sum of its clauses but the product of the text. His procedure includes dividing the discourse into what he calls macro-sentences (units within the pericope derived from text sense and content), foreground and background, and plot. He also analyzes dialogical sequence, tense sequence, prosopological sequence, symbology axis, and intertextual awareness, although it is unclear how the former group relates to the latter group of items.

Another is Nancy Pardee, who uses Hellholm's approach in her analysis of the *Didache* (she implies that *text linguistics* is the same as *discourse analysis*, the former term used in Europe and the latter in North America).<sup>95</sup> Utilizing Hellholm, as well as Gülich and Raible (both of whom Hellholm relies on), Pardee starts with the components of author (encoder), audience (decoder), a shared universe, a text as an act of communication, and a shared language.<sup>96</sup> She also seeks to identify delimitation markers in the text, those markers which delimit a section from another but still identifying some type of cohesion between these sections. Thus, the Continental approaches seem to fit a

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<sup>93</sup> Cf. Tolmie, "A Discourse Analysis of John 17:1–26." But he seems to have focused more of his work in rhetorical analysis and narratology.

<sup>94</sup> Hoeck, *Descent of the New Jerusalem*.

<sup>95</sup> Pardee, *Genre and Development*, 65.

<sup>96</sup> Pardee, *Genre and Development*, 69.

more structural approach to discourse analysis, in that they focus on the forms and structures of the text and concerned with the textual meaning over other potential meanings.

### SIL Discourse Analysis

SIL discourse analysis developed and is influenced by the work of Nida, Longacre, Kenneth Pike, Sydney Lamb, and Louw (so there is some overlap with the South African school, if such strict boundaries are not to be maintained, although not too many SIL proponents utilize colon analysis, except possibly for use in Bible translation).<sup>97</sup> It is currently represented by the work of Stephen Levinsohn, applied by David Black, Kathleen Callow, John Callow, Ralph Bruce Terry, and Steven Runge, among several others. The SIL approach is influenced by the tagmemics of Pike as applied by Longacre and the stratificational grammar of Lamb.<sup>98</sup> Longacre utilizes Pike's notions of etic and emic types, which are the notional (or semantic) and surface structures of a discourse, respectively, and the tagmeme, which refer to the slot-class of a linguistic item in a clause, such as predicate, subject, and object. Lamb's stratificational grammar is more loosely reflected in SIL, particularly in its attention to language being organized hierarchically and, hence, being reflected as a stratified system of smaller to larger parts of the language. As SIL is one of the two widely used approaches to discourse analysis in biblical studies (SFL being the other one), I will devote more space to identifying some of the main representatives and their methods in this section.

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<sup>97</sup> See Porter, "Discourse Analysis and New Testament Studies," 24–25.

<sup>98</sup> Porter, "Discourse Analysis and New Testament Studies," 24–27. It is interesting, however, that SFL has been identified as being related to Lamb's stratificational grammar and Pike's tagmemics (see Barry, *Systemic Linguistics*, 1:22).

Stephen Levinsohn states that his approach is eclectic, “making the use of the insights of different linguists and different linguistic theories to the extent that I feel they are helpful.”<sup>99</sup> Along with that statement, Levinsohn does admit to a functional framework within which he works—although it seems to relate more to cognitive function than to social function. Quoting Robert Dooley, he states that he is interested in discovering and describing “what linguistic structures are used for: the functions they serve, the factors that condition their use.”<sup>100</sup> Both systemic functional and cognitive functional linguistics are interested in the functions of language and are based on the belief that language cannot be analyzed independent of its use, but there are also some marked differences. “A cognitive orientation in language research means adopting a particular research goal, namely, discovering the organization and operational principles of the systems that are ‘implemented’ (to use a dangerous word) in the human brain and are responsible for producing and interpreting linguistic behavior.”<sup>101</sup> Systemic functional linguists, on the other hand, are not as interested in interpreting what occurs in the human brain, i.e., cognition, but rather in describing language as a social semiotic. Furthermore, cognitive linguistics is typically limited to analysis at a clause level, while systemic functional linguistics is much more discourse and corpus based (although Halliday does start at clause level analysis in his *Introduction to Functional Grammar*). From the description of Levinsohn (and Runge), it is seen that these two characteristics of cognitive and clause-restricted analysis is evident in their methodology. In fact, one of Porter’s critiques of Levinsohn’s first edition of *Discourse Features* (1992) was that two-

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<sup>99</sup> Levinsohn, *Discourse Features*, vii.

<sup>100</sup> Levinsohn, *Discourse Features*, vii. Cf. also Dooley, *Functional Approaches*, 1.

<sup>101</sup> Nuyts, “Cognitive Linguistics and Functional Linguistics,” 549.

thirds of the chapters in the book were limited to sentence level analysis (if the sentence can properly be identified and defined in Greek).<sup>102</sup> Levinsohn's second edition of that book (2000) addresses this critique by reorganizing the chapters where more discourse-focused features are explained.<sup>103</sup> Two of the procedures that Levinsohn identifies in his discourse analysis approach includes constituent order and conjunctions, which are both relevant for clause and sentence levels. Other procedures include patterns of reference (such as participant references and anarthrous or articular substantives), backgrounding and highlighting devices, and the various ways of reporting speech in the Gospels, which are relevant to the discourse level. He also includes an analysis of boundary features, including conjunctions, asyndeton, spatiotemporal changes, chiasm, *inclusio*, rhetorical questions, and vocatives, among several others.

Kathleen Callow addresses the issue of translating the Bible in such a way as to reflect the “discourse structure” in the receptor language.<sup>104</sup> Callow utilizes many of the principles that are generated from SFL—even though her book is a companion volume to an SIL book<sup>105</sup>—due to her reliance on Halliday's metafunctional paradigm, with focus on the textual metafunction (see below and Chapter 3 for more on the metafunctions).<sup>106</sup> The rest of the chapters in the book is devoted to components of the textual metafunction: grouping, cohesion, prominence, and information flow (rate). Her approach in this book, however, is still focused on the structure of the discourse, and so while it relies on SFL

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<sup>102</sup> Porter, “Discourse Analysis and New Testament Studies,” 25–26. See also Levinsohn, *Discourse Features*, ix.

<sup>103</sup> Levinsohn, *Discourse Features*, ix.

<sup>104</sup> Callow, *Discourse Considerations*.

<sup>105</sup> Beekman and Callow, *Translating the Word of God*. This first book, however, is not on discourse analysis but on Bible translation, with specific focus on translating it to minority languages.

<sup>106</sup> Callow, *Discourse Considerations*, 12.

categories and concepts, it would still be a structural approach to discourse analysis within a general SIL approach.

Another discourse analysis from an SIL approach is by Ralph Bruce Terry in his study of 1 Corinthians.<sup>107</sup> His study was to discover “discourse-level linguistic features that are used in the Greek text of the New Testament book of 1 Corinthians.”<sup>108</sup> In other words, he poses the question: “What linguistic features of discourse can be discovered in the Greek text of 1 Corinthians, and how do these impact the theory of textlinguistics and the understanding of text under study?”<sup>109</sup> In posing this question, Terry is interested in (macro)structural, thematic, and rhetorical issues of discourse—although rhetorical issues are not really addressed as much as literary integrity and cohesion are. In any case, Terry utilizes eight of the many aspects of discourse analysis, although the eight are not clearly identified. His analysis begins by determining the macrostructure of the entire letter by use of gross chunking and macrosegmentation. Then he does a constituent analysis of the letter, a search for markers of peak, participant reference, clause word-order, and quotations. One unfortunate inclusion in this analysis is Terry’s description of chiasmus in major sections of this letter.<sup>110</sup> But macro-chiasms, especially in the New Testament, are highly suspect and appear to be subjective rather than based on formal features of the text.<sup>111</sup> If chiasms exist in the New Testament, they may on a micro-level.

A recent handbook on discourse analysis (or discourse grammar) from an SIL approach is by Steven Runge (although, like Levinsohn, he admits his approach is

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<sup>107</sup> Terry, *Discourse Analysis*.

<sup>108</sup> Terry, *Discourse Analysis*, 1.

<sup>109</sup> Terry, *Discourse Analysis*, 1.

<sup>110</sup> Terry, *Discourse Analysis*, 44–46, 100–15.

<sup>111</sup> See Porter and Reed, “Philippians as Macro-Chiasm,” where they identify the lack of methodological rigor in determining chiasmus.

eclectic).<sup>112</sup> He follows Levinsohn closely, and his approach consists of three core principles, all based on a “function-based approach”: (1) choice implies meaning, (2) a distinction between semantics and pragmatics, and (3) the notion of markedness.<sup>113</sup> He writes: “These principles provide a framework for understanding and interpreting the decision made regarding language usage. They have less to do with the specifics of a particular language and more to do with how humans are wired to process language.”<sup>114</sup> In this sense, Runge tries to follow cognitive functional linguistics, in his interest in how humans are linguistically wired, but not much in the rest of his approach unpacks this idea. There are four tasks in his discourse approach based on the principles above: (1) functions of conjunctive devices, (2) forward-pointing devices, (3) information structuring devices, such as emphasis and framing, and (4) thematic highlighting devices. A positive element of his approach includes his focus on the language system of Greek as distinct from English, so “to understand Greek on its own terms *as Greek*” (italics original).<sup>115</sup> But as an approach to discourse analysis, it is little more than a guide on Greek syntax with focus on a handful of features identified above (features that SFL addresses as well and from a more rigorous framework).<sup>116</sup>

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<sup>112</sup> Runge, *Discourse Grammar*.

<sup>113</sup> Runge, *Discourse Grammar*, 3, 5–13. Some of these, however, are problematic. For one, pragmatics is a largely debated topic, and identifying clear criteria by which one can distinguish between semantic meaning, usually based on form, and pragmatic effect, usually based on intuition. See Porter, “Systemic Functional Linguistics,” 32–47. A further difficulty with Runge’s notion of markedness is that his description is vague and not helpful for understanding what criteria is used to determine whether an item is “default” or “marked.” He simply seems to assume that the reader should know in a given language system whether an item is default or marked. His examples of conjunctions (*Discourse Grammar*, 12–13) begs the question, based on presupposed functions or uses of conjunctions in Greek.

<sup>114</sup> Runge, *Discourse Grammar*, 5.

<sup>115</sup> Runge, *Discourse Grammar*, 7.

<sup>116</sup> Runge has claimed *ex post facto* in other places that his book is not so much a “discourse analysis” per se as it is a “discourse grammar,” which seems like a meaningless distinction. But additionally, there are some claims Runge makes that are probably not warranted or made too much of, such as contrasting *conventional* explanations of certain features in Greek (e.g., conjunctions) with *discourse* explanations. His discourse explanations, however, are not really all that different from the

While it appears that the SIL approach is self-described as functional—and revisions have been made to reflect this, at least with Levinsohn, to broaden the scope of analysis from sentence to discourse—a limitation still is that its approach largely focuses on the textual meaning of the discourse, how the text is organized and structured. Even Longacre, to whom many SIL discourse analysts are indebted, admits that his interest in discourse is in its formal, rather than content or referential, structure.<sup>117</sup> Additionally, some proponents such as Runge have stated their interest to be on how humans are wired to process language (reflecting what cognitive linguistics is interested in), but it is impossible, I would argue, to determine this—additionally, Runge, at least, does not demonstrate this.<sup>118</sup> It is preferable and profitable, instead, to describe from observation what social conventions of language use are in a language and/or society and based on these conventions to determine the functions (or metafunctions) of language. Another limitation of the SIL approach focusing solely on the textual meaning of a discourse, essentially a critique of the other approaches as well, is that there are no resources within the framework by which one can analyze and identify ideational and/or interpersonal meanings in the discourse, and if there are, they are done incidentally. While SIL as an organization has contributed, and continues to contribute, greatly in the area of Bible translation, providing readable and understandable Bibles to unreached people-groups—

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conventional ones. Furthermore, he lacks a robust explanation and description of *how* exactly to identify certain features; for instance, regarding topical frames (*Discourse Grammar*, 210–16), there is no explanation on *how* to identify it and what criterion or criteria point an item to be a topical frame. He simply identifies the various topics in the given passage as examples, but it leaves more questions as to why an element is qualified to be a topical frame against another item in that text.

<sup>117</sup> Longacre, *Grammar of Discourse*, 2. This is why he labels his book “grammar” instead of another word such as “semantics.”

<sup>118</sup> Cf. Runge, *Discourse Grammar*, 5.

no doubt an admirable and honorable task—as a discourse analysis approach, there is certainly room for improvement.

### SFL Discourse Analysis

SFL discourse analysis was introduced to New Testament studies by Stanley Porter, and has been developed and applied by Jeffrey Reed, Gustavo Martín-Asensio, Todd Klutz, Cynthia Long Westfall, Jae Hyun Lee, David Lamb, and Christopher Land, among others.<sup>119</sup> Because SFL first developed with application to English in mind (as well as Chinese, which was Halliday’s other language of interest), New Testament scholars have had to adjust and rethink certain features of the overall framework to fit the lexicogrammar of Greek. In light of this, SFL as a discourse analysis approach—both in general and in biblical studies—has room for improvement along with the other approaches, but it currently provides the most robust framework of the existing approaches. The first full-length monograph directly on SFL discourse analysis in New Testament studies is by Reed, who outlines a systemic functional framework of discourse analysis for Greek and applies it to investigating the literary unity of Philippians.

While SFL discourse analysis will be expounded in detail in the next chapter, the procedures for analysis revolve around the three metafunctions of language: ideational

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<sup>119</sup> Porter, *Verbal Aspect*; Porter, “Discourse Analysis and New Testament Studies”; and Porter, *Romans*, among others. Reed, *Philippians*; Martín-Asensio, *Transitivity-Based Foregrounding*; Klutz, *Exorcism Stories*; Westfall, *Hebrews*; Lee, *Paul’s Gospel*; Lamb, *Text, Context, and the Johannine Community*; Land, *Integrity of 2 Corinthians*.

Special mention is made for Philip Graber, who finished his dissertation at Emory University in 2001 on the Parable of the Sower using SFL but died a couple of years later, no doubt that being a major reason why he was not able to publish it (Graber, “Context in Text”).

Aside from the above-mentioned monographs (except Graber’s dissertation), there are also a number of theses, journal articles, and other publications using SFL discourse analysis in New Testament studies.

(which is sometimes divided into the experiential and logical), interpersonal, and textual metafunctions.<sup>120</sup> The ideational metafunction reflects language in terms of its communication of one's experience. This is determined through analysis of the transitivity network primarily, but also through the lexis and semantic domains.<sup>121</sup> The interpersonal metafunction reflects language in terms of its communication with others. It views language in terms of the social roles of participants involved and how they speak with one another. There is still much work to be done in applying this to Greek, but some main ways to analyze the interpersonal meaning are through an analysis of attitude in the discourse through the mood system, which includes identifying the speech functions, and identifying participants and the social relationships to one another as it affects the discourse meaning. The textual metafunction is a third metafunction that ties the two together, reflecting the organization and structure of the text. The textual meaning of the discourse can be analyzed through means of cohesion, thematization, and prominence.<sup>122</sup> Each of the above-mentioned New Testament scholars have applied SFL discourse analysis in different ways, utilizing all or some of the metafunctions according to the purpose of their study, which illustrates the heuristic power and broad applications of this approach as compared to the other approaches.

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<sup>120</sup> There is an in-house debate on the taxonomy of the metafunctions, how many there are and what they are, notably between the Sydney school and the Cardiff school. See Fawcett, *Invitation to SFL*, 237; Butler, *System and Function*, 1:186; Eggins, *Systemic Functional Linguistics*, 210–13; Thompson, *Functional Grammar*, 28–35.

<sup>121</sup> Martin-Asensio, *Transitivity-Based Foregrounding*.

<sup>122</sup> Lee, *Romans*; Reed, *Philippians*, Westfall, *Hebrews*. Westfall, in contrast to Reed, categorizes prominence into the interpersonal metafunction, arguing that a writer using prominent features in the discourse creates interpersonal meaning (see Westfall, *Hebrews*, 79).

### Eclectic Discourse Analysis

As mentioned already, a fifth approach to discourse analysis has emerged in recent decades, utilizing not only insights from linguistic analysis but other fields such as literary analysis as well. The following is a brief survey of several eclecticists to show how much variety still exists in New Testament discourse analysis.

George Guthrie is one of the earliest in biblical studies to incorporate literary devices in his discourse analysis (or text linguistic) approach.<sup>123</sup> He applies his method to the letter to the Hebrews in order to determine its structure; hence, the study is concerned with the textual meaning of Hebrews. As an eclecticist, his methodology includes elements from rhetorical criticism (he relates this to constituent analysis), literary analysis (specifically that of Vanhoye, which he states helps identify thematic development), and tracking cohesion shifts.

Ray Van Neste is another discourse analyst to use an eclectic approach. He addresses cohesion and structure in the Pastoral Epistles and so focuses on the textual meaning as well. While his main concern is cohesion and delimitation of units within each of the Pastoral Epistles, he utilizes resources from three different fields to address the issue of their connectedness or coherence: discourse analysis, which serves as the basis for his analysis in terms of cohesion; rhetorical analysis, which identifies certain features such as repetition, chiasm, and parallelism, among others (perhaps this is better labeled literary analysis); and epistolography, drawing on various structures of the

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<sup>123</sup> Although Guthrie's approach is largely based on the work of Albert Vanhoye, Vanhoye himself, does not identify his approach as a discourse analysis—but instead literary analysis—and his procedure does not include strictly linguistic methods, focusing mainly but not solely on inclusions. Thus, I do not include him in this survey of discourse analysis. See Vanhoye, *Structure and Message*, 18–22; cf. Guthrie, *Hebrews*; Westfall, *Hebrews*, 7–11.

It is also interesting that he prefers the term *text linguistics*, since it is usually used by Continental discourse analysis, and his approach does not rely on any Continental approach.

ancient epistles.<sup>124</sup> It should be noted, however, that his discourse analysis methodology itself is not eclectic, but that he utilizes three different methodologies to answer his question of structure and coherence. And although he relies on different schools of thought regarding procedures for determining cohesion, his reliance is mostly on an SFL perspective.

Mark Edward Taylor might be called a second-generation eclecticist, since he largely follows the method of Guthrie.<sup>125</sup> He states that text-linguistics (synonymous to discourse analysis) is concerned with three major concepts, drawing from a variety of approaches:<sup>126</sup> (1) a top-down approach over a bottom-up, in that an understanding of the macro-structures govern an understanding of the micro-structures;<sup>127</sup> (2) cohesion and coherence; and (3) relevant situational and text-pragmatic features, such as author, provenance, occasion, reader's context, and the social context of the discourse.<sup>128</sup> In light of this, he utilizes Guthrie's procedures of grammatical analysis, constituent analysis, delimitation units, cohesion, inclusions, connectives, and interrelatedness of the units.

William Varner is the final eclecticist in this survey.<sup>129</sup> Rather than having a specific question to posit in the letter of James, he utilizes the resources from discourse analysis for writing a commentary on the letter. In addressing the potential vagueness of discourse analysis, he states that it is something better described than defined.<sup>130</sup> That is, he is more concerned with procedure than the theory behind the procedure. He does,

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<sup>124</sup> Van Neste, *Cohesion and Structure*, 6–17.

<sup>125</sup> Taylor, *Text-Linguistic Investigation*, 40–44.

<sup>126</sup> Such as Porter, Black, de Beaugrande and Dressler, Halliday and Hasan, Reed, and Guthrie.

<sup>127</sup> This is, however, not quite true, since both top-down and bottom-up approaches exist in discourse analysis, as mentioned above.

<sup>128</sup> Taylor, *Text-Linguistic Investigation*, 38–39.

<sup>129</sup> Varner, *James*.

<sup>130</sup> Varner, *James*, 13.

however, follow and reproduce some of the basic tenets of discourse analysis that Reed lays out, including three main features for his method: cohesion, prominence (including discourse peak as foreground prominence), and information structure and flow. His eclecticism, then, is a result of drawing from various discourse analysts, including Reed, Porter, Longacre, O'Donnell, Westfall, Grimes, and Dooley and Levinsohn.

#### An Evaluation of Discourse Analysis Approaches in New Testament Studies

Constantine Campbell has recently provided a summary of discourse analysis approaches in his book on studies in Greek, but there are several misleading representations that should be corrected.<sup>131</sup> First, he divides his overview of discourse analysis into two chapters: “Hallidayan Approaches” and “Levinsohn and Runge.” These are probably not the best way to categorize approaches to discourse analysis in Greek, since (1) Halliday never worked in Greek, and (2) these two groups are not the only ones doing discourse analysis in New Testament studies (in fact, Halliday has never done any work in Greek). Limiting discourse analysis approaches in Greek to these two groups is overly simplistic and does not give enough recognition to others who do not fall into these two groups, especially those doing work in Europe and South Africa. Second, he also misrepresents the “Hallidayan” approach (probably preferable to call this an SFL approach) by stating that Halliday’s central concern for discourse analysis is cohesion.<sup>132</sup> While Halliday was concerned with cohesion, it is certainly not the main concern of Halliday nor SFL. Third, he states that the “Hallidayan” approach is not well-suited for studying Greek, since it

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<sup>131</sup> Campbell, *Advances*, 148–91.

<sup>132</sup> Campbell, *Advances*, 152.

was developed initially for English.<sup>133</sup> But again, Halliday never applied any of his theory to Greek, and, in light of that, some such as Porter have attempted to apply and develop some SFL principles to Greek. This is in fact what my study attempts to do as well.

Fourth, he states that Levinsohn and Runge are focused on the level of clause and sentence.<sup>134</sup> If Campbell is right in stating that Levinsohn and Runge focus on the clause and sentence level (not to mention that defining a sentence in Greek is problematic), a further justification is needed in order to classify their method as a *discourse* analysis. (They do seem to extend their method to the discourse level, however.) There is other misleading information in this book, including calling his first chapter “A Short History of Greek Studies,” but including a survey of modern linguists, such as Ferdinand de Saussure, the Prague School, J. R. Firth, and Noam Chomsky, among others, none of whom did any work in Greek.

The benefit of the SFL approach over the other approaches is that it is far more comprehensive and heuristically beneficial as a *discourse* analysis, considering that many discourse analysis approaches in general linguistics describe more than simply the textual meaning (as identified above). The Continental and SIL schools provide various ways in which an interpreter may analyze the textual meaning, but they do not really address or provide any theory for the ideational (experiential) or interpersonal meanings in the text.

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<sup>133</sup> Campbell, *Advances*, 190. Although Halliday began with English and Chinese, subsequent systemic functional linguists have refined SFL principles for application to various languages, including French, Spanish, Portuguese, German, Danish, Finnish, Persian, Thai, Vietnamese, Japanese, Korean, Tagalog, Bahasa Indonesian, and Gooniyandi, among others. See e.g., Lavid, et al., *Systemic Functional Grammar of Spanish*; Teruya, *Systemic Functional Grammar of Japanese*; Banks, Eason, and Ormrod (eds), *La Linguistique Systématique Fonctionnelle et la Langue Française*; Li, *Systemic Functional Grammar of Chinese*; Holmberg and Karlsson, *Grammatik med betydelse*; Kim, “A Discourse Based Study on Theme in Korean and Textual Meaning in Translation.” All of these studies utilize the core principles of SFL but apply it to their respective languages in different but fitting ways. Those concerned with Hellenistic Greek, including myself in this study as well as the aforementioned, are simply doing the same.

<sup>134</sup> Campbell, *Advances*, 190–91.

SFL provides a theory of language that is comprehensive, focusing on the metafunctions of language and providing methods (or at least a starting point for methods) for analyzing the multiple dimensions of discourse. There are ways for analyzing the ideational meaning of the discourse, *what* the discourse is about, the interpersonal meaning of the discourse, *who* is involved in the discourse and *how* they communicate with each other, and the textual meaning of the discourse, *how* the discourse is organized by the writer. As I have already stated, the other approaches seem to simply examine the textual meaning, but often simply at an atomistic and structural level. As such, while other approaches may not be completely unjustified in their procedures—although I may disagree with some of their fundamental theories of language—the SFL approach provides more heuristic tools to analyze *discourse*.

Terry Locke provides a helpful illustration of a text having variegated meaning.<sup>135</sup> Some years ago, he noticed a sign near his home in Kingsland, Auckland, Australia, with the words: “Kelly Browne’s parents are away. PARTY at her place!!” He notes that this is a text of nine words, two sentences, and that a linguist might analyze the syntax and identify that the first sentence is simple, with a subject (noun group) and finite verb, while the second sentence can either be a verbal imperative (if “party” is taken as a verb) or a nominal statement (if “party” is a noun). This would be an analysis of the textual meaning of this (very short) discourse. But what about the other meanings? There are ideational meanings at play here; for instance, one can decipher that there is a party involved and an invitation for those reading the signs to attend (presuming they know where she lives). Interpersonal meanings are evident in this discourse: Kelly Browne is

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<sup>135</sup> Locke, *Critical Discourse Analysis*, 2–5.

probably in her teens or early-to-mid-twenties and lives at home with her parents. She does not imagine a party with her parents attending is fun, she is probably a sociable person, the use of exclamation marks signals excitement, and whatever else can be concluded. The point is not to settle on the actual interpretation of this limited example but to demonstrate that there are various questions that can be asked in a discourse, not just structural or formal questions; and SFL provides a robust theory and a more comprehensive set of tools to answer them.<sup>136</sup>

Being more heuristically beneficial, then, means that there is much more a discourse analyst can analyze in the text with the resources of SFL discourse analysis. But even within SFL, there is a type of discourse analysis that more specifically focuses on the *register* and *context of situation* of the discourse, revolving around the register components of *field*, *tenor*, and *mode*, which correspond to the semantic components of the ideational (experiential), interpersonal, and textual meanings, respectively. In some ways, discourse analysis within an SFL approach is concerned with contextual issues, so register and context of situation are crucial in a discourse analysis. The next chapter, appropriately, outlines a model for SFL discourse analysis focusing on register and context of situation, sometimes called *register analysis* or *register discourse analysis*.<sup>137</sup> For those who have learned that context is king, register is the throne on which context sits.

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<sup>136</sup> Martín-Ascenio (*Transitivity-Based Foregrounding*, 36–42) identifies a few key points of SFL, implying its benefits, including (1) the focus on language as sociolinguistic instead of psycholinguistic; (2) the aim of studying texts as a basic unit of semantic structure; (3) the aim of exposing the links between text and its context of situation; and (4) Halliday's functional view of the clause, with attention its lexicogrammatical features.

<sup>137</sup> Cf. Porter, *Romans*, 24–35.

## Conclusion

In this chapter, I have identified the major approaches to discourse analysis in the broader field of linguistics and have provided brief descriptions of the central features of each category. Grouping the major approaches in linguistics is challenging, since (1) the extant literature on the subject is so vast, (2) each writer seems to have their own theoretical and methodological procedures that are proposed, and (3) some approaches overlap to varying degrees with others. In spite of the multiplicity of the approaches, however, it is clear that discourse analysis can still be considered to be an umbrella of methods that is concerned with analyzing *discourse*, which may be defined either in primarily formal terms or primarily functional terms—or as some attempt, both. And placing them within the three broad categories as I have done seems to be a helpful way to view different approaches to discourse analysis. And although some may disagree on the precise taxonomy of these approaches, it creates at least a starting point to note where certain approaches are more or less similar to each other.

I have also delineated the approaches to discourse analysis within New Testament studies. The South African and Continental schools seem to manifest a quiet but continuing presence in New Testament studies, primarily in South Africa and Europe, while the SIL and SFL approaches seem to be competing with one another in North America. I have concluded, however, that an SFL approach provides the most comprehensive model for discourse analysis, including its focus on the metafunctions of language and the various questions it is able to address, as well as addressing the vital issue of context and, related to that, register.

### CHAPTER 3: INTRODUCTION TO SFL DISCOURSE ANALYSIS WITH REFERENCE TO REGISTER

In the previous chapter, I outline the various definitions and approaches to discourse analysis, while providing my own definition of discourse analysis: *the analysis of the meanings of instances of language that considers the linguistic system used to convey those meanings and the functions of those instances of language*. I also argue that there is no *singular* approach to discourse analysis but that there are many approaches. The following, then, is a more detailed account of my approach in this study, largely based on the linguistic theory of SFL, where language use is viewed primarily in terms of *function*, “in the sense that it is designed to account for how the language is used,”<sup>1</sup> as well as the *system* by which that language is used. In his introductory chapter to his *Introduction to Functional Grammar*, Halliday writes:

In any piece of *discourse analysis*, there are always two possible levels of achievement to aim at. One is a contribution to the understanding of the text: the linguistic analysis enables one to show how, and why, the text means what it does [...] The higher level of achievement is a contribution to the evaluation of the text: the linguistic analysis may enable one to say why the text is, or is not, an effective text for its own purposes—in what respects it succeeds and in what respects it fails. [italics mine]<sup>2</sup>

He identifies two goals: (1) understanding the text and (2) evaluating the text; in other words, understanding the meanings and doings of the text and evaluating in what ways

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<sup>1</sup> Halliday, *Functional Grammar*, xiii.

<sup>2</sup> Halliday, *Functional Grammar*, xv. While it is at present in its 4th edition, I utilize his 1st edition in this study, as it contains his original thought and later editions contain much more of Christian Matthieson’s thoughts and edits.

this understanding is accomplished. These two goals are important in discourse analysis, as the goal sometimes is obscured by procedural matters.

### **An Overview of SFL Discourse Analysis**

The term *text-linguistics* instead of *discourse analysis* has sometimes been applied to the analysis of written texts only, but it seems the term has not caught on for some reason, at least outside of Continental Europe.<sup>3</sup> For my purposes, I am interested mostly in written discourse since I am applying this method to an ancient document, the New Testament, although I will use the term *discourse analysis* instead of *text-linguistics* (sometimes *discourse* relates to spoken discourse and *text* to written text, but that distinction is not maintained here). In this section, which outlines the theory and methodology behind SFL discourse analysis, I will provide: (1) a brief overview of SFL, (2) the basic principles guiding this SFL approach, and (3) an overview of the three metafunctions that serve as the basic framework for a systemic functional grammar. In the next section, I will focus on and delineate a particular type of discourse analysis that focuses on register and context of situation, with specific application to Greek.<sup>4</sup>

Margaret Berry is helpful in identifying several distinctives of SFL over other approaches to linguistics, namely the transformational-grammar (TG) approach.<sup>5</sup> It is commonly thought that the type of grammar one learns in grade school is typified by the

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<sup>3</sup> Cf. Dressler, "Introduction," 1–4, who uses the two terms interchangeably. But see Halliday and Webster, *Text Linguistics*.

<sup>4</sup> SFL has been applied not only to English but many other languages, such as Spanish, Japanese, French, Chinese, Swedish, and Korean, among others. Cf. Lavid, et al., *Systemic Functional Grammar of Spanish*; Teruya, *Systemic Functional Grammar of Japanese*; Banks, Eason, and Ormrod (eds), *La Linguistique Systématique Fonctionnelle et la Langue Française*; Li, *Systemic Functional Grammar of Chinese*; Holmberg and Karlsson, *Grammatik med betydelse*; Kim, "A Discourse Based Study on Theme in Korean and Textual Meaning in Translation."

<sup>5</sup> The following is a summary of Berry, *Systemic Linguistics*, 21–32.

TG approach, so comparing these two divergent approaches may be helpful here. First, SFL stresses the importance of the sociological aspects of language. The systemic functional linguist pays a great deal of attention to the social function of language, including factors such as register and social dialects. Given its attention to the sociological aspects of language, SFL pays little attention to its psychological aspects, as opposed to TG, which reverses this emphasis. Second, SFL views language as a form of *doing* rather than *knowing*. While both SFL and TG recognize the distinction of Saussure's concepts of *langue* and *parole*, there is a marked difference in how each approach conceives these concepts. The major difference between TG and SFL here lies in their respective conceptions of *langue*, where TG views it as a person's *knowledge* of the language, whereas SFL views it as a person's *potentiality* of language use, or the language system. In other words, TG sees *langue* in terms of "knowing" while SFL sees it in terms of "can do," related to emphases on psychological vs. sociological aspects of language as mentioned above. Third, SFL stresses the uniqueness of the varieties of languages and idiolects, in contrast to TG, which stresses the commonality, or rather universality, among all languages. SFL has the underlying notion that each language is unique and should be studied for how it functions, not for what can be learned about language in general. Fourth, SFL provides explanations about language according to clines. Berry explains: "A cline is a scale on which all the points shade into each other."<sup>6</sup> Where categories may be helpful to organize thoughts and concepts, it is often noted that sometimes items of language do not fall neatly into one category or another, but rather have components of varying degrees of several categories. Thus, SFL observes that while

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<sup>6</sup> Berry, *Systemic Linguistics*, 26. The example she provides is grammaticality, where TG and SFL differ.

certain items may clearly fall into category A, and others clearly into category B, some may be more or less A or B on a continuum. Finally, SFL verifies its various hypotheses via observations from real texts and statistical analyses, rather than comparing them to constructed “rules” of grammar. Using Saussure’s terms again, SFL is concerned with using *langue* to shed light on *parole* but also with using *parole* to shed light on *langue*. It is not only the *potentiality* of the language that sheds light on *performance* but a compilation of *performances* that sheds light on the *potentiality* of a language. And because of SFL’s concern with the latter, judging usualness or likelihood of occurrence (which is also important to the linguist) can be determined by means of statistical analyses.

### Basic Foundations

Having established the overall approach of SFL, it is necessary now to explain its major tenets, especially the two notions of *system* and *function* (as realized in its nomenclature).

As Halliday has made clear, his grammar is specific to English;<sup>7</sup> however, he does state that his grammar can also be useful for other languages:

This is not to deny that features may be universal; but those features that are being explicitly claimed as universal are built in to the theory. An example of this is the ‘metafunctional’ hypothesis: it is postulated that in all languages the content systems are organized into ideational, interpersonal and textual components. This is presented as a universal feature of language. But the descriptive categories are treated as particular. So while all languages are assumed to have a ‘textual’ component, whereby discourse achieves a texture that relates it to its environment, it is not assumed that in any given language one of the ways of achieving texture will be by means of a thematic system.<sup>8</sup>

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<sup>7</sup> Halliday, *Functional Grammar*, xxxiv.

<sup>8</sup> Halliday, *Functional Grammar*, xv, xxxiv.

In other words, there are *some* universal aspects of language, namely the metafunctions of language, so he identifies the categories or features of a language, for example English, and how the metafunctions work in it. And the task for those interested in applying SFL to other languages (as in this present case, Greek) is to develop for that language its own particulars. The aim of this section here, then, is to identify the core principles of SFL (*a la* Halliday) that in the next section can be applied to Greek.

### ***System***

A central notion in SFL is the view that each language has its own system, its own organization. Halliday states: “A language, then, is a system for making meanings: a semantic system, with other systems for encoding the meanings it produces.”<sup>9</sup>

Admittedly, many languages do things in similar ways, more or less, but even these similarities exhibit differences between languages. For example, in most languages, connecting words and clauses is often done by means of what is typically called *conjunctions* or *connecting particles*; this is fairly universal, even if the system or structure of conjunctions in one language is different from another language. On the other hand, there may be grammatical phenomena in one language which do not contain a correspondence in another language. One common example of this is the Greek participle, which does not have an exact correspondence in English, although nominalizations or gerunds may have some similar functions in some cases. Many other examples may be provided, such as the case system which some languages have and which some do not have, but the point is that each language has a system of its own by

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<sup>9</sup> Halliday, *Functional Grammar*, xvii.

which it operates. As such, *system* relates to the various lexicogrammatical and semantic choices available to the writer in the communicative process and the various structures in which these choices can be made. System, according to Berry, is defined as: “a set of linguistic options available in a certain environment.”<sup>10</sup> Halliday states: “A system is a set of options with an entry condition: that is to say, a set of things of which one must be chosen, together with a statement of the conditions under which the choice is available.”<sup>11</sup> Geoff Thompson further elaborates: “The grammatical system that we set up should provide categories that relate to the communicative purposes and choices that we have identified.”<sup>12</sup> The idea that each language has its own system is contrary to TG grammar, which views all languages as having some sort of universal system, or “meta-system.” The concern of the systemic functional linguist, then, is to identify the system of the particular language he/she is working with. The system, then, is laid out in a system network, whereby the set of related choices are mapped out systemically. The system network, Halliday states, is in fact the grammar of a language.<sup>13</sup>

This notion of system began with Firth in the 1930s, developed by Halliday in the late 1950s in his initial Scale and Category grammar as one of the four principal categories.<sup>14</sup> In the 1960s, Halliday and others continued to develop it, where system was becoming more of a way for describing language(s) into system networks, starting with a particular element of a given rank or rank of unit as the “point of origin.” For example, some start at the clause rank, and some start at a verbal class within the word rank. The

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<sup>10</sup> Berry, *Systemic Linguistics*, 32.

<sup>11</sup> Halliday, *System and Function*, 3.

<sup>12</sup> Thompson, *Functional Grammar*, 11.

<sup>13</sup> Halliday, *System and Function*, 3.

<sup>14</sup> Butler, *Systemic Linguistics*, 6–9, 16–29, 40–41. Halliday’s Scale and Category grammar includes three scales: rank, exponence, and delicacy; and four categories: unit, structure, class, and system.

point of a system network is to depict the various choices in the lexicogrammar and semantics that one has for the point of origin. A simple, hypothetical system network is shown below.

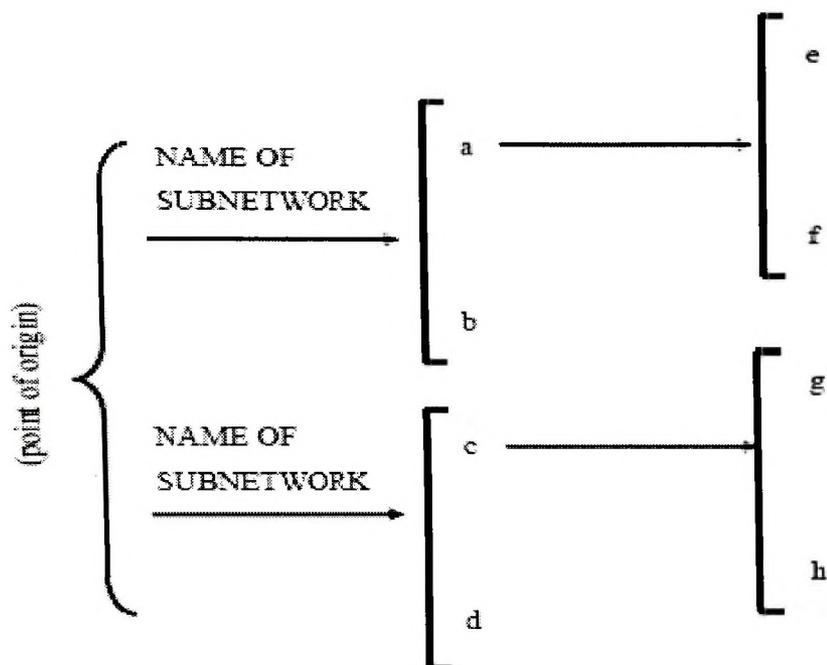


Figure 1. Hypothetical System Network<sup>15</sup>

In this figure, at the point of origin, there are two subnetworks that are chosen simultaneously. Curly brackets indicate simultaneous choices (i.e., “and”) while square brackets indicate exclusive choices (i.e., “or”). But within each of these subnetworks, there are further choices, choice a or b and choice c or d; or in other words, the choices are ac, ad, bc, or bd. At the next level of choices within a is e or f, and the same with c, g

<sup>15</sup> This is taken from Butler, *Systemic Linguistics*, 41. See Porter, *Verbal Aspect*, 109, for an example of a system network of the Greek verb, including aspect and mood.

or h. The purpose of a system network is to depict in a structured and visual way the various choices a communicator has within a particular lexicogrammatical category.

Another central issue in SFL related to system is the notion of *stratification*.

“Stratification refers to the way a language is organized as a hierarchy of strata, or levels of realization: phonetic, phonological, lexicogrammatical and semantic.”<sup>16</sup> There are several different ways that stratification is described within SFL. Sometimes, it is reflected as a tri-stratal organization of language: phonology, lexicogrammar, and semantics.<sup>17</sup> Sometimes, graphology is included in the stratum of phonology (along with phonetics), which for purposes of New Testament studies might be more relevant than phonology. Sometimes, semantics is called discourse semantics.<sup>18</sup> And sometimes, a fourth stratum of *context* is added above semantics, which is actually a stratum above language and itself containing several strata perhaps, including register, genre, and ideology.<sup>19</sup> It seems that recognizing context as a fourth stratum above semantics is helpful for this study, as the metafunctions correspond to the semantic stratum and the components of register (see below) correspond to the contextual stratum, but I do not find Martin’s use and definitions of the terms *register*, *genre*, and *ideology* helpful.<sup>20</sup> I follow the hierarchy of (from bottom to top): graphology (including phonology/phonetics),

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<sup>16</sup> Halliday and Webster, *Halliday in the 21st Century*, 107.

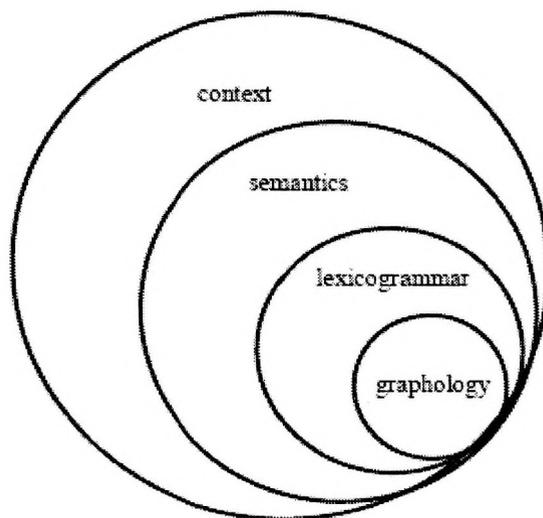
<sup>17</sup> Halliday and Webster, *Linguistic Studies of Text and Discourse*, 23; Martin, *Interviews with Halliday*, 83.

<sup>18</sup> Eggins, *Systemic Functional Linguistics*, 19; Martin, *English Text*, 19–21.

<sup>19</sup> Martin, *English Text*, 493–97; Matthiesson, et al., *Key Terms*, 205–7.

<sup>20</sup> The issue of *genre* often comes up when discussing register, context of situation, and context of culture. At this point, there is no scholarly consensus within SFL on how genre is to be defined and whether or not it should be equated with register (cf. Leckie-Tarry, *Language and Context*, 7–8; Martin, *English Text*, 501–8; Biber and Conrad, *Register, Genre, and Style*, 15–24). At this point, I agree with Porter that the term carries too much “semantic freight” for a fruitful discussion (Porter, *Linguistic Analysis*, 146–47). I prefer *genre* to be used as a literary term to refer to different types of literature, such as folktale, suspense/mystery, etc.

lexicogrammar, semantics, and context. This study is interested in how the components within the semantics stratum, realized by components within the lexicogrammar stratum, realize the components within the context stratum.



*Figure 2. Strata of Language*

It is obvious that the Greek linguistic system differs quite significantly from the system of English—e.g., there are linguistic categories in Greek that do not have precise correspondence to categories in English, as well as lexemes that do not equate exactly. Systemic linguistics, then, realizes and acknowledges this fact and does not analyze a language based on the system of another language, considering how much a particular category may differ from that of the other. As such, as I have mentioned above, SFL has largely been developed for English, although many recent works have developed SFL for other languages (see footnote 4 above for some examples).

In light of this, however, it is not necessary here to recount the entire system of the Greek language—in fact, this is impossible to do, especially within the purposes of

this (or any) study. In fact, Halliday himself has never reproduced an account of the entire system of the English language, as he states:

Anything approaching a complete grammar would be hundreds of times this length [of this book]. In fact there can be no such thing as a ‘complete’ account of the grammar of a language, because a language is inexhaustible. Although there can only be a finite body of text, written or spoken, in any language, the language itself—the system that lies behind the text—is of indefinite extent, so that however many distinctions we introduced into our account, up to whatever degree of finiteness or ‘delicacy,’ we would always be able to recognize some more.<sup>21</sup>

Thus, it seems more sensible, and practical, to focus on the systems of the language that relate to the aims and scope of one’s present study. In other words, it is not necessary nor possible in any given study to identify the entire system of the language in question but only those categories that are relevant to the topic of the study.

### ***Function***

The other major part of SFL related to its nomenclature is the *functional* component. As

Halliday notes:

It is functional in the sense that it is designed to account for how the language is used. Every text – that is, everything that is said or written – unfolds in some context of use; furthermore, it is the uses of language that, over tens of thousands of generations, have shaped the system. Language has evolved to satisfy human needs; and the way it is organized is functional with respect to these needs – it is not arbitrary. A functional grammar is essentially a ‘natural’ grammar, in the sense that everything in it can be explained, ultimately, by reference to how language is used.<sup>22</sup>

As mentioned already, SFL is concerned with identifying language in use. Porter, the pioneer in applying SFL to Greek, writes: “[SFL] defines language in terms of its use as an instrument or tool for communication and social interaction. The study of any

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<sup>21</sup> Halliday, *Functional Grammar*, xiii.

<sup>22</sup> Halliday, *Functional Grammar*, xii.

language, according to this model, occurs within a framework of actual language usage and provides a reciprocal relationship with its setting.”<sup>23</sup> The three metafunctions—textual, interpersonal, and ideational—are universal to all languages in that each language system contains ways in which a communicator can organize their messages (textual), convey their messages to others (interpersonal), and represent their messages (ideational).

### An Overview of the Metafunctions

SFL identifies three broad functional-semantic components, or *metafunctions*, of language: “In Hallidayan Functional Grammar, however, the three categories above [i.e., the three metafunctions] are used as the basis for exploring how meanings are created and understood, because they allow the matching of particular types of functions/meanings with particular types of wordings to an extent that other categorisations generally do not.”<sup>24</sup> These other categorizations relate to some additional metafunctions that some SFL proponents have suggested, such as an “expressive” metafunction. But it seems as if these other metafunctions can be placed within one of the three already identified.<sup>25</sup> Halliday actually begins by identifying two major purposes (or metafunctions) of all language use: (1) to understand the environment (ideational), and (2) to act on others in it (interpersonal). A third metafunction (textual) ties these two together and “breathes

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<sup>23</sup> Porter, *Verbal Aspect*, 7.

<sup>24</sup> Thompson, *Functional Grammar*, 28.

<sup>25</sup> There has been an in-house debate within SFL regarding the exact number of metafunctions and their relation to one another. For example, Fawcett (*Invitation to SFL*) outlines a total of eight metafunctions: experiential, logical relations, interpersonal, negativity, validity, affective, thematic, and informational. It seems, however, that Fawcett’s outline can be condensed into three broad metafunctions that correspond to Halliday’s.

relevance into the other two.”<sup>26</sup> In the following subsections, I will briefly define and identify each of the three metafunctions.<sup>27</sup>

### *The Ideational Metafunction*

Some might call this the experiential metafunction, emphasizing the *experience* of the writer in relation to his/her world.<sup>28</sup> This metafunction focuses on the fact that people use language to talk about their own experiences of the world, including the world as conceived in their minds, and to describe the events, states, and entities involved in their experiences. While the interpersonal metafunction identifies the social purpose of writers in their communicative acts, the ideational metafunction identifies the content of writers’ messages. Halliday writes: “Ideational meaning is the representation of experience: our experience of the world that lies about us, and also inside us, the world of our imagination.”<sup>29</sup>

The primary way Halliday proposes that ideational meanings are discovered is the transitivity network, in identifying three major components in a clause: Process, Participant, and Circumstance.<sup>30</sup> For Halliday, transitivity is not simply a reference to a

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<sup>26</sup> Halliday, *Functional Grammar*, xiii.

<sup>27</sup> There has been suggested a potential fourth metafunction, the *logical* metafunction, which is sometimes considered to be a subset of the ideational metafunction along with the experiential metafunction, so that the experiential and logical make up the ideational metafunction (cf. Halliday and Hasan, *Cohesion*, 26–29). Thompson implies that this may be viewed as a separate category and relates it to the relationships established between clauses (Thompson, *Functional Grammar*, 35). If by *logical* one refers to the progression of the argumentation of the writer, then it seems best to place this within the ideational metafunction, since it deals with content. But if by *logical* one refers to the structure of the message, such as hypotaxis or parataxis, then it should fall within the textual metafunction, since it relates to structure. In discussing the logical metafunction, it is beneficial to clarify how *logic* is defined and what is meant by it. In light of that, for purposes of this study, the logical metafunction will not be treated as a separate metafunction.

<sup>28</sup> E.g., Thompson, *Functional Grammar*, 28.

<sup>29</sup> Halliday, *Functional Grammar*, 53.

<sup>30</sup> Halliday, *Functional Grammar*, 101–2.

verb's potential to take objects; it is a reference to the various processes and the associated structures that realize these processes. Participant refers to those who participate in the process (either directly or indirectly). This would include both animate and inanimate participants. Process refers to the "doing, happening, feeling, being" that is "going on" in the text.<sup>31</sup> And Circumstance refers to the surrounding features that are associated with the process. For example, in the clause "in the middle of the night, Jesus let his disciples and went up on the mountain to pray to the Father," the Participants are "Jesus" and "his disciples," the Processes are "went up" and "to pray," and the Circumstances are "in the middle of the night," "on the mountain," and "to the Father."

### ***The Interpersonal Metafunction***

Given that language is used to *do*, according to SFL, one of the main objectives of a person using language is to communicate interpersonally. We use language to interact with one another, to express our thoughts to others, to establish and maintain relationships (whether they be personal, professional, or otherwise), to influence others, to convince others of our own ideas and thoughts, to ask questions, to make requests, and other related activities that involve *other people*. The interpersonal metafunction, then, describes the social purpose of the writer's message, the relational intent of the communicative act.

Halliday states: "Interpersonal meaning is meaning as a form of action: the speaker or writer doing something to the listener or reader by means of language."<sup>32</sup> For purposes of this study, every text has a source, a writer. And, without exception, every

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<sup>31</sup> Halliday, *Functional Grammar*, 101.

<sup>32</sup> Halliday, *Functional Grammar*, 53.

text has an intended audience or reader; irrespective of how narrow or broad a category this audience might be (whether to one person or to a global audience). The interpersonal metafunction, then, for this study is concerned with the interchange between the writer and audience, with the intent to identify and analyze this interchange, or the intent of the writer with regards to the audience, as well as the social interchanges between Participants in the discourse.

Halliday classifies the interpersonal metafunction of language communication into two major categories: (1) the role in exchange, and (2) the commodity exchanged.<sup>33</sup> He identifies *two* (speech) roles in all communication: giving and demanding. The purpose of the text is either to *give* something (writer → audience) or *demand* something (writer ← audience); these may be seen as binary oppositions to one another in terms of exchange. In terms of the commodity exchanged, Halliday also identifies two possibilities: (1) *goods-and-services*, and (2) *information*. If in communication, the writer expects either an object or service to be provided by the audience, this would be classified as goods-and-services. If the writer expects information to be provided, this would classify as information. These two variables then define the four primary speech functions: (1) offer, (2) command, (3) statement, and (4) question.<sup>34</sup> Halliday also identifies possible outcomes from the speech functions, such as acceptance, rejection, undertaking, acknowledgement, contradiction, answer, or disclaimer. These expected responses, however, are not relevant in analyzing an ancient, written text.<sup>35</sup>

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<sup>33</sup> Halliday, *Functional Grammar*, 68–71.

<sup>34</sup> Though I am mainly concerned with written texts. I will use the term “speech function” to refer to the function of written discourse as well to remain consistent with Halliday’s terms. “Speech” would loosely refer to both spoken and written texts.

<sup>35</sup> Reed, *Philippians*, 81. also notes that in the analysis of New Testament letters the desired responses do not play much of a role.

### *The Textual Metafunction*

The textual metafunction, one that Halliday views as breathing relevance into the ideational and interpersonal metafunctions,<sup>36</sup> deals with how the writer structures and organizes his/her message. Halliday writes: “Textual meaning is relevance to the context: both the preceding (and following) text, and the context of situation. The textual function of the clause is that of constructing a message.”<sup>37</sup> Thompson’s description also helps: “When we look at language from the point of view of the textual metafunction, we are trying to see how speakers construct their messages in a way which makes them fit smoothly into the unfolding language event (which may be a conversation, or a newspaper article, for example).”<sup>38</sup> So while the interpersonal metafunction views the *relations* within a discourse, and the ideational metafunction views the *content* of the discourse, the textual metafunction views the *structure* of the discourse. This structuring of a discourse can be assessed by analyzing (1) cohesion, how an element of the text is more or less cohesive to its co-text, (2) thematization, how writers indicate what parts of the discourse are thematic and which are supportive, and (3) prominence, which elements of the text are emphasized over others.

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<sup>36</sup> Halliday, *Functional Grammar*, xiii.

<sup>37</sup> Halliday, *Functional Grammar*, 53.

<sup>38</sup> Thompson, *Functional Grammar*, 117.

### Register and Context of Situation

Two important concepts within SFL are register and context.<sup>39</sup> This section introduces a definition and theory of register and then outlines the procedures I utilize for this study.<sup>40</sup>

Language users in general tend to predictably use a particular type of language depending on the type of situation they are in. Varieties of factors, including domains of lexis and syntactic structures, among other factors, are dependent on the social context the speaker or writer is in. This particular variety is typically called the *register* of the speaker/writer.<sup>41</sup> In other words, the situational context that writers find themselves in largely determines the type of language they will use. For instance, an individual speaking in a classroom to graduate students will use the type of language appropriate for that context and will typically not use a type of language suited for an unrelated context (such as a dinner date). A speaker on a baseball field, in the same way, will use a type of language that is specific to that particular situation, using terms, phrases, and modes of language that one would not typically use in an unrelated situation. Although Eggins and Martin state that the relationship between register and context of situation is more probabilistic than deterministic, I would argue that there is more determinism involved than they would admit.<sup>42</sup> It is highly likely—therefore determinative—that language type matches situation type; in other words, there is a high enough probability for the

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<sup>39</sup> Halliday, *Language as Social Semiotic*; Halliday and Hasan, *Language, Context, and Text*; Biber and Conrad, *Register, Genre, and Style*; Butler, *Systemic Linguistics*; Leckie-Tarry, *Language and Context*; Ghadessy, *Register Analysis*. Porter (*Linguistic Analysis*, 219) implies, however, that work in register analysis in New Testament studies has taken a form that Halliday himself would probably not recognize.

<sup>40</sup> Some of this section is taken verbatim from my article, Yoon, "Identifying the End of Paul's Speech," 57–89.

<sup>41</sup> Other varieties include dialect, idiolect, style, and mode. Cf. Porter, "Dialect and Register," 190; citing Catford, *Linguistic Theory*, 84–85.

<sup>42</sup> Eggins and Martin, "Genre and Registers of Discourse," 234.

appropriate language type in a situational context that would warrant considering it deterministic.

Robert de Beaugrande asserts that *register* has had somewhat of a “shadowy existence” within early modern linguistics; we do not find much written about it, or even referred to (at least by name), by seminal figures such as Saussure, Sapir, or Bloomfield.<sup>43</sup> This may have been, according to de Beaugrande, due to the preoccupation by earlier linguists with abstract systems or language units, that the concept of register does not necessarily overlap with these interests. But linguists as early as Kenneth Pike and J. R. Firth refer to some sort of abstract concept related to register, as they were interested in the discourse level of language.<sup>44</sup> Pike referred to “the universe of discourse” referring to something akin to register without using that specific term, pointing towards the fact that meaning is found in context, which is essentially what register is in a very minimal sense.<sup>45</sup> Firth, on the other hand, referred to the notion of *restricted languages*, relating to various specialized languages within and circumscribed fields of experience or action.<sup>46</sup> Another similar concept of Firth related to register is “collocation,” whereby certain words would collocate, or be in a high frequency of juxtaposition, with certain other words.<sup>47</sup> Christian Matthiessen notes that another Firthian influence upon Halliday’s notion of register comes from his polysystemicness, which views language as a system of systems, rather than the traditional monosystemic view that interprets language as one system.<sup>48</sup>

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<sup>43</sup> Cf. de Beaugrande, “‘Register’ in Discourse Studies,” 7.

<sup>44</sup> E.g., Pike, *Language in Relation*; Firth, *Papers in Linguistics*.

<sup>45</sup> Pike, *Language in Relation*, 599.

<sup>46</sup> Firth, *Selected Papers*, 207–8.

<sup>47</sup> Firth, *Papers in Linguistics*, 194–96.

<sup>48</sup> Matthiessen, “Register in the Round,” 221–22.

The theory of register put forth by Halliday, who may be credited with giving currency to the term,<sup>49</sup> is based on Bronislaw Malinowski's concept of *context of situation*. Halliday defines *register*, among others of his definitions, as "the configuration of semantic resources that the member of a culture typically associates with a situation type. It is the meaning potential that is accessible in a given social context."<sup>50</sup> Another definition provided by Douglas Biber and Susan Conrad is helpful: "a variety [of language] associated with a particular situation of use (including particular communicative purposes)."<sup>51</sup> Eggins and Martin write: "The concept of *register* is a theoretical explanation of the common-sense observation that we use language differently in different situations. More technically, contextual dimensions can be seen to impact on language by making certain meanings, and their linguistic expressions, more likely than others."<sup>52</sup> In essence, register is the idea that meaning is determined by context.

A significant component to understanding Hallidayan register and discourse analysis is his identification of the metafunctions of language, which I have described above briefly. Halliday, referring to his model of the metafunctions of language, determined that register can be identified by understanding the *field*, *tenor*, and *mode* of the particular discourse under examination.<sup>53</sup> *Field* is expressed through the ideational (or experiential) metafunction of language, which identifies the content of the discourse. *Tenor* is expressed through the interpersonal metafunction, which identifies the social

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<sup>49</sup> Halliday credits Thomas Reid with first using this term, and Jean Ure with developing it. Cf. Halliday, *Language as Social Semiotic*, 110. Cf. de Beaugrande, "'Register' in Discourse Studies," 9; Leckie-Tarry, *Language and Context*, 6.

<sup>50</sup> Halliday, *Language as Social Semiotic*, 111.

<sup>51</sup> Biber and Conrad, *Register, Genre, and Style*, 6.

<sup>52</sup> Eggins and Martin, "Genres and Registers of Discourse," 234.

<sup>53</sup> Porter (and others, especially de Beaugrande) notes some of the terminological difficulties associated with Halliday's categories of register. (Porter, "Dialect and Register," 199).

roles of the participants and how the message is conveyed. And *mode* is expressed through the textual metafunction, which identifies the structure, texture, and organization of the discourse.<sup>54</sup> In short, the field is *what* the discourse is about, the tenor is *who* the discourse involves and their social roles and manner of discourse, and the mode is *how* the discourse takes place.<sup>55</sup> These three components *taken together* provide semantic information for the interpreter to predict the register of the text.<sup>56</sup> All three components are necessary to identify the register of a discourse.<sup>57</sup> Halliday writes: “Field, tenor and mode are not kinds of language use, nor are they simply components of the speech setting. They are a conceptual framework for representing the social context as the semiotic environment in which people exchange meanings.”<sup>58</sup> While Halliday states that register itself lies in the semantic stratum of language, its three components of field, tenor, and mode that are features of the context of situation lie in the context stratum.<sup>59</sup>

The first to relate Hallidayan register analysis to biblical studies is Porter, who first referred to it in a discussion on the alleged variety of New Testament Greek within Hellenistic Greek.<sup>60</sup> He refers to register as the range of possible manifestations of a language, in similar relation between code and style, or grammar and text. He has also written several essays on register,<sup>61</sup> as well as an entire commentary on Paul’s letter to

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<sup>54</sup> Halliday and Hasan, *Language, Context, and Text*, 24–25.

<sup>55</sup> Hudson, *Sociolinguistics*, 49; Halliday, *Language as Social Semiotic*, 64.

<sup>56</sup> Halliday, *Language as Social Semiotic*, 62, 142–45.

<sup>57</sup> Halliday, *Language as Social Semiotic*, 223. But Lamb (*Text, Context, and the Johannine Community*, 95) mistakenly analyzes only tenor to identify the context of situation for his study.

<sup>58</sup> Halliday, *Language as Social Semiotic*, 110. See also Halliday and Hasan, *Language, Context, and Text*, 12, where they write: “These concepts [field, tenor, and mode] serve to interpret the social context of a text, the environment in which meanings are being exchanged.”

<sup>59</sup> Martin, ed., *Interviews*, 80–81.

<sup>60</sup> Porter, *Verbal Aspect*, 151–52.

<sup>61</sup> Porter, “Dialect and Register,” 190–208; Porter, “Register in the Greek of the New Testament,” 209–29; and a couple of chapters in Porter, *Linguistic Analysis*.

the Romans outlining a register discourse analysis.<sup>62</sup> Another significant scholar to use register is Jeffrey Reed, who outlines a Hallidayan discourse analysis of Philippians, which is essentially an analysis of the register of Philippians to answer the question of literary integrity.<sup>63</sup> Reed defines register as “a configuration of meanings that is associated with a particular situation,”<sup>64</sup> and argues that studying the register of Philippians is essentially studying the text within its linguistic and cultural context.<sup>65</sup> Brian Blount also mentions Halliday’s metafunctions, albeit briefly, but does not use register in any significant way.<sup>66</sup> Cynthia Long Westfall utilizes SFL discourse analysis in order to address the structure of the Letter to the Hebrews, although it is not strictly a study on register (although it does analyze all three components of field, tenor, and mode of Hebrews).<sup>67</sup> David Lamb recently presents a form of register analysis to address the issue of the context of situation in the Johannine writings, although he does not follow Halliday (or Porter) entirely and focuses only on tenor to identify the register of John (this is questionable).<sup>68</sup> Finally, Christopher Land presents an SFL discourse analysis to address the question of literary integrity of 2 Corinthians, focusing on the interpersonal and textual metafunctions.<sup>69</sup> But despite this activity in biblical studies on SFL discourse

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<sup>62</sup> Porter, *Romans*, esp. 24–35, for methodology. He identifies register analysis as a type of discourse analysis here.

<sup>63</sup> Reed, *Philippians*, 53–57, 153–54.

<sup>64</sup> Reed, *Philippians*, 54; cf. Halliday and Hasan, *Language, Context, and Text*, 38–39.

<sup>65</sup> Reed, *Philippians*, 154.

<sup>66</sup> Blount, *Cultural Interpretation*, 8–16.

<sup>67</sup> Westfall, *Hebrews*, esp. 22–87.

<sup>68</sup> Lamb, *Text, Context, and the Johannine Community*, esp. 56–102 for methodology. Lamb states that “in the sociolinguistic concept of *tenor* that we can find most help in exploring the *context of situation* in which the Jn texts were written” (95). Halliday, however, maintains that all three components together would be necessary to identify the register, and thus context of situation.

<sup>69</sup> Land, *Integrity of 2 Corinthians*, esp. 48–60. See also Toffelmire, *Discourse and Register Analysis*, esp. 17–46, for an example of register in Old Testament studies.

analysis and register, interest in register analysis within biblical studies has not gained as much momentum as it perhaps should.

### Three Meanings of *Context*

When most biblical scholars refer to *context*, there tends to be little distinction between (or awareness of) the *types* of context to which they are referring.<sup>70</sup> For example, the commonly held idea of context is the surrounding text, whether immediate or remote, that contribute to the meaning of the passage in question. This, in SFL, is more properly referred to as the *co-text*, which distinguishes it from other extra-textual factors that contribute to meaning. Reed defines co-text as the “linguistic units that are part of a discourse and, more specifically, linguistic units that surround a particular point in the discourse.”<sup>71</sup> The surrounding text is not just the immediate preceding text but can relate to preceding and subsequent text of any length that constrains the meaning of a statement within that discourse.<sup>72</sup> But linguists also recognize that there are other extra-textual factors that affect the meaning of whatever passage is in question.

Malinowski coined the two terms: *context of situation*, which is to be distinguished from *context of culture*.<sup>73</sup> Regarding context of situation, he writes: “A statement, spoken in real life, is never detached from the situation in which it has been uttered ... In each case [of a verbal or written statement], therefore, utterance and situation are bound up inextricably with each other and the context of situation is

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<sup>70</sup> See also the summary of co-text, context of situation, and context of culture in Reed, *Philippians*, 41–58; Porter, “Dialect and Register,” 198.

<sup>71</sup> Reed, *Philippians*, 42.

<sup>72</sup> Brown and Yule, *Discourse Analysis*, 46–50.

<sup>73</sup> Malinowski, “Problem of Meaning,” 296–336.

indispensable for the understanding of the words.”<sup>74</sup> The context of culture, on the other hand, is the broader context in which contexts of situations are instantiated. A context of situation is an instance of the context of culture; and a context of culture provides possibilities for a context of situation. Leckie-Tarry helps describe the relationship between context of situation and context of culture:

A culture [...] is a dynamic multi-layered and multi-faceted construct, a continuing flux, imperceptibly evolving and developing as it incorporates an infinity of novel meanings developed in situations occurring in actual time. Specific events, that is specific contexts of situation, I see as part of this larger context of culture; they are not random, but culturally determined, a slice of the broader culture, a cross section representing a moment in time. Each component of the immediate context, I propose, may be seen to constitute a channel or means of access between the immediate context of situation and the broader context of culture. In particular, the participants and the sets of knowledges which they bring to the situation provide a means of access to the broader cultural environment, to the sets of knowledges available in society as a whole, but particularly to the sets of knowledges available within a given society.<sup>75</sup>

Context of culture is important, because it provides the semiotic and semantic potential for the various contexts of situations within that particular culture.<sup>76</sup> The context of culture is a “large and complex knowledge system spread between the various members of a particular culture, and hence consisting of many sets of knowledges, including, in particular, the institutional and ideological.”<sup>77</sup> In other words, it is the “institutional and ideological background that gives value to the text and constrains its interpretation.”<sup>78</sup> In relation to this present study (although I do not focus on it), context of culture might be useful in answering the following question: Is the context of situation that I conclude for Paul’s letter to the Galatians likely to have been a situation in that

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<sup>74</sup> Malinowski, “Problem of Meaning,” 307.

<sup>75</sup> Leckie-Tarry, *Language and Context*, 22.

<sup>76</sup> Halliday and Hasan, *Language, Context, and Text*, 99–102.

<sup>77</sup> Leckie-Tarry, *Language and Context*, 20.

<sup>78</sup> Leckie-Tarry, *Language and Context*, 18.

context of culture? In other words, whatever context of situation I conclude must be a possibility in that context of culture, as far as the culture is determinable. This study will, however, focus on the context of situation of Galatians rather than its context of culture.

Returning to the notion of context of situation, it is important for Halliday because of its predictive ability;<sup>79</sup> knowledge of the context of situation makes sense of an utterance, and vice versa, knowing the register of a text reveals the context of situation of that text. He notes the close link between text and context and the (possibly subconscious) process of readers and listeners to predict upcoming text, which helps them place the text into its proper context, thereby associating meaning with it. He states: "The whole point of a passage may be missed if the reader or listener does not bring to it appropriate assumptions derived from the context of situation."<sup>80</sup> In dealing with ancient texts, however, it is difficult to identify precisely a context of situation, since no interpreter today is personally familiar with the situations and cultures that existed at the time of writing. For interpreters of modern and contemporary text and discourses, they have an advantage in that they may experience some of the similar contexts of situation being described. But the disadvantage of interpreting an ancient text can also be an advantage, in that the tools of register analysis provide some robust criteria in order to interpret and identify a context of situation of that text. Furthermore, Halliday notes that

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<sup>79</sup> Halliday and Hasan, *Language, Context, and Text*, 36. To clarify, he states: "I am not saying, of course, that either the participant in the situation, or the linguist looking over his or her shoulder, can predict the text in the sense of actually guessing in advance exactly what is going to be said or written; obviously not. What I am saying is that we can and do (and must) make inferences from the situation to the text, about the kinds of meaning that are likely to be exchanged; and also inferences from the text to the situation."

<sup>80</sup> Halliday, *Language as Social Semiotic*, 46.

while the different situations that are experienced can be infinite, the number of actual situation types are actually much smaller, even for ancient texts.<sup>81</sup>

Of the three types of context, co-text, context of situation, and context of culture, for this study I am most interested in *context of situation*. As mentioned already, Halliday contends that a register, and consequently a context of situation, can be described by the three abstract components that correspond to the three metafunctions of language: *field* (ideational), *tenor* (interpersonal), and *mode* (textual) of discourse. Halliday argues that knowing the field, tenor, and mode of a discourse would enable the interpreter to determine the context of situation. He provides a table to illustrate the relationship between text and situation that I reproduce below with very minor adjustments.<sup>82</sup>

SITUATION: Feature of the context	Realized by	TEXT: Functional component of semantic system
Field of discourse (what is going on)	↘	Experiential (ideational) meanings
Tenor of discourse (who are taking part)		Interpersonal meanings
Mode of discourse (role assigned to language)		Textual meanings

*Table 1. Relation of Text to Context of Situation*

Halliday and Hasan write:

What I [Halliday] am saying is that we can and do (and must) make inferences from the situation to the text, about the kinds of meaning that are likely to be exchanged; and also inferences from the text to the situation. In the normal course of life, all day and every day, when we are interacting with others through language, we are making these inferences in both directions. We are making inferences from the situation to the text, and from the text to the situation.<sup>83</sup>

<sup>81</sup> Halliday, *Language as Social Semiotic*, 29–30; Leckie-Tarry, *Language and Context*, 24.

<sup>82</sup> Halliday and Hasan, *Language, Context, and Text*, 26.

<sup>83</sup> Halliday and Hasan, *Language, Context, and Text*, 36.

In biblical studies, we do not have the situation readily available—yet we have the text readily available; in fact, the text is all there is and the primary (if not only) object of study—so the biblical interpreter is interested primarily in making inferences from the text to the situation. And in analyzing the text, the components of field, tenor, and mode realized by the ideational, interpersonal, and textual meanings of the text, allow for discerning the meaning of the text.

Biblical studies as a text-based discipline, however, has an added complication because of the notion of *material situational setting* and how it relates to context of situation. Hasan identifies the difference between these two.<sup>84</sup> The former relates to the actual physical circumstances in which the text is created, such as Paul reciting the letter to an amanuensis while sitting in a Roman prison cell, while the latter refers to the context within the written text itself. She notes, however, that the degree of overlap between material situational setting and context of situation is variable, where written texts tend to have a higher overlap between these two than spoken discourses. The type of written text that Hasan is referring to is probably the type of written text such as a novel, story, poem, or other piece of literature. Land observes that the material situational setting, especially in the case of written texts, is not likely to be invoked by a writer, and it is “even less likely that the details of that setting will significantly affect the nature of whatever socio-semiotic situation is being realized.”<sup>85</sup> While this may be true for certain texts (where the overlap between material situational setting and context of situation is little or non-existent), there are exceptions to this, as in the example above of Paul’s

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<sup>84</sup> Halliday and Hasan, *Language, Context, and Text*, 99. See also Land, *The Integrity of 2 Corinthians*, 53; Cloran, “Context, Material Situation and Text,” 177–217.

<sup>85</sup> Land, *Integrity of 2 Corinthians*, 53.

material situational setting of sitting in a Roman prison cell. In his letter to the Colossians, he writes a brief, yet significant statement, *μνημονεύετε μου τῶν δεσμῶν* (“remember my chains”), in order to invoke some type of response from his readers (possibly prayer, sympathy, help, gratitude, etc.). In the case of Philippians, the material situational setting and context of situation overlap, although they are still not identical. The context of situation is a situation *type* that is found in a particular culture, so it is not the same as the material situational setting.<sup>86</sup> There is overlap, but the material situational setting refers to the actual physical circumstances of the creation of the text while the context of situation is the situation type being invoked in the text. So in cases such as Paul’s letter to the Philippians, the material situational setting may be helpful to understanding the meaning of the text. But since I am concerned with the context of situation of Galatians, the material situational setting—if it is limited to the actual setting where the writing took place, such as on a boat, in prison, or in a bookstore, for example—is largely irrelevant to my analysis.

#### The Relationship between Register and Context of Situation

Register has been defined in many ways, but a common idea is that it is a type of language use based on and appropriate to its context of situation. It is a variety of language which corresponds to the variety of situation. How a register is described and how the related context of situation is named or labeled is generally the same, except that the register points to the language type and context of situation points to the actual situation. So for example, a register might be identified as *a visit to the doctor’s office*,

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<sup>86</sup> Halliday and Hasan, *Language, Context, and Text*, 99–101.

which is essentially what the context of situation is: *a visit to the doctor's office*. This register will differ significantly from a register used in the situation of an airplane cockpit.

For native language users, reading (or hearing) a part of a discourse usually will elicit recognition of the register and situation intuitively, and if that intuitive interpretation were to be analyzed, it would be evident that the register and situation was determined by identifying the field, tenor, and mode of discourse. As a simple and short example, if we overheard the following,

“How much tip do people usually leave? We’re not from here.”

“Oh, it’s entirely up to you. Whatever you leave, I appreciate it.”

we can guess from the field (the words “how much” and “tip” give us a clue that the setting is a restaurant), tenor (a restaurant guest, probably some sort of foreigner, and a restaurant server speaking casually), and mode (question and answer, cordial exchange) that the situation is at a restaurant at the end of a meal. But let’s say, for example, an interpreter is reading a text from a context of culture which does not share the exact types of situations as today, such as first-century Palestine. I propose that we can still identify a context of situation by identifying the field, tenor, and mode, and synthesizing that analysis. Of course, it may be more challenging, especially due to the gaps in language, culture, geography, etc. But that is why, in fact, the resources of register analysis, with its three components of field, tenor, and mode, are powerful for interpreting ancient texts, allowing the interpreter to identify a context of situation even when they may not be personally familiar with that particular situation.

Another issue regarding register is its relationship (or sometimes alleged synonymy) with the concept of *genre*.<sup>87</sup> For Halliday, genre is closely associated with *mode* because of its textual features.<sup>88</sup> He does, however, recognize that there are elements of genre that have implications for other components of meaning, such as ideational and interpersonal. My inclination is to leave the concept of genre out of this study, as I take genre to be associated more with literary types, and while linguistics does overlap with literary studies in many ways it seems profitable to leave the concept of genre within literary categories. The next few sections, then, will explain the method and criteria for analyzing field, tenor, and mode in light of answering my question of the context of situation in the letter to the Galatians.

### Three Contextual Components of Register

The rest of this chapter will identify the three contextual components of register—field, tenor, and mode—and provide an outline of the lexicogrammatical and semantic resources that can be used to determine the ideational, interpersonal, and textual meanings of a discourse. As mentioned already, since field is realized by or expressed through the ideational meaning of a discourse, the resources in Greek to identify the ideational meaning will be explicated. The same will go for tenor and mode.

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<sup>87</sup> See Leckie-Tarry, *Language and Context*, 7–15; Leckie-Tarry, “Specification of a Text,” 30–33.

<sup>88</sup> Halliday, *Language as Social Semiotic*, 145. But there is little consensus in SFL as to the meaning of *genre*. See Biber, *Dimensions of Register Variation*, 8.

### *Field of Discourse*

As explained above, the field of the discourse is realized by the ideational metafunction and thus refers to the main ideas of the discourse, what the discourse is about, or the “subject matter” of the discourse.<sup>89</sup> “The field is the total event, in which the text is functioning, together with the purposive activity of the speaker or writer; it thus includes the subject-matter as one element in it.”<sup>90</sup> In other words: “The field of discourse refers to what is happening, to the nature of the social action that is taking place: what is it that the participants are engaged in, in which the language figures as some essential component?”<sup>91</sup>

There are different suggestions as to how to determine field. Leckie-Tarry, for example, suggests three categories: (1) *arena/activities*, which refers to the location(s) of the discourse, or the setting, and the activities that take place there; (2) *participants*, which refers to the identity of the people involved; and (3) *semantic domains*, which refers to the broad domain or content of the discourse, the general subject matter. It seems, however, that Halliday’s transitivity network encompasses both the *arena/activities* and *participants* categories, since transitivity involves participants, processes (which include the activities portion), and circumstances (which involves not only the arena/location but other circumstances in the discourse), although I appreciate Leckie-Tarry’s attempt to improve on Halliday. Furthermore, Leckie-Tarry does not take into consideration analysis of ancient discourse, where analysis of lexemes (by non-

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<sup>89</sup> Halliday, *Language as Social Semiotic*, 142–43; Porter, *Linguistic Analysis*, 148. Other ways of describing the ideational metafunction, such as “arena/activities,” has been used (Leckie-Tarry, *Language and Context*, 43).

<sup>90</sup> Halliday and Hasan, *Cohesion*, 22.

<sup>91</sup> Halliday and Hasan, *Language, Context, and Text*, 12.

native language users) is vital. Porter has also proposed four dimensions of the ideational metafunction: subject matter, semantic domains, participants/actors, and the transitivity network, which are very similar to what has been proposed by Halliday and Leckie-Tarry.<sup>92</sup> Reed, along those lines, proposes three ways of analyzing field: (1) participants and processes, (2) circumstances, and (3) lexis.<sup>93</sup> So adhering to Halliday, but also considering Leckie-Tarry, Porter, and Reed, I conclude that two major ways in which the ideational meaning of a discourse can be identified in order to express the field of discourse are *the transitivity network* and *lexis*.

### The Transitivity Network

As briefly mentioned already, the transitivity network consists of three elements of Process, Participant, and Circumstance. Transitivity as used here refers to more than simply a characteristic of a verb, of whether or not it takes a direct object. It “specifies the different types of process that are recognized in the language, and the structures by which they are expressed.”<sup>94</sup> Furthermore, the three components of “process, participant and circumstance are semantic categories which explain in the most general way how phenomena of the real world are represented as linguistic structures.”<sup>95</sup> These three semantic components are realized at the clause rank—the participants refer to who or what is involved, the processes refer to the various activities or actions involved, and the circumstances refer to the various settings and conditions involved.<sup>96</sup> Typically, the

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<sup>92</sup> Porter, *Linguistic Analysis*, 148–53.

<sup>93</sup> Reed, *Philippians*, 76–80.

<sup>94</sup> Halliday, *Functional Grammar*, 101.

<sup>95</sup> Halliday, *Functional Grammar*, 102.

<sup>96</sup> Cf. Halliday, *Functional Grammar*, 101–57; Porter, “Dialect and Register,” 204; Martín-Asensio, *Transitivity-Based Foregrounding*.

semantic component of Participant is realized in the lexicogrammar by the nominal group, Process is realized by the verbal group, and Circumstance is realized by the adverbial group or prepositional phrases in English.<sup>97</sup> A simple example in English is the clause, *the doctoral candidate spoke to her advisor last Tuesday*. The two participants are *the doctoral candidate* and *her advisor*, the process is *spoke*, and the circumstance is *last Tuesday*.

Within each of these, Halliday further identifies different types of Process, Participant, and Circumstance. Process is identified into three subcategories: (1) material processes, (2) mental processes, and (3) relational processes; he also notes three other subcategories that are less common: (4) behavioral, (5) verbal, and (6) existential.<sup>98</sup> And depending on the type of Process, type of Participant is labeled accordingly. Material processes refer to processes of doing, and encompass a “large class of clauses in English which can be interpreted in this way,”<sup>99</sup> with the one doing the action called Actor and, if there is a second participant that “receives” the action or to whom the action is directed at, Goal.<sup>100</sup> Halliday provides the example, *the lion caught the tourist*, whereby *the lion* is the Actor and *the tourist* is the Goal.<sup>101</sup> Mental processes have to do with processes of sensing, such as *to like*, *to please*, *to think*, *to notice*, *to believe*, etc.<sup>102</sup> But since Actor and Goal do not relate well to mental processes, Halliday suggests the terms Sensor (corresponding to Actor) and Phenomenon (corresponding to Goal) for Participant type. In the example of *the game excited the fan*, although *the game* is grammatically the

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<sup>97</sup> Halliday, *Functional Grammar*, 102.

<sup>98</sup> Halliday, *Functional Grammar*, 102–31.

<sup>99</sup> Halliday, *Functional Grammar*, 103.

<sup>100</sup> Halliday, *Functional Grammar*, 102–6.

<sup>101</sup> Halliday, *Functional Grammar*, 103.

<sup>102</sup> Halliday, *Functional Grammar*, 106–12.

subject of the clause, it is the Phenomenon which the Sensor, *the fan*, sensed. Relational processes refer to processes of being, communicating something that *is*.<sup>103</sup> Some examples in English would be *Jack is strong* or *Peter has a guitar*, signifying a relation between two things, typically an entity with an attribute or another entity. Relational processes are further broken down into three categories of intensive, circumstantial, and possessive. The two types of Participant for relational processes are Carrier (of the attribute) and Attribute.

The other three Process types, aside from the major ones (material, mental, and relational) are behavioral, verbal, and existential.<sup>104</sup> These relate closely to the major Process types, but differ enough for Halliday to warrant separate categories.<sup>105</sup> Behavioral processes relate to material processes, but differ in that they are “processes of physiological or psychological behaviour, like breathing, dreaming, smiling, coughing.”<sup>106</sup> There is only one Participant for behavioral processes, appropriately labeled Behavior. Verbal processes are processes of saying, with one Participant, Sayer. And existential processes are those which communicate that something exists or happens, with one Participant, Existent. Other Participant functions Halliday notes include Beneficiary and Range.<sup>107</sup>

Finally, Circumstance is divided into six types: (1) extent and location, spatially and temporally, (2) manner (means, quality, and comparison), (3) cause (reason, purpose, and behalf), (4) accompaniment, (5) matter, and (6) role.<sup>108</sup> Circumstance is tangentially

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<sup>103</sup> Halliday, *Functional Grammar*, 112–28.

<sup>104</sup> Halliday, *Functional Grammar*, 128–31.

<sup>105</sup> Halliday, *Functional Grammar*, 128.

<sup>106</sup> Halliday, *Functional Grammar*, 128.

<sup>107</sup> Halliday, *Functional Grammar*, 131–37.

<sup>108</sup> Halliday, *Functional Grammar*, 137–44.

related to the field of discourse, and the various types of Circumstance are not very useful for understanding the field at the rank of discourse. In other words, for purposes of this study, I will not identify any Circumstance, since there are too large a number of Circumstances in this letter to analyze.

Below is a summary table of Halliday's transitivity network:<sup>109</sup>

<b>Process</b>	<b>Participant</b>	<b>Circumstance</b>
Material	Actor – Goal	Extent and Location
Mental	Sensor – Phenomenon	Manner
Relational	Token – Value Carrier – Attribute Identified – Identifier	Cause
(Behavioral)	Behaver	Accompaniment
(Verbal)	Sayer – Target	Matter
(Existential)	Existent	Role

*Table 2. Halliday's Transitivity Network*

Porter notes the difficulty so far of defining and exemplifying the ideational metafunction in Greek, primarily due to the attention that tenor and mode have been given over field, especially mode.<sup>110</sup> This is in spite of the fact that the concept of field is probably the easiest to describe among the three register components. He also notes the difficulty of relating the transitivity network for the ideational meaning at the discourse rank, since the analysis is limited to the clause rank.<sup>111</sup> I propose, however, that for discourse rank the interpreter identify the various Participants and Processes of each clause and tabulate the frequency of occurrence of each items in the discourse.<sup>112</sup>

<sup>109</sup> Cf. Reed (*Philippians*, 62–80) who closely follows Halliday's transitivity network.

<sup>110</sup> Porter, *Linguistic Analysis*, 148.

<sup>111</sup> Porter, *Linguistic Analysis*, 152.

<sup>112</sup> The taxonomy of semantic domains in LN is useful for this purpose.

Sometimes, a repetition of Participants in a discourse may signal that this Participant is a major subject in the field of the discourse. And sometimes, a repeated Circumstance may be significant to identify.

Furthermore, in application of Halliday's transitivity network for Greek, my evaluation is that his taxonomy of the types of Process (and by extension Participant) are unnecessarily complex and unhelpful, not just for Greek but even for English—there are too many fine lines that probably ought not to be drawn between various Process types and too many labels for Participant types. The varied Participant types are necessarily a result of giving appropriate Participant labels to the numerous Process types, if such distinctions between types of Processes exist. But a major problem with Halliday's taxonomy is that there are some English verbs that can arguably fall into two or more categories of Process. For example, in the clause *the students did not grasp the teacher's lesson*, is *grasp* a material process or a mental process? It seems like it is mental, but the same word in a different context, such as *he grasped the baseball bat*, would be considered a material process. Or take for instance *I have been to Cancun*; is *have been* a material process or existential process? Determination of these categories for certain verbs seems to be almost subjective, or possibly even intuitive, so for a non-native speaker of a language (such as Hellenistic Greek) who may not have the intuition of a native speaker, this taxonomy is not helpful and may beg the question that the interpreter seeks to answer.

For Greek, however, as a morphologically rich language system, a taxonomy of types of Process can be realized through verbal aspect,<sup>113</sup> which is defined as “a

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<sup>113</sup> See Reed, *Philippians*, 64–65, although I dispense with distinguishing between material, mental, and relational processes.

morphologically-based semantic category which grammaticalizes the author/speaker's reasoned subjective choice of conception of a *process*."<sup>114</sup> While the nature and number of aspects within the Greek verbal system is still debated among New Testament Greek grammarians and linguists, the tripartite system of Porter, with the *perfective*, *imperfective*, and *stative* aspects, is probably the most convincing and one which I adopt in this study.<sup>115</sup> The perfective aspect is realized by the aorist tense-form and grammaticalizes the writer's conception of the process of action as a "complete and undifferentiated process," regardless of how the action of the verb *actually* occurs in reality.<sup>116</sup> The imperfective aspect is realized by the present and imperfect tense-forms (the imperfect with an added semantic feature of remoteness) and grammaticalizes the writer's conception of the process of action as "being in progress" or as "unfolding."<sup>117</sup> And the stative aspect is realized by the perfect and pluperfect tense-forms (the pluperfect with an added semantic feature of remoteness) and grammaticalizes a reflection of "a given (often complex) state of affairs,"<sup>118</sup> without mention of its actual progress in reality. The future form, according to this scheme, does not fully grammaticalize aspect and is morphologically related to attitude (mood).<sup>119</sup> According to this understanding, the

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<sup>114</sup> Porter, *Verbal Aspect*, 1 (italics mine).

<sup>115</sup> Here is not the place to discuss the debate over verbal aspect, but see Porter, *Verbal Aspect*; Fanning, *Verbal Aspect*; Campbell, *Verbal Aspect*; McKay, *New Syntax*, 27–38; Porter and Carson, eds., *Biblical Greek*; among others. In short, Fanning seems to want to hold onto temporal categories, but the notion of contrastive substitution (Porter, *Verbal Aspect*, 77) shows that any temporal semantics should be eliminated from the Greek verbal system. And Campbell (*Verbal Aspect*, 184–211) views the perfect tense-form as imperfective, but the examples he uses to make his case are simply based on English translations of what an imperfective aspect would look like and not convincing. See also the forthcoming volume on the perfect tense-form, Carson, ed., *The Perfect Volume*.

<sup>116</sup> Porter, *Idioms*, 21.

<sup>117</sup> Porter, *Idioms*, 21.

<sup>118</sup> Porter, *Idioms*, 21–22.

<sup>119</sup> Porter, *Idioms*, 24, 43–45.

future form grammaticalizes the “semantic (meaning) feature of expectancy,”<sup>120</sup> and is thus considered to be a non-aspectual verb.

The well-known illustration of a parade may help understand the relationship between the aspects.<sup>121</sup> The perfective aspect is represented by a helicopter flying above the parade, viewing it as a whole, complete event. The imperfective aspect is represented by a person standing at a particular point watching the parade progress. The stative aspect, then, is represented by the manager of the parade considering all of the details surrounding the parade.

If the perfective aspect depicts the process of the verb as complete and whole, the imperfective aspect depicts the process as ongoing and in progress, and the stative aspect depicts a complex state of affairs, and if aspect reflects the writer’s subjective choice regardless of how the action takes place in reality, then aspect is a crucial part of understanding Process, especially in analyzing why a particular aspect was chosen over others. While noting patterns of prominence as indicated by verbal aspect within the discourse is important—as well as a feature of the textual metafunction, hence contributing to the mode of discourse—here, verbal aspect is important in understanding how the writer depicts the process as occurring. In other words, what is important for the ideational meaning of discourse as related to verbal aspect is not so much in identifying where an aspect is prominent (so the goal here is not to look for prominent items per se), but in identifying the Process type of the lexeme in question.

Interpreting the Process type is relevant at the clause and clause complex levels, understanding the process type that the writer has chosen for a particular clause or clause

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<sup>120</sup> Porter, *Idioms*, 44.

<sup>121</sup> Porter, *Idioms*, 23–24.

complex. At the discourse level, however, the writer's consistent choice of a particular Process type (or aspect) is relevant. For narrative texts, the mainline of discourse is maintained by use of the perfective aspect, while in discursive or expository texts, the mainline is maintained by the imperfective aspect (i.e., the present tense-form). Other aspects, then, reflect background or supporting material. While background or supporting material is important, the mainline is what reflects the main points of the text. So in viewing Process types at the level of discourse, the mainline is identified and focused on as reflecting the Processes that should be given attention in understanding the field of discourse. Thus, the meaning of verbal aspect has implications for both the ideational meaning and textual meaning—and so implications for both field and mode—although in different ways. The ideational meaning is derived from the inherent meaning of the particular aspect and how the mainline is carried along through either the perfective or imperfective aspect. (See the section on prominence below for more on mainline and supporting material.)

As for Participant, the nominal case system for Greek already reveals the various Participant types. The four main cases in Hellenistic Greek are the nominative, genitive, dative, and accusative (plus the vocative as possibly a fifth but can be subsumed under the nominative as the nominative of address). Rather than view them as four (or five) separate categories, it is helpful to view them as a system network of case.<sup>122</sup> Porter has identified two broad categories within the case system: nominative and non-nominative cases, since the nominative stands out as the syntactically ungoverned case while the others are syntactically governed.<sup>123</sup> The nominative case is the most restricted and

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<sup>122</sup> See my system network of nominal case in the Excursus.

<sup>123</sup> Porter, "Prominence," 65–66.

typically functions as the subject or predicator. Within the non-nominative cases, which are syntactically more limited than the nominative, are the accusative (which typically functions as the object of a verb, so related—but not equal—to Halliday’s Goal, or appositionally), genitive (the case of restriction), and dative (the case of relation and most wide-ranging in function). The so-called vocative case is unique in that it has much morphological overlap with the nominative, including its restrictive uses, so I include it in the nominative category.<sup>124</sup> In Halliday’s Participant structure, there are typically two Participants, one that is the subject of the Process and the other the object, e.g., Actor and Goal or Sensor and Phenomenon. It makes better sense in Greek, however, to identify Participants according to the case system as Primary Participants (nominative) and Secondary Participants (non-nominative). This terminology correlates to Halliday’s Actor and Goal, etc. if Actor is conceived of as a Primary Participant and Goal as Secondary Participant. The substantive in the nominative case is considered to be a Primary Participant because it is typically the subject of the clause, and the non-nominative cases reflect Secondary Participants because they play secondary roles in what is happening. So for example, in the Parable of the Good Samaritan (Luke 10:30–35), the Primary Participants in this discourse would be a certain man (a Jew), robbers, a certain priest, a Levite, and a Samaritan. Secondary Participants include (the Jew’s) wounds, oil, wine, (the Samaritan’s) beast, an inn, two denarii, and the inn-keeper. An exception for a substantive in the nominative case being a Secondary Participant is when they are connected with a linking verb (i.e., *εἰμί*, *ὑπάρχω*, or *γίνομαι*). In this case, if both are articular or anarthrous, the first substantive is considered a Primary Participant and the

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<sup>124</sup> Porter, *Idioms*, 87–88.

second a Secondary Participant; if only one is articular, then the articular substantive is the Primary Participant and the anarthrous substantive is the Secondary Participant. It is also the case when the subject is implied in the linking verb (through person and number) with a substantive in the nominative case; the latter is considered a Secondary Participant.

A couple of relevant issues for identifying Participants are important to note.

First, participles encode both nominal and verbal features, containing both aspect and case. In the case of participles, depending on the context, it could be classified as both Participant and Process, as in the case of *οἱ ἀποδεξάμενοι* (those who welcomed; Acts 2:41); although in this case, its identity as Participant is more salient since it is a substantive participle, and since it is in the nominative case, it would be considered a Primary Participant. Second, having clauses without explicit grammatical subjects makes identifying Participants difficult, since Greek is an inflectional language. I propose that the encoding of person and number in a verb identifies the Participant, through co-textual reference (see Chapter 4, section on cohesion), and those implicit subjects are included in my analysis of Participant.

Finally, as mentioned already, Circumstance need not be further broken down into types of Circumstance for purposes of this study. Circumstances are typically depicted through prepositional phrases and certain adverbs or particles. Perhaps, shifts in Circumstances, such as the discourse taking place from one location to another in narrative types, may be of interest to the interpreter or may denote a shift in setting, resulting in a shift of the “aboutness” of the discourse. In this study, however, the focus is on Participants and Processes.

One observation for applying the transitivity network to Greek is the fact that not every clause explicitly contains both Process and Participant, not to mention Circumstance. One reason is due to the fact that Greek verbs encode person and number so an explicit subject is not necessary, and another is the existence of verbless clauses. In the case of the lack of an explicit subject, it must be inferred from the co-text, and in the case of verbless clauses, there is no Process to be identified.

Another observation is that the transitivity network was developed and is applied to clauses. The question arises, then, how it can be applied at the discourse level. This is illustrated in my analysis by tabulating frequently occurring Participants and Processes (Circumstances could be included as well, if I were including them in my study) which depict what the discourse might be about. The field of each section, then, can be focused on the Primary Participants and the Processes that reflect the mainline of discourse. Then the Primary Participants and mainline Processes can be grouped into similar semantic domains to see which semantic domains are dominant (see below). Additionally, lexical analyses of these commonly occurring Participants and Processes may be helpful, especially for an ancient language such as Koine Greek.

Below is the transitivity network I have outlined for application to Hellenistic Greek. The terms in parentheses are the lexicogrammatical features that realize the various semantic categories.

<b>Process</b>	<b>Participant</b>	<b>Circumstance</b>
Perfective (aorist)	Primary Participant (nominative, vocative)	Prepositional phrases, adverbs, other particles
Imperfective (present, imperfect)		
Stative (perfect, pluperfect)	Secondary Participant (accusative, genitive, and dative)	

*Table 3. Transitivity Network for Hellenistic Greek*

### Lexis

While transitivity primarily deals with grammatical forms, lexis (or the vocabulary of a language) deals with the content of the words in the discourse and is another component for identifying the ideational meaning of a discourse.<sup>125</sup> Once an analysis of transitivity has taken place and the major Participants and Processes have been identified, identifying the most commonly occurring lexemes (excluding function words) is complementary for identifying the subject matter of the discourse. This step entails defining often occurring lexemes—much more critical for Koine Greek than in a modern, living language, since we do not have intuitive knowledge of definitions of words.

This process is focused on the lexicon of the language and the semantic domains in which lexical items are grouped. Porter states, for example, that a nominal group, when postulating Participants, must draw from the lexicon.<sup>126</sup> When certain lexemes, or related lexemes, are repeated throughout the discourse (this includes references to these lexemes,

<sup>125</sup> Reed, *Philippians*, 76.

<sup>126</sup> Porter, "Dialect and Register," 207.

such as pronouns, in the co-text), the interpreter might conclude that these lexemes relate to the subject matter in a significant way. Thus, identifying the lexis is important in determining the field of discourse. After tabulating the transitivity network of the clauses in a discourse, it may be apparent that a certain lexeme (and any related forms) occurs as a major subject.<sup>127</sup>

Porter, in his analysis of Romans, notes the twenty most frequently identified lexemes,<sup>128</sup> and that there is an identifiable correlation—based on frequency of lexemes and information structure (see below on mode, specifically on thematization)—between these frequently used lexemes and the overall meaning of Romans.<sup>129</sup> Thus, not only is identifying frequency of lexemes important, as well as lexical analyses of them, but so is thematization (see below on mode) and its contribution to the overall structure of the letter (or text).

The field of discourse, among the other contextual components, is probably the most basic component, as it focuses on those elements of the discourse that reflect what the discourse is about, which may motivate elements in the other categories of tenor and mode.<sup>130</sup>

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<sup>127</sup> Because thematization is a component of the textual metafunction, I will use lower-case “theme” to refer to a non-technical use of the word, referring to the general topic or idea, and capital “Theme” to refer to thematization in the textual metafunction (see below for more on thematization).

<sup>128</sup> θεός (153), εἰμί (113), νόμος (74), πᾶς (70), Χριστός (65), ἁμαρτία (48), κύριος (43), πίστις (40), Ἰησους (36), γίνομαι (35), δικαιοσύνη (34), πνεῦμα (34), λέγω (34), ἔθνος (29), ἄνθρωπος (27), σὰρξ (26), ἔχω (25), χάρις (24), ἀποθνήσκω (23), and ποιέω (23). Frequencies are per 1,000 words. Porter, *Romans*, 28.

<sup>129</sup> Porter, *Romans*, 28.

<sup>130</sup> Leckie-Tarry, *Language and Context*, 37.

### *Tenor of Discourse*

Tenor is realized by the interpersonal metafunction and thus is concerned with the Participants in the discourse as well, but in a different way than field, specifically regarding their social relationships to each other (i.e., social roles), realized by the interpersonal meaning of the discourse.<sup>131</sup> “The tenor of discourse refers to who is taking part, to the nature of the Participants, their statuses and roles: what kinds of role relationship obtain among the Participants, including permanent and temporary relationships of one kind or another, both the types of speech role that they are taking on in the dialogue and the whole cluster of socially significant relationships in which they are involved?”<sup>132</sup> It is concerned with the various social dynamics that are presented in the text and these dynamics affect the way the discourse is to be interpreted. But not only is tenor concerned with *social roles*, it is concerned with *speech roles*, the way in which speakers or writers communicate their message. Speech roles and social roles are deciphered from both linguistic and extra-linguistic factors, respectively.<sup>133</sup> Another way to view the two aspects of tenor is by dividing it into *personal tenor*, corresponding to extra-linguistic factors of the social dynamics and roles of the Participants, and *functional tenor*, what language is being used for in the situation.<sup>134</sup> Linguistic means of discovering the tenor of discourse through the interpersonal metafunction is in an analysis of the

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<sup>131</sup> A possible area of confusion may arise, since the participant has been identified as a component of the transitivity network which expresses the field of the discourse. Identifying the participant itself relates to field, but the *role* or *social status* of the participant in the discourse is what interpreters are concerned with in the interpersonal meaning, expressing the tenor of discourse. Cf. Porter, *Linguistic Analysis*, 148.

<sup>132</sup> Halliday and Hasan, *Language, Context, and Text*, 12.

<sup>133</sup> Porter, “Dialect and Register,” 205. See also Halliday and Hasan, *Language, Context, and Text*, 31–33.

<sup>134</sup> Leckie-Tarry, *Language and Context*, 25–26.

speech functions in the discourse. Extra-linguistic means for tenor is through identifying social roles of the Participants involved.

### Speech Functions (Linguistic Factors)

Halliday proposed a taxonomy of speech roles, or speech functions, that the speaker/writer may have in a given discourse, largely based on the English mood system.<sup>135</sup> He states that the two fundamental types of speech functions are either (1) giving or (2) demanding; either the writer is giving something to his audience or demanding something (although the terms *inviting* or *requesting* are probably better, since *demanding* carries too much freight<sup>136</sup>). This can be seen in a simple directional picture: *writer* → *audience* = giving, or *writer* ← *audience* = demanding. Another fundamental category Halliday noted relates to the nature of the “commodity” being exchanged: (1) goods-and-services, or (2) information. Thus, Halliday identifies four primary speech functions: *offer*, *command*, *statement*, and *question*, as shown in the table below.

	<b>Goods-and-Services</b>	<b>Information</b>
<b>Giving</b>	offer	statement
<b>Demanding</b>	command	question

Table 4. Halliday's Major Speech Functions<sup>137</sup>

<sup>135</sup> Halliday, *Functional Grammar*, 68–100; Matthiesson, “‘Architecture’ of Language,” 523; cf. Porter, “Systemic Functional Linguistics,” 20–32 for a detailed discussion on speech functions.

<sup>136</sup> “Demand” has a forceful meaning, while “invite” or “request” has less force.

<sup>137</sup> Halliday, *Functional Grammar*, 69.

Halliday proposed this system of speech functions along with possible responses to each of these functions, and Reed, as one of the first to implement this for biblical studies, took the model and applied it to Koine Greek for his discourse analysis of Philippians.<sup>138</sup> There have been, however, some identifiable difficulties with this system of speech functions, in both English and Greek. Porter notes at least six problems with this taxonomy, one of which includes the fact that the resources in English do not exactly transfer over for Greek, especially considering that Greek has a much more morphologically complex mood system than English does, and mood in Greek is realized at a different rank than in English (at the word rank for Greek, at the word group rank for English)—a crucial point not to be ignored.<sup>139</sup> But another important objection to Halliday’s speech functions, according to Porter, is that the function of “so-called indirect speech acts” are not explained.<sup>140</sup> He uses the example of the statement *it’s hot in here* to illustrate that Halliday’s system only allows for this to be examined as a statement, rather than perhaps a command or a request at a semantic level. But admittedly, I am not sure any system that is strictly formally based can account for these types of semantic realizations, except for explaining it on the basis of a somewhat intuitive, or perhaps better, contextual, reading of the text. Or perhaps, though the intended outcome of the statement is the same as a command (i.e., turning on the air conditioner), it may not be useful or even accurate to say that this statement *functions* (even semantically) as a command. Land, in that vein, notes that a breakdown of the resources available in Greek for a speaker/writer’s “tone” may not be as helpful as compared to identifying *what*

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<sup>138</sup> Reed, *Philippians*, 80–87. See also Lamb, *Text, Context, and the Johannine Community*, 95–100, who also strictly follows Halliday and Reed.

<sup>139</sup> Porter, “Systemic Functional Linguistics,” 24–26.

<sup>140</sup> Porter, “Systemic Functional Linguistics,” 25.

participants are doing in the discourse, suggesting that it is probably preferable to utilize Halliday's speech functions based on a semantic and (perhaps) an intuitive way than on a strict analysis of the lexicogrammar of Greek.<sup>141</sup> But Halliday even admitted elsewhere that "a discourse analysis that is not based on the grammar is not an analysis at all, but simply a running commentary on a text . . ."<sup>142</sup> Considering both sides, then, it seems that both top-down and bottom-up approaches are necessary as a check-and-balance for each other, but even then, one has to begin *somewhere*. I agree that the advantage of a bottom-up approach is that it takes seriously the lexicogrammatical features and resources of the language for its interpersonal metafunction, so that is my approach in this study, to start bottom-up, but to check it with a top-down view as well.<sup>143</sup>

Working with Halliday's four speech functions, Suzanne Eggins observes that discourse is a continuous exchange that warrants more than the four that Halliday identifies.<sup>144</sup> Thus she identifies eight speech functions: statement, question, command, offer, answer, acknowledgement, accept, and compliance—based on and corresponding to the anticipated responses that Halliday himself has proffered.<sup>145</sup> But there is not much of a significant difference between Eggins and Halliday. On the other hand, J. R. Martin and David Rose also offer a modification to Halliday's speech function system, including not only Eggins's (and essentially Halliday's) eight speech functions, which are categorized into a broader category of *negotiation*, but four more: *greeting*, *response to*

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<sup>141</sup> Land, *Integrity of 2 Corinthians*, 61.

<sup>142</sup> Halliday, *Functional Grammar*, xvii.

<sup>143</sup> In a previous article, however, I took a top-down approach, consisting of a slight amendment to Halliday by leaving out *offer*. While I think it might work in general, a more refined system of speech functions might be preferable, so I attempt to come up with a system from a bottom-up approach. Cf. Yoon, "Identifying the End of Paul's Speech."

<sup>144</sup> Eggins, *Systemic Functional Linguistics*, 145.

<sup>145</sup> Eggins, *Systemic Functional Linguistics*, 147.

*greeting, call, and response to call*, within the broader category of *attending* (in binary opposition and corresponding to *negotiation*).<sup>146</sup> But these are not necessarily an improvement upon Halliday's speech functions, as the above mentioned difficulties are not solved, and it is still basically Halliday's system, except maybe expanded to include responses and the category of attending. For instance, if Person A says "Can you turn off the heat?" and Person B does not respond verbally, but goes and *complies*, is Person B's response properly called a *speech* function? And is Person A's speech a question or a command? Additionally, for purposes of studying the New Testament letters (in particular), we have little knowledge of what any of the responses actually were. In my estimation, expected or anticipated responses are irrelevant for this study, so they will not be included—although the Greek system for questions does have distinctions for expected (or directed) negative or positive answers (i.e., the difference of using οὐ or μή in questions), but this still does not mean the intended hearers (or readers) responded in the expected manner.

It is necessary, then, in beginning bottom-up, to start with the lexicogrammatical resources in Greek that realize the various speech functions, which is predominantly through verbal attitude conveyed by the mood-forms.<sup>147</sup> Koine Greek has a total of four attitudes (mood-forms): indicative, imperative, subjunctive, and optative, and several other related forms, such as the future form (which has traditionally been categorized as tense or *Aktionsart*), participles, and infinitives, as well as a "non-form," the verbless

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<sup>146</sup> Martin and Rose, *Working with Discourse*, 226.

<sup>147</sup> I follow Porter in using the terminology of *attitude* instead of *mood*, while calling the forms *mood-forms*. See Porter, *Idioms*, 50. It seems to be a more accurate label to label the semantic category as attitude and the lexicogrammatical category as mood-form.

clause (or the predicative adjectival clause).<sup>148</sup> Porter has posited the idea that the future form is related morphologically to mood and that it grammaticalizes the semantic feature of expectation.<sup>149</sup> But since these other forms (participle, infinitive, future, and verbless clause<sup>150</sup>) are not actually mood-forms in the attitudinal system, only the four mentioned above should be included (see below for more discussion on the future form). The following list describes the four mood-forms along with their various functions.<sup>151</sup>

- Indicative – assertion (direct), question
- Imperative – command (direct)
- Subjunctive – assertion (projection), command (projection), question (projection)
- Optative – assertion (contingent, more remote than projection), command (contingent)

If one were to take a bottom-up approach in determining the speech functions in Greek, identifying the various forms and their corresponding functions is where one would begin.

Recently, Porter has posited a taxonomy of speech functions from a bottom-up approach, based on his proposed system network of Greek verbal attitude (i.e., mood-forms).<sup>152</sup> He exemplifies a bottom-up approach to determining the speech functions, beginning with the Greek lexicogrammar. What he has done differently from previous attempts to identify the various speech functions in Greek, however, is identify not just the word and mood-form but the clause for identifying speech function, as well as lay out a system network for attitude.<sup>153</sup> This is admittedly a step forward for identifying speech

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<sup>148</sup> The functions of the mood-forms are based on descriptions in Porter, *Verbal Aspect*, 109, 163–77; and Porter, *Idioms*, 50–61.

<sup>149</sup> Porter, *Verbal Aspect*, 403–439; Porter, *Idioms*, 43–44.

<sup>150</sup> See Porter, *Idioms*, 287, for a brief discussion.

<sup>151</sup> See Porter, *Idioms*, 50–61.

<sup>152</sup> Porter, “Systemic Functional Linguistics,” 27–28.

<sup>153</sup> Porter, “Systemic Functional Linguistics,” 26–29.

functions at the level of discourse, as a more robust and rigorous way of identifying the speech functions. He proposes the following attitudinal system network for Greek.<sup>154</sup>

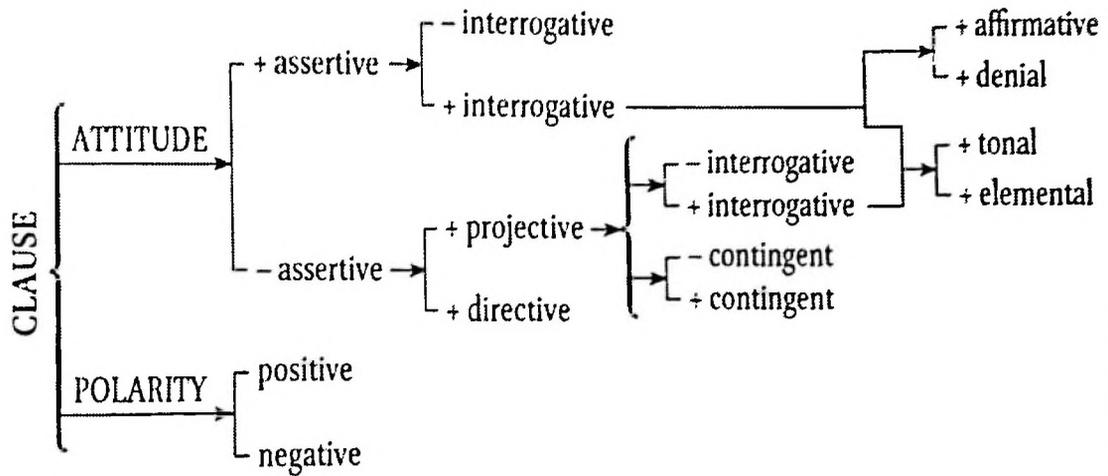


Figure 4. Porter's System Network of Attitude (Mood) for Greek

Based on his system network of attitude, he identifies 12 different clause types in Greek: declarative statement, positive question, negative question, open question,  $\tau$ -question, projected statement, projected contingent statement, projected question, projected  $\tau$ -question, projected contingent question, projected contingent  $\tau$ -question, and command.<sup>155</sup> It should be noted that *primary* clauses are relevant for speech functions in discourse, not secondary clauses, such as dependent, relative, or embedded, since they supplement the primary clauses to which they are connected. Below is a more detailed list of the (primary) clause types and the forms they take in parentheses below each clause type.

<sup>154</sup> Porter, "Systemic Functional Linguistics," 27. This is based on his previous work in Porter, *Verbal Aspect*, 109; and Porter and O'Donnell, "Greek Verbal Network," 3–41. See also Butler, *Systemic Linguistics*, 40–57; Porter, *Verbal Aspect*, 9–11; and Halliday and Kress, *System and Function*, 3–6, for a brief description of system networks (the Halliday article was originally published in 1969 and is found in a number of other places).

<sup>155</sup> Porter, "Systemic Functional Linguistics," 28; see also Porter, *Romans*, 33, for a condensed summary of this.

- +assertion: -interrogation >> declarative statement  
(assertive clause with indicative mood form)
- +assertion: +interrogation: +affirmation >> positive question  
(assertive clause question formulated so as to expect a positive answer, with indicative mood form)
- +assertion: +interrogation: +denial >> negative question  
(assertive clause question formulated so as to expect a negative answer, with indicative mood form)
- +assertion: +interrogation: +tonal >> open question  
(assertive clause, with question tonally indicated)
- +assertion: +interrogation: +elemental >>  $\tau$ -question  
(assertive clause, with question with one of the question words, with indicative mood form)
- assertion: +projection: -interrogation: -contingent >> projected statement  
(non-contingent projected clause, with subjunctive mood form, as in hortatory or prohibitive use when negated)
- assertion: +projection: -interrogation: +contingent >> projected contingent statement  
(contingent projected clause, with optative mood form, as in volitive use)
- assertion: +projection: +interrogation: -contingent: +tonal >> projected question  
(non-contingent projected clause, with subjunctive mood form, as in deliberative use)
- assertion: +projection: +interrogation: -contingent: +elemental >> projected  $\tau$ -question  
(noncontingent projected clause, with question with one of the question words, with subjunctive mood form)
- assertion: +projection: +interrogation: +contingent: +tonal >> projected contingent question  
(contingent projected clause, with optative mood form, as in deliberative use)
- assertion: +projection: +interrogation: +contingent: +elemental >> projected contingent  $\tau$ -question  
(contingent projected clause, with question with one of the question words, with optative mood form)
- assertion: +directive >> command  
(imperative mood form)<sup>156</sup>

As a result, he offers the following tentative speech function system for Greek, based on all of the primary clause types found in the language.<sup>157</sup>

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<sup>156</sup> Porter, "Systemic Functional Linguistics," 28.

<sup>157</sup> Porter, "Systemic Functional Linguistics," 29.

<b>Exchange Role</b>	<b>Goods and Services</b>	<b>Information</b>
Giving	open question	declaration
Projecting	projective question	projective statement
Wishing	projective cont. statement	positive/negative question
Demanding	command	$\tau$ -question
Enquiring	projective cont. question (?)	projective (cont.) $\tau$ -question (?)

Table 5. Porter's Major Speech Functions for Greek

While this is no doubt an improvement of Halliday's speech functions, especially as it relates to Greek, Porter himself admits that his speech functions are tentative and posited for the sake of further discussion; he is still unsatisfied with the precise functions and would like further development on this.<sup>158</sup> He also notes that a fuller system network should include interaction with the number and person systems, although I am not sure this is necessary for purposes of this current study.<sup>159</sup> Taking his suggestion, then, I offer a reconsideration of the speech functions, specifically regarding the distinction between *goods and services* and *information*, a critique I would marshal against Halliday's original speech functions and the part Porter seems to find unsatisfactory.<sup>160</sup> The problem with this distinction is that these two categories sometimes overlap when applied to the speech functions, and they can be undifferentiated. For example, an act of giving goods (offer), like *here is my pen*, can still be understood in terms of giving information (statement): it is a statement that the speaker is giving a pen to the recipient; the actual act

<sup>158</sup> Porter, "Systemic Functional Linguistics," 30.

<sup>159</sup> Porter, "Systemic Functional Linguistics," 30–31.

<sup>160</sup> See Porter, "Systemic Functional Linguistics," 24–25.

of giving the pen might be the offer. Or *let me open the door for you*, presumably an offer (giving of a service), is probably more accurately understood in terms of a command (formally at least), if *let me* is a command.

An explanation of the roles of the future form and verbless clause in the speech functions is appropriate here. Porter elsewhere includes the future form as grammaticalizing [+expectancy] in a cursory list of speech functions.<sup>161</sup> But despite the future form having shared morphological characteristics with the subjunctive, such as the *sigma* and similar vowel configurations,<sup>162</sup> and despite it having only one set of forms (related to the indicative form) as compared to other tense-forms (which exists in all of the mood-forms), it is not fully attitudinal nor is it fully aspectual.<sup>163</sup> Thus, while some may wish to include the future form in a system network of attitude, even for those who take the future as grammaticalizing the semantics of expectancy,<sup>164</sup> I follow Porter's list of speech functions which does not include the future form; it is better left out of any attitudinal system network (except for when it appears in the "indicative," in which case the future form is still a statement), since it does not fit anywhere in the system network legitimately and is not strictly a mood-form. Regarding the verbless clause as a primary clause type, it probably best reflects a statement or question, depending on co-textual factors, but without the directness of the indicative mood-form. In this case, the terms *simple statement* or *simple question*, in distinction from *direct statement/question* that is

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<sup>161</sup> Porter, *Romans*, 33.

<sup>162</sup> Porter, *Idioms*, 43.

<sup>163</sup> Porter, *Verbal Aspect*, 409–410. Some argue that the future is more or less aspectual and temporal (e.g., Campbell, *Verbal Aspect*, 159, who contends it encodes perfective aspects and future temporality) or just temporal (e.g., Fanning, *Verbal Aspect*, 123–24, arguing that its primary meaning is temporal). While it is not appropriate to lay out a lengthy treatise on the future form and its aspectual (or non-aspectual) value, I would argue that [+expectancy] is the most convincing, and that it does not warrant inclusion in the attitude system network, hence any speech function system.

<sup>164</sup> E.g., Dawson, "Language as Negotiation," 379–80.

labeled from the indicative, may be appropriate to describe the speech function of the verbless clause.

Having identified a system network of attitude in Greek (bottom-up) laid out by Porter, and having decided that the distinction between goods-and-services and information is illegitimate, it is appropriate to pause and see the bigger picture (top-down). The major question for tenor and the speech functions is: what is the speaker/writer *trying to do or accomplish*? And specific to this discussion, what are the various linguistic resources for doing so in Koine Greek? Looking back at Halliday's speech functions, I identified not only the problem of the strict division between goods-and-services and information, but also the problem with the term *demanding*, which to me seems too forceful in meaning. But the two directional words, giving (something) or requesting (something) seems to be the two broad functions of language; either the writer is giving something (information) for a more specific purpose, or requesting something (information, an action, a response—a much broader range of objects) from the message recipient. Furthermore, the difference between *question* and *command* is not in the commodity being exchanged, since a question can very well request goods-and-services or information (such as *Are you available Tuesday to help me move?*) and a command can request information (such as *Tell me your name*), but the difference can be stated in terms of a difference in form, where a command in Greek has a different form than a question. But with the exception of *offer*, the three speech functions of *statement*, *question*, and *command* apply even for Koine Greek. It contains lexicogrammatical resources for doing all three things—as seen in the system network above.

Returning to the lexicogrammar, the Greek attitude system seems to be characterized largely by the cline of assertion, projection, and contingency—almost defining the attitude system—so this cline should be considered for identifying the speech functions in Greek. There are a variety of ways to make a statement, depending on the writer's attitude of the statement. The indicative mood-form is used to make a direct or assertive statement, while the subjunctive is used to make a projective statement. The optative, in turn, is used to make a projective-contingent statement. While typical grammars identify a variety of ways of commanding, through the imperative, subjunctive, and future forms, I would contend that only the imperative mood-form actually *commands*, and that the future and subjunctive forms only convey expectation and projection (respectively), and that sometimes the future and subjunctive forms can be used to have a “commanding” or directive use, sometimes called the pragmatic effect, based on the context in which it appears (more on this below).

So, beginning with a bottom-up approach by laying out a system network of attitude based on the Greek lexicogrammar, and then viewing a potential system of speech functions from a top-down view, I propose the following framework for speech functions in Greek based on the clause types Porter identifies.

	Statement	Question	Command
Simple	verbless statement	verbless question	--
Direct	declarative statement	negative/positive question; open question; $\tau$ -question	command
Probable	projective statement	projective question; projective $\tau$ -question	--
Possible	projective- contingent statement	projective-contingent question; projective-contingent $\tau$ -question	--

Table 6. *Speech Functions for Greek*

This system acknowledges the various forms and their respective functions at a basic, semantic level and also incorporates the feature of the cline of certainty that characterizes the attitude system of Greek. For multiple forms that are included in a single category—e.g., a probable question is asked in a variety of ways—the differences simply amount to the type of question the writer is asking (based on either the syntax, the content of the question, or social function in the discourse), but the certainty of the attitude and function is the same.

Now that I have laid out a system of speech functions based on Porter's system network of attitude in Greek, it is necessary to conclude with addressing the issue of how one gets from the speech function of a particular form to its social function or use, sometimes called *pragmatics*.<sup>165</sup> This deals with how the use of a clause (e.g., direct statement), based on the lexicogrammar (e.g., assertive clause with indicative mood-form), relates to the various ways in which speakers and writers are able to *do* different

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<sup>165</sup> Porter, "Systemic Functional Linguistics," 32–47, who is unsympathetic to the semantics/pragmatics divide. SFL is known to include in the semantic stratum what some would call pragmatics. For example, see Halliday, *Explorations*, 64–94, where Halliday describes semantics but what others may call pragmatics. Cf. Levinson, *Pragmatics*.

things with these forms, identified above as indirect or implicit speech acts. I have provided some examples already, but to give another example, a speaker might have the intended goal of convincing her child to clean his room. There are a variety of ways in which she could accomplish that in English: command (*go clean your room*), question (*would you clean your room?*), statement (*your room is dirty*), and so on. That the speaker intends the child to respond with a particular action does not mean all of these are *commands*, although all of these examples desire the same effect. They are grammatically and semantically different from each other, and these distinctions are important to maintain. Especially for an ancient language without native speakers, maintaining a (strict) relationship between form and function will prevent interpreters from reading their own biases in the text. Similarly, Butler has echoed an objection to what Malcolm and Coulthard had done with identifying the set of situational categories (statement, question, and command) and attempts to bridge the gap between syntax and discourse.<sup>166</sup> In Malcolm and Coulthard's attempt to identify an interrogative clause as a command, for example, they set forth the following criteria: (1) it contains one of the modals *can*, *could*, *will*, *would*, and (sometimes) *going to*; (2) the subject of the clause is also the addressee; and (3) the predicate describes an action that is physically possible at the time of utterance. But Butler rightly observes that "their rule provides no explanation for why the particular modals [. . .] can signal that an utterance is to be interpreted as a command (or, better, request). To do this, we must examine the meanings of the modals concerned."<sup>167</sup> Additionally, does the mere presence of these modals in an interrogative clause necessitate a command? The difficulty, or rather impossibility, of connecting a strict

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<sup>166</sup> Butler, *Systemic Linguistics*, 161–62.

<sup>167</sup> Butler, *Systemic Linguistics*, 162.

formal identification to these indirect speech acts should be palpable by now, and this illustrates the difficulty of coming up with any set of formal criteria for contextual usage.

So the question remains, how do we get from the speech function (e.g., direct statement) to the indirect speech act (e.g., “commanding” or “directing”)? The solution to the question involves the notion of stratification and being able to identify at what stratum these speech functions and their “indirect speech acts” are located. As I have outlined above, there are various proposed models for delineating the various strata of language, with the strata being (from bottom to top) phonology/phonetics (expression), lexicogrammar (content), semantics (content), and context (with context being broken down into further sub-strata). After reviewing the several proposals, Porter states that adopting the two traditional content strata of lexicogrammar and semantics (or discourse semantics) is most helpful in distinguishing between potential and actualization of speech functions.<sup>168</sup> One way of doing this is in distinguishing between *function* and *use*—Porter laments that these terms are often used synonymously and interchangeably in SFL literature.<sup>169</sup> He argues, however, that we should be able to model how language *functions* in context, but that it is impossible to model how language is *used* in context, since its *use* is almost limitless, and *function* is usually in reference to *intrinsic function*. He illustrates this point with the example of a piano: a piano’s function is to be played and make music, but its use can be variable, such as to be used as furniture, a stand for flowers, a collectible, and so on.

This is a significant observation and point to accept, and distinguishing *function* and *use*—in correlation with speech function and indirect speech act—is immensely

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<sup>168</sup> Porter, “Systemic Functional Linguistics,” 43.

<sup>169</sup> Porter, “Systemic Functional Linguistics,” 43–44.

helpful for clarity. I would argue, however, that the indirect speech act, or *use*, is located within the context stratum and that the speech function is located in the semantics stratum, since it is based on the lexicogrammar (at the lexicogrammar stratum). If the speech function is based on the lexicogrammar of the language, and it communicates the function or meaning in instantiation, and if the speech function is used in context to achieve other things (so use of a direct statement to “command” or to “direct”), it seems appropriate to place *use* in the context stratum. If that is accepted, then, the speech function can be called, in light of stratification, the *semantic function* and the indirect speech act the *contextual function*. To illustrate this in English, the previous example of *it's hot in here* functions at the semantic level as a statement, but its use as “commanding” is at the level of contextual function, since it can be interpreted that way based on the context. An example in Greek might be in John 19:28, where Jesus simply says  $\delta\iota\psi\tilde{\omega}$  (“I thirst”). It functions at the semantic stratum as a direct statement (assertive clause with indicative), but at the context stratum it may be a request for a drink. This interpretation is supported when he is given something to drink. Interpreting the contextual function of a clause, then, depends on its usage and is much more open to interpretation than identifying its semantic function.

Thus, I conclude that speech functions overall operate on two separate levels: the semantic stratum, which is based on form, and the context stratum, which is how the form is used, based on the information available in the co-text and context. As Porter notes (using slightly different terms), the potential for contextual functions (or *uses*) of speech functions are almost infinite, while at the same time, simply mirroring its semantic function. But interpreters should start with the semantic function (or *function*). So when

identifying the linguistic tenor of a discourse and speech functions, the interpreter can distinguish between the *semantic function* of the speech and the *contextual function* of the speech, although many times the contextual function may mirror the semantic function of the clause.

### Social Roles (Extra-Linguistic Factors)

Extra-linguistic factors—which, in the case of ancient texts, are usually gathered from the text itself, but not necessarily linguistically—include the social roles that are evident between Participants.<sup>170</sup> This includes identifying who these Participants were and any relevant information regarding their person, as well as identifying the social relationships that characterize the Participants in the discourse. For example, the social dynamic between a parent and child is extra-linguistic, and knowing this interpersonal dynamic is essential for understanding what is going on in the discourse. The challenge of identifying social roles in an ancient society like first-century Roman Empire is, of course, the fact that we are far removed from the culture. Even in the instance of the parent-child relationship mentioned above, we are not *entirely* certain of what parent-child relationships were like in that context, and so modern interpreters should caution against reading their own conceptions into ancient ones. Despite that challenge, there are many ways we can understand ancient culture, including social roles, from the many texts

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<sup>170</sup> Some successors to Halliday, e.g., Norman Fairclough, who has coined what is called *critical language study* or more commonly *critical discourse analysis*, have put forth the assertion that language is a means by which power is asserted, or how language is used by some to dominate over others. While there are certainly occasions by which power is asserted through language (and perhaps a predominant way in which power is asserted is through language), Fairclough may be overestimating its frequency. Cf. Fairclough, *Language and Power*.

we have from that period, including statements from the discourse itself.<sup>171</sup> There is no precise formula for identifying social roles, except to gather them directly from the discourse and other related texts.<sup>172</sup>

Eggins suggests three dimensions that contribute to interpersonal meaning with application to social roles: (1) power, (2) contact, and (3) affective involvement.<sup>173</sup> *Power* relates not simply to physical ability but to any social or societal advantages or disadvantages between Participants in a discourse, including rank, title, status, gender, race, ethnicity, nationality, or occupation, among other categories. Noting any hierarchical relations or perceived power differentiations is an important part of identifying social roles, as well as any subversion of these roles.<sup>174</sup> The cline of power is from equal to unequal. Critical discourse analysis is mainly focused on social power and dominance (see Chapter 2). *Contact* relates to the frequency of contact between the Participants and the familiarity or unfamiliarity between them. For example, spouses come into more frequent contact than distant acquaintances, and thus have more familiarity with one another. The cline is from frequent to infrequent. *Affective involvement* relates to the emotional component of social roles, whether the relationship between the Participants has a high or low level of emotional involvement or commitment. The cline is from high to low. These factors are helpful in identifying social roles in a discourse and in identifying when these conventions are subverted.

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<sup>171</sup> See the example of the social roles of Paul, Philemon, and Onesimus in Porter, "Critical Discourse Analysis."

<sup>172</sup> Other related texts, for this study, include Acts and the other Pauline epistles.

<sup>173</sup> Eggins, *Systemic Functional Linguistics*, 99–100.

<sup>174</sup> In fact, critical discourse analysis (see Chapter 2) was developed out of SFL to identify and focus on the power relations within social interactions.

Another factor that might be considered is the *perceived* social roles that are evident in the discourse and how these perceptions (by the Participants) affect the way they communicate. Taking the episode of the trial and crucifixion of Jesus as an example (cf. John 19:1–11), there are various perceived social roles that are evident: Jesus perceives himself to be the Son of God with authority over Pontius Pilate and the soldiers, while Pilate and the soldiers see Jesus as a common defendant in this trial who is subject to their authority. Relevant to perceived social roles are nominatives of address (or so-called vocatives) that the writer uses for his/her audience.

Tenor, then, is interested in both speech functions identified linguistically and the social roles of the Participants identified extra-linguistically. It describes the roles of the major Participants in the discourse and what they are doing, or trying to accomplish, in their communicative act.

### ***Mode of Discourse***

This section is the longest of the three components, because it contains more delicate procedures for determining the textual meaning of the discourse.<sup>175</sup> Mode is realized by the textual metafunction and reflects the way in which the discourse is structured and organized. Most of how discourse analysis is described, especially in biblical studies, relates to the textual meanings of a discourse. Halliday and Hasan write:

The mode of discourse refers to what part the language is playing, what it is that the participants are expecting the language to do for them in that situation: the symbolic organisation of the text, the status that it has, and its function in the context, including the channel (is it spoken or written or some combination of the

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<sup>175</sup> This section is based on my article, Yoon, “Discourse Analysis,” and a good amount is taken verbatim.

two?) and also the rhetorical mode, what is being achieved by the text in terms of such categories as persuasive, expository, didactic, and the like.<sup>176</sup>

Mode includes the way in which the speaker, or writer (in this case), organizes the text and creates a meaningful text. This is indicated in various ways, although initially Halliday identified simply thematization (the theme/rheme structure) as reflecting the textual metafunction. I will provide a summary of three resources for analyzing the textual meaning to realize the mode of discourse: cohesion, thematization, and prominence.<sup>177</sup>

### Cohesion

One way of viewing the organization of the discourse is *cohesion*. Analyzing cohesion helps the reader understand the lexical, grammatical, and logical unity of the text; in other words, cohesion helps readers understand what parts of the text are more or less connected to each other and in what ways they are connected to each other.<sup>178</sup> *Cohesion* is the task of identifying how language is used to create *cohesive* and *coherent* communication, although the relationship between cohesion and coherence is one that is still muddy and underdeveloped.<sup>179</sup> Cohesion is used to connect levels of text to one another with varying degrees of connectedness. Halliday and Hasan write: “The potential for cohesion lies in the systematic resources of reference, ellipsis and so on that are built

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<sup>176</sup> Halliday and Hasan, *Language, Context, and Text*, 12.

<sup>177</sup> Westfall (*Hebrews*, 79) places prominence within the interpersonal metafunction, and while I understand this placement, I would argue that it is primarily a structural and organizational resource, and properly fits in the textual metafunction.

<sup>178</sup> Halliday and Hasan, *Cohesion*; Halliday and Hasan, *Language, Context, and Text*, esp. 72–85; Thompson, *Functional Grammar*, 147–62; Reed, *Philippians*, 89–101.

<sup>179</sup> *Cohesion* refers to structural togetherness, whether the grammar of a language is used to connect a text together; *coherent* refers to content togetherness, whether a text “makes sense.”

into the language itself.”<sup>180</sup> The importance of cohesion is seen in the following quotation by Halliday and Hasan: “When we consider cohesion, therefore, we are investigating the linguistic means by whereby a text is enabled to function as a single meaningful unit.”<sup>181</sup>

Halliday and Hasan identify five types of cohesive ties: (1) reference, (2) substitution, (3) ellipsis, (4) conjunction, and (5) lexical cohesion.<sup>182</sup> Porter and O’Donnell offer three categories of cohesive ties—reference, conjunction, and lexical cohesion—similar to Halliday and Hasan’s categorization but amalgamating the categories of substitution and ellipsis into reference.<sup>183</sup> Reed, on the other hand, presents a slightly different taxonomy of cohesive ties, including organic and componential ties, but it seems to be “overly complex” for practical use.<sup>184</sup> In addition, Reed includes logico-semantic relations such as parataxis and hypotaxis in his taxonomy, which may arguably be related to the logical metafunction, but it could also be considered a type of conjunction and should be considered in that category.<sup>185</sup> This is another example of how a textual feature (a cohesive tie) can have implications for an ideational or logical meaning (parataxis vs. hypotaxis).<sup>186</sup> The following is an outline and description of Halliday and Hasan’s list of cohesive devices.

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<sup>180</sup> Halliday and Hasan, *Cohesion*, 5.

<sup>181</sup> Halliday and Hasan, *Cohesion*, 29–30.

<sup>182</sup> Halliday and Hasan, *Cohesion*, 4.

<sup>183</sup> Porter and O’Donnell, *Discourse Analysis*. I see why they have decided upon this, but because I see enough differences between the three categories, I will maintain Halliday and Hasan’s taxonomy.

<sup>184</sup> See Porter and O’Donnell, *Discourse Analysis*.

<sup>185</sup> See Halliday and Hasan, *Cohesion*, 29. Whether the “logical metafunction” resides in the ideational or textual metafunction is beyond the scope of this study; however, I would argue that depending on what aspect of “logical” one is talking about, it may refer to either. In other words, if one is talking about the “logical” progression of the writer’s argument or discourse, then it fits in the ideational metafunction; but if one is talking about the logical structure of the discourse, then it should relate to the textual metafunction. See also Thompson, *Functional Grammar*, 35.

<sup>186</sup> Reed, *Philippians*, 89–101.

*Reference* is a type of cohesion when linguistic items by nature *refer* to something else in the text. “In the case of reference the information to be retrieved is the referential meaning, the identity of the particular thing or class of things that is being referred to; and the cohesion lies in the continuity of reference, whereby the same thing enters into the discourse a second time.”<sup>187</sup> The most common references that are found would probably be the use of pronouns, although in Greek the person and number system of the Greek verb conveys the same information so as not to require a pronoun as in English.

There are roughly three types of reference Halliday and Hasan identify.<sup>188</sup> The first type is *personal reference*, which is reference by means of “function in the speech situation, through the category of person.”<sup>189</sup> Examples of a personal reference could be a pronoun such as *αὐτός*, the referential *ὁ* that is quite common, or the person and number of the verb involved. The second type is *demonstrative reference* which is reference by means of “location, on a scale of proximity.”<sup>190</sup> It is “essentially a form of verbal pointing.”<sup>191</sup> Examples of this would be lexemes such as *τοῦτο* (this), *ἔδῃ* (here), or *νῦν* (now). And third is *comparative reference* which is reference by means of “identity or similarity.”<sup>192</sup> Some examples of this include *μεῖζων* (greater), or *μικρότερον* (smallest).

*Substitution* is in some ways similar to reference, in that substitution refers to “the replacement of one item by another.”<sup>193</sup> The difference between the two is that “[s]ubstitution is a relation between linguistic items, such as words or phrases; whereas

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<sup>187</sup> Halliday and Hasan, *Cohesion*, 31.

<sup>188</sup> Halliday and Hasan, *Cohesion*, 31.

<sup>189</sup> Halliday and Hasan, *Cohesion*, 37.

<sup>190</sup> Halliday and Hasan, *Cohesion*, 37.

<sup>191</sup> Halliday and Hasan, *Cohesion*, 57.

<sup>192</sup> Halliday and Hasan, *Cohesion*, 37.

<sup>193</sup> Halliday and Hasan, *Cohesion*, 88.

reference is a relation between meanings. In terms of the linguistic system, reference is a relation on the semantic level, whereas substitution is a relation on the lexicogrammatical level, the level of grammar and vocabulary.”<sup>194</sup> Ellipsis, not to get too far ahead, is a specific *type* of substitution—a substitution by omission—but this will be explained more below.

To help distinguish between reference and substitution, Porter and O’Donnell offer the following example. In the sentence, “*Jesus* came into the village, and *he* began to teach,” *he* is a *referential* tie to *Jesus*. In the related sentence, “*Jesus* came into the village, and *the Lord* began to teach,” *the Lord* is a *substitutionary* tie to *Jesus*. They state that cohesion by reference is identified when “the reader looks back in the text for the item that is semantically identical,” while in substitution “the reader does not have to look back in the text to discover the identity of the substituted item.”<sup>195</sup> In substitution the latter term can provide additional information to the former term.

*Ellipsis*. I have stated that Halliday and Hasan consider ellipsis to be a type of substitution, namely a substitution by omission; I have also stated that they consider the difference between substitution and reference to be that between lexicogrammatical and semantic relations, respectively. Thus, ellipsis, being a type of substitution, relates to lexicogrammar in that it omits an element in a clause or clause complex that depends on some preceding (or, in some cases, following) item.

Halliday and Hasan state: “An elliptical item is one which, as it were, leaves specific structural slots to be filled from elsewhere.”<sup>196</sup> The example from English they

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<sup>194</sup> Halliday and Hasan, *Cohesion*, 89.

<sup>195</sup> Porter and O’Donnell, *Discourse Analysis*, 179.

<sup>196</sup> Halliday and Hasan, *Cohesion*, 143.

supply is: “Joan brought some carnations, and Catherine some sweet peas.” While the phrase “Catherine some sweet peas” is ambiguous standing on its own, its juxtaposition to the previous statement “Joan brought some carnations” helps the reader understand that the implication is that “Catherine *brought* some sweet peas.” One example in Greek may be: τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα παρέχε καὶ τὴν ἄλλην (“to the one who strikes you upon the cheek, turn also the other”; Luke 6:29). The identity of the ellipsis (the other *what?*) is inferred from the previous statement about turning the cheek. The latter clause would not make sense without the previous clause, and thus displays cohesion by ellipsis between these two clauses.

*Conjunction.* Halliday and Hasan state that this final type of *grammatical* cohesion is unique from the previous ones in that it is not simply an anaphoric relation. They state:

Conjunctive elements are cohesive not in themselves but indirectly, by virtue of their specific meanings; they are not primarily devices for reaching out into the preceding (or following) text, but they express certain meanings which presuppose the presence of other components in the discourse.<sup>197</sup>

In addition, Porter and O’Donnell state: “A conjunctive device serves to indicate how the text following the conjunction is related to that which has gone before.”<sup>198</sup>

Types of conjunctions are classified in a variety of ways. Reed calls the conjunctive system of language as organic ties and identifies two types: paratactic and hypotactic.<sup>199</sup> Louw and Nida, in their lexicon based on semantic domains, identify five categories of discourse markers, which include conjunctions: transition, emphasis,

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<sup>197</sup> Halliday and Hasan, *Cohesion*, 226.

<sup>198</sup> Porter and O’Donnell, *Discourse Analysis*.

<sup>199</sup> Reed, *Philippians*, 89–93.

attention, direction address, and identification and explanatory clauses (epexegetical).<sup>200</sup> Halliday and Hasan identify four types of conjunctions: (1) additive, (2) adversative, (3) causal, and (4) temporal.<sup>201</sup> While Halliday and Hasan's system becomes quite complex, the four broad categories do not seem to address some other possible functions that conjunctions may have, such as paratactic or hypotactic.<sup>202</sup>

While developing a full classification of types of conjunctions is beyond the scope of this study, it is important to simply note that conjunctions signify cohesion between items before and after the conjunction itself and that there are a variety of functions these conjunctions have in the text. Some of these functions include adversative, causal, comparative, conditional, connective (usually paratactic), consecutive, emphatic, explanatory, inferential, or temporal, and the identification and interpretation of them can be made as the analysis takes place.<sup>203</sup>

*Lexical Cohesion.* A final type of cohesive tie, which is not as grammatically based as the others, is lexical cohesion (similar if not synonymous to what Reed calls componential ties<sup>204</sup>). Halliday and Hasan write: "This is the cohesive effect achieved by the selection of vocabulary."<sup>205</sup> They identify two major types of lexical cohesion: (1) reiteration (of which there are four sub-types) and (2) collocation.<sup>206</sup> Reiteration consists of: (a) repetition (same word or form), (b) synonym, (c) a superordinate word, and (d) a general word. But of these four sub-types, only repetition and synonym are actually

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<sup>200</sup> LN, 811–13.

<sup>201</sup> See chart in Halliday and Hasan, *Cohesion*, 242–43. Within these broad categories, they include various other subdivisions, which seems overly atomistic and complicated, but the overall structure of four categories seems to be helpful.

<sup>202</sup> Cf. Reed, "Cohesiveness," 32–33.

<sup>203</sup> Porter, *Idioms*, 204–17, esp. 205.

<sup>204</sup> Reed, *Philippians*, 93.

<sup>205</sup> Halliday and Hasan, *Cohesion*, 274.

<sup>206</sup> Halliday and Hasan, *Cohesion*, 288.

characteristic of reiteration; the relationship between a superordinate word and a subordinate word is probably better classified as collocation, while the relationship between a word and another general word is probably better described within the category of substitution. Examples of repetition and synonym are as follows:

*Repetition:* μακάριοι οἱ πτωχοὶ... μακάριοι οἱ πενθοῦντες... μακάριοι οἱ πραεῖς... μακάριοι οἱ πεινῶντες... (blessed are the poor... blessed are the mourners... blessed are the gentle... blessed are the hungry; Matt 5:3–6), where “blessed” is repeated a number of times here, showing a high degree of cohesion.

*Synonym:* ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσις ἡμᾶς ἀπὸ πάσης ἀδικίας (in order that he should forgive us our sins and cleanse us from all unrighteousness; 1 John 1:9), where “sins” and “unrighteousness” are synonymous to each other.

*Collocation* involves words that usually co-occur—have a high degree of co-occurrence—with other words in the language. Porter and O’Donnell write: “Certain words occur frequently together, with a frequency significantly above random chance occurrence. Such words are said to be related by collocation.”<sup>207</sup> One simple example of this might be the collocation of δίκαιος with θεοῦ, especially in Paul’s letter to the Romans, where these words (and their cognates) co-occur roughly 16 times in this letter. Some forms of collocation, such as antonyms, complementary words (words related to each other by a particular type of oppositeness), superordinate words, and hyponyms can be included in this category as well.<sup>208</sup>

The following is a summary chart on the various types of cohesive ties that can be identified in a text.

<sup>207</sup> Porter and O’Donnell. *Discourse Analysis*.

<sup>208</sup> Halliday and Hasan. *Cohesion*, 284–86.

Cohesive Tie	Description
Reference	Personal, demonstrative, comparative (semantic)
Substitution	Replacement of an item for another (lexicogrammatical)
Ellipsis	Type of substitution by omission
Conjunction	Parataxis, hypotaxis, other functions
Lexical Cohesion	Reiteration (repetition, synonym); collocation (antonym, hyponym, superordinate, complementarity)

Table 7. *Types of Cohesive Ties*

In the above brief discussion on cohesion, it is important to note that there is much more that can be said on this topic. In fact, as Porter and O'Donnell note, much has already been said on this topic, in relation to other areas of discourse analysis like prominence, for example.<sup>209</sup> They state that some tend to treat discourse analysis as simply an analysis of cohesion, which, for better or worse, shows the importance of establishing the cohesiveness of a discourse. But as I have attempted to show (here and in Chapter 2), this is simply one area of discourse analysis—and one area within the textual metafunction—among various other features that can be analyzed.

### Thematization

Thematization is the term used to describe the way in which writers organize thematic elements of the text—how the writers differentiate between main (or thematic) elements and supplementary elements.<sup>210</sup> While the term *theme* is often understood in the sense of what the text is about, hence referring to the ideational metafunction, here it is used in the

<sup>209</sup> Porter and O'Donnell, *Discourse Analysis*.

<sup>210</sup> Porter and O'Donnell, *Discourse Analysis*.

sense of the structuring of a message to convey main elements in relation to supplementary elements. There is admittedly some difficulty regarding the function of thematization and whether it is properly within the textual metafunction or the ideational metafunction, because of the confusing way in the word *theme* is used by Halliday and how it is used in other places. Thematization here is understood to refer to the organization of the text with respect to its thematic elements, and it does not identify or describe the subject matter of the discourse. In other words, thematization tells interpreters what the thematic elements are, but it does not identify *what* that theme is. As a simple example, take the sentence *Great artists are rarely appreciated in their own time*. We can use the resources of thematization (again, simplified) to identify *great artists* as the Theme of this clause. But is “great artists” what this sentence is *about*? Perhaps, but it can also be about being “rarely appreciated” and “their own time,” about the Participants, Processes, and Circumstances (see above), as well. This distinction between the function of thematization and the ideational metafunction is subtle but important, and it takes more than identifying the structure of a discourse to know what that discourse is about. In short, thematization identifies the structure of a clause, clause complex, and discourse in order to identify thematic material and distinguish them over supplementary (supporting) material.

Halliday proposes that one of the main ways in which the structure of a clause is identified (he focuses mainly on analysis at the clause level<sup>211</sup>) is to identify the Theme and, consequently, the Rheme of the clause. He writes: “The Theme is the element which serves as the point of departure of the message; it is that with which the clause is

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<sup>211</sup> Halliday, *Functional Grammar*, 21.

concerned. The remainder of the message, the part in which the Theme is developed, is called in Prague school terminology the Rheme.”<sup>212</sup> In English the Theme is identified as the element that appears at the beginning of each clause, and the Rheme, then, is the rest of the clause which develops the Theme. Often times, this is the subject of the clause; for example, in “Mary had a little lamb,” “Mary” is both the subject and Theme of the clause. The Theme, according to Halliday, is what the clause is *about*. He uses the example of “a halfpenny is the smallest English coin,” where the clause is *about* a halfpenny, in contrast to “the smallest English coin is the halfpenny,” where this clause is *about* the smallest English coin.<sup>213</sup> However, the Theme is not always the subject of the clause. In the case of “once upon a time, there was a king who ruled the land,” the Theme is “once upon a time,” while “there was a king who ruled the land” is the Rheme. But a reader is probably not going to determine that this whole story is *about* (in the ideational sense) “once upon a time,” but that it is about a king (depending on how this story unfolds, of course). This is not to say that in the rest of the discourse, the Theme cannot shift; but at least at the clausal level, the Theme is identified by its initial position in the clause.

But the Hallidayan concept of Theme/Rheme, which is Halliday’s major component of determining textual meaning, poses several problems when attempting to apply to Greek. First, Theme/Rheme is highly dependent upon the word order of English, being a configurational language, although not all configurational languages may work the same way as English does. What does this mean for a non-configurational language such as Greek? Is it justified to simply apply the same principle to the Greek system?

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<sup>212</sup> Halliday, *Functional Grammar*, 38.

<sup>213</sup> Halliday, *Functional Grammar*, 39.

Another potential problem stems from the limitations of Theme/Rheme to the clausal level. While according to my definition of discourse analysis the length of the discourse is not a significant matter, it seems that in analyzing a discourse, an analysis of larger portions of text than simply one clause seems to be required. To help with these problematic areas, I draw upon some suggestions made by Porter and O'Donnell as related to the labels of Theme/Rheme among other potentially confusing related labels such as Prime/Subsequent and Topic/Comment.<sup>214</sup>

One problem I have already posed is that English is a configurational language while Greek is a non-configurational language; in English word order is generally formulaic and restrictive (subject–verb–object), while in Greek word order is generally more fluid and less restrictive. However, this does not mean that there are *no* word order conventions in Greek, as Porter writes: “The flexibility of Greek syntax because of its inflected endings and its various ways of forming clauses does not mean that the order of various elements makes no difference.”<sup>215</sup> He does, however, also note the difficulty of establishing structural patterns, one of the evidences being that grammarians are not in agreement as to what these patterns actually are. After citing some statistics in the New Testament regarding various patterns of word order, Porter concludes that “the Greek of the NT is best described as a linear language, certainly for word order, but also probably for sentence structure. This means that in any given construction the governing (head) or main term has a definite tendency to precede its modifier.”<sup>216</sup> While a lengthy discussion

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<sup>214</sup> Porter and O'Donnell, *Discourse Analysis*, ch. 3.

<sup>215</sup> Porter, *Idioms*, 289.

<sup>216</sup> Porter, *Idioms*, 292.

on Greek word order is not necessary here,<sup>217</sup> it seems that Greek being a non-configurational language with somewhat flexible word order makes Halliday's concept of Theme/Rheme even more meaningful, since the writer has more flexibility in choosing which element he/she wants to begin the clause with, in comparison to English. However, Porter and O'Donnell prefer to use the labels Prime and Subsequent to describe thematization at the clause level, and reserve Theme and Rheme at the clause complex level.<sup>218</sup> One reason for this is that "to discover the thematic structure of a text it is necessary to be able to distinguish thematization within each of the sections of the text."<sup>219</sup> This is accomplished by reserving different terms for the different levels of text and applying appropriate criteria for each (as will be explained below). But another reason Porter and O'Donnell offer for the change in terminology is that the terms Theme and Rheme "seem to fit better at the sentence [clause complex] level realized by participant involvement and not at the clause level realized by group position."<sup>220</sup> Following Porter and O'Donnell's scheme, the following description outline methods by which to identify thematization at the clause, clause complex, and discourse levels.

*Prime and Subsequent.* It has already been introduced, but Porter and O'Donnell have identified three major levels of text by which thematization can be identified: (1) clause, (2) clause complex, and (3) paragraph/discourse. Respectively, thematization can be identified in each of these levels by means of (1) Prime and Subsequent, (2) Theme and Rheme, and (3) Topic and Comment. Prime and Subsequent is equivalent to what

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<sup>217</sup> For more on Greek word order, see Porter, "Word Order"; Pitts, "Greek Word Order"; Dover, *Greek Word Order*; among others. See also the section on prominence below.

<sup>218</sup> Porter and O'Donnell, *Discourse Analysis*.

<sup>219</sup> Porter and O'Donnell, *Discourse Analysis*.

<sup>220</sup> Porter and O'Donnell, *Discourse Analysis*.

Halliday calls Theme and Rheme, where the first position in the clause is the Prime (i.e. “first”; Halliday’s Theme), and the rest of the clause which develops the Prime is called the Subsequent (Halliday’s Rheme). Porter and O’Donnell write: “The prime can be defined as *who or what the clause is focused upon*, realized by the first group element in the clause. The subsequent is defined as *the development of the prime*, and is realized in the remaining group elements in the clause.”<sup>221</sup> By referring to the first group element, this does not preclude the first word or lexeme, nor group complexes.<sup>222</sup> As an example of Prime and Subsequent, in the clause *πειρασμὸς ὑμᾶς οὐκ εἴληφεν* (“temptation has not overtaken you”; 1 Cor 10:13a), the Prime is *πειρασμὸς*, and the Subsequent is *ὑμᾶς οὐκ εἴληφεν*. The clause is focused on, or has the starting point of, “temptation,” and the Subsequent develops it. It should go without saying that Prime and Subsequent analysis for a New Testament text should not be done in (an English) translation but from a Greek edition.<sup>223</sup>

*Theme and Rheme.* Thematization at the clause complex level is labeled Theme and Rheme by Porter and O’Donnell. Theme and Rheme here is similar to what Halliday calls Given and New, which is related to information flow, except he applies Given and New at the clause level.<sup>224</sup> Halliday writes: “The significant variable [between Given and New] is: information that is presented by the speaker as recoverable (Given) or not recoverable (New) to the listener.”<sup>225</sup> Porter and O’Donnell suggest that Theme be

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<sup>221</sup> Porter and O’Donnell, *Discourse Analysis*. See also Halliday, *Functional Grammar*, 39–44.

<sup>222</sup> A group element can be a nominal group, verbal group, preposition word group, or adverbial group; it can also be an adverb. This would also include group-complexes, such as “Paul, an apostle, and Timothy, our brother” (containing two or more nominal groups).

<sup>223</sup> Porter and O’Donnell, *Discourse Analysis*.

<sup>224</sup> Porter and O’Donnell, *Discourse Analysis*; Halliday, *Functional Grammar*, 277–81.

<sup>225</sup> Halliday, *Functional Grammar*, 277.

defined as “the change of participant as the actor in a process chain,” where *process chain* is defined as “a string of one [or] more verbal groups that have the same actor (subject).”<sup>226</sup> In other words, the Theme is “an explicit subject of a process chain, most often indicated by a nominal group.”<sup>227</sup> Rheme, then, is the rest of the clause complex that develops the Theme, defined as “additional process information for the current actor, that is, it involves the extension of the current process chain.”<sup>228</sup> The following example will help illustrate how Theme and Rheme are identified. In Matt 12:1, it says οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν (“and his disciples were hungry and began to pick the wheat and eat”). The Theme is οἱ μαθηταὶ αὐτοῦ and the Rheme is ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν, where the process chain consists of ἐπείνασαν, ἤρξαντο τίλλειν, and (ἤρξαντο) ἐσθίειν. In identifying Theme and Rheme, it is helpful to note where the Theme shifts in a particular discourse, and whether or not the shifting of Theme occurs frequently or infrequently. Where these patterns exist is where the level of thematization at the paragraph/discourse level becomes meaningful. Furthermore, although Porter and O’Donnell refer to Theme being identified by an explicit subject (nouns and nominal groups in the nominative case), I consider implicit subjects, through person and number of the predicate, in my analysis of Theme. This is because in Paul’s letter to the Galatians, first person singular and second person plural verbs especially are used liberally without personal pronouns, and Greek being an inflected language does not always require an explicit subject in a clause.

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<sup>226</sup> Porter and O’Donnell, *Discourse Analysis*.

<sup>227</sup> Porter and O’Donnell, *Discourse Analysis*.

<sup>228</sup> Porter and O’Donnell, *Discourse Analysis*.

*Topic and Comment.* At the paragraph/discourse level, Porter and O'Donnell reserve the terms Topic and Comment, whereas these terms may be used in other ways in other contexts. They define Topic as "the establishment of a new semantic environment for the discourse" and Comment as "supporting information for the current topic."<sup>229</sup> The problem, however, with the terminology of *paragraph* is that ancient Greek texts (especially the earliest New Testament texts) do not demarcate boundaries between words, clauses, and sentences, let alone paragraphs (although some manuscripts did spatially mark the end of a potential discourse from the beginning of a new one, with delimitation markers such as *ekthesis*<sup>230</sup>). However, this should not serve as too much of a significant problem in identifying the Topic of a "paragraph"; since, as Porter and O'Donnell have noted, modern Greek New Testament editions already have demarcated sections for each book, it is possible to "test" whether or not the given subtitles are accurate by a Topic analysis. This is done by identifying the various Primes and Themes within the section and then by putting together a summary of one's findings. Porter and O'Donnell write: "By beginning at the sentence and clause level and tracing the elements that serve as themes throughout the whole paragraph it should be possible to build a composite picture of the topic of the paragraph."<sup>231</sup> This is demonstrated in my analysis of thematization in Chapter 4.

The following chart based on Porter and O'Donnell's categories of thematization and is provided as a helpful summary.<sup>232</sup>

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<sup>229</sup> Porter and O'Donnell, *Discourse Analysis*.

<sup>230</sup> For example, there are parts of Codex Sinaiticus that begin a new line, leaving space at the end of the line. Perhaps these were some type of discourse markers in the ancient papyri. See Porter, "Pericope Markers and the Paragraph," 175–95, on the paragraph in both ancient practice and modern theory.

<sup>231</sup> Porter and O'Donnell, *Discourse Analysis*.

<sup>232</sup> Porter and O'Donnell, *Discourse Analysis*. See also the chart in Porter, "Prominence," 74.

Level	Function	Definition
Discourse and Paragraph	Topic	Establishment of a new semantic environment for the discourse
	Comment	Support information for the current topic
Clause complex	Theme	The change of participant as actor of process chain
	Rheme	Additional process information for current actor
Clause	Prime	Who or what the clause is focused upon
	Subsequent	Development of the Prime

Table 6. Levels and Types of Thematization

### Prominence

While cohesion identifies relations of similarity between elements in the text, prominence essentially identifies relations of dissimilarity.<sup>233</sup> Porter and O'Donnell write: "The observation of prominence in discourse, that is, how a speaker/writer relates items of information to one another in terms of background and foreground items, is an important aspect of studying information flow..."<sup>234</sup> Prominence is "the means by which speakers/authors draw the listener/reader's attention to important topics and motifs of the discourse and support these topics with other less-prominent material."<sup>235</sup> Halliday defines prominence as "linguistic highlighting, whereby some feature of the language of a text stands out in some way."<sup>236</sup> It is in essence a description of the way in which

<sup>233</sup> Reed, *Philippians*, 106.

<sup>234</sup> Porter and O'Donnell, *Discourse Analysis*.

<sup>235</sup> Reed, *Philippians*, 105-6. Other helpful definitions include: "those semantic and grammatical elements of discourse that serve to set aside certain subjects, ideas or motifs of the author as more or less semantically and pragmatically significant than others" (Reed, *Philippians*, 106; Reed and Reese, "Verbal Aspect," 186); and "the use of devices that languages have which enable a speaker to highlight material or make some part of the text stand out in some way" (Westfall, *Hebrews*, 31).

<sup>236</sup> Halliday, *Explorations*, 105.

certain elements stand out from the rest of the text based on the linguistic resources of a given language.

Authors may utilize various linguistic features of their language to highlight parts of the discourse they want to emphasize, and this is partly where the difficulty of prominence lies. Other terms have been used for the concept of prominence, including emphasis, foregrounding, relevance, or salience.<sup>237</sup> Another significant and related term is *markedness*. A difficulty in defining prominence, then, arises from its plethora of synonymous (or apparently synonymous) terms—whether these terms carry different meanings or whether they refer to essentially the same concepts. But despite the confusion surrounding these terms, it appears that finding a distinction between two of these terms, prominence and markedness, is useful.<sup>238</sup> In light of the literature regarding the meaning and significance of markedness, the best way to understand this term is in terms of the formal significations of linguistic elements (including phonological, graphical, lexical, clausal, and other elements), while prominence should be understood as a broader encompassing term to signify semantic emphasis, whether at the clause level, clause complex level, or discourse level. In other words, it is probably best to understand markedness to be a description at the lexicogrammar stratum, while prominence relates to the semantic stratum (some might call this pragmatics). The significance of determining prominence is to understand what the writer emphasizes in the text, the material that is to be considered more important, and this is determined

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<sup>237</sup> Cf. also Reed, *Philippians*, 105.

<sup>238</sup> Of the terms listed above, I use *emphasis*, or its verbal form *emphasize*, in this study in a general sense to describe what the writer is doing in his use of prominence. I also use the term *foregrounding*, as seen below, in the context of grounding along with the levels of grounding involved.

through identifying elements in the discourse which are marked in relation to unmarked elements.

Another related term that is helpful in the discussion on prominence is *grounding*. Grounding identifies the various levels of prominence, sometimes labeled background, foreground, and frontground, on a cline from least prominent (background), to more prominent (foreground), to most prominent (frontground).<sup>239</sup> *Background* refers to material that is least prominent in the discourse and serves to provide background information for the discourse. “The background elements seem to function at the level of clause, since these are often used to establish the backbone of a narrative or the supporting historical and descriptive material for a discursive or expository text.”<sup>240</sup> Background material is not unimportant but less important than other material in the text. *Foreground* refers to elements that “are those that have significance greater than the simplest structural discourse unit, the clause. The items introduced, whether they be persons, events, motifs or other concepts, are meant to be distinguished from background material, whether this be supportive or mainline discourse.”<sup>241</sup> These are elements in the discourse that are important to its flow. Finally, *frontground* refers to “those linguistic elements which stand out somewhat unexpectedly, that is, they are semantically marked, even if they have been previously introduced into the discourse.”<sup>242</sup> They carry the most semantic weight and function as attention grabbers in the discourse. Frontground material

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<sup>239</sup> Porter, “Prominence,” 53–55. Others, such as Reed, prefer different terms, such as *background*, *theme*, and *focus*, to describe the levels of prominence (see Reed, *Philippians*, 107–8), while still others note only two levels, background and foreground, or figure and ground (see Wallace, “Figure and Ground”). But to for consistent terminology and room for more than two levels of prominence, the terms background, foreground, and frontground are utilized here.

<sup>240</sup> Porter, “Prominence,” 54.

<sup>241</sup> Porter, “Prominence,” 55.

<sup>242</sup> Reed, *Philippians*, 108.

stands out the most, since it is used for “heightened emphasis.” Grounding in this study applies mostly to the verbal system in Greek, although it can apply to both paradigmatic and syntagmatic categories.<sup>243</sup>

There are various criteria for determining prominence, at least in Hellenistic Greek, categorized into two overarching types: paradigmatic choice and syntagmatic choice.<sup>244</sup> Paradigmatic choice relates to prominence through the choice of a single linguistic item, while syntagmatic choice relates to prominence through the choice of the order of word groups, clauses, and clause complexes. Criteria for determining prominence through paradigmatic choice includes verbal aspect (as a primary category), attitude or mood-form, and causality or voice-form, all related to the Greek verb. Criteria for determining prominence through syntagmatic choice include clause structure and clause complex structure.<sup>245</sup>

*Verbal Aspect.* I have mentioned above (in the section on field) that verbal aspect primarily conveys an ideational meaning, but another semantic effect it has is its signification of prominence. In other words, verbal aspect has implications for both the ideational metafunction and the textual metafunction, and these two work together in the writer’s choice of verbal aspect. Since I have already described the ideational meaning of verbal aspect, this section will identify its textual meaning.<sup>246</sup>

According to the tripartite view mentioned above, the three aspects in Koine Greek are perfective, imperfective, and stative. The aorist tense-form, grammaticalizing

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<sup>243</sup> See e.g., Porter, “Prominence,” 71–73, where he states that when both a thematic and prominent element are combined, it can be considered to be foreground material.

<sup>244</sup> Porter, “Prominence,” 58.

<sup>245</sup> Porter (*Idioms*, 290) refers to “sentence structure,” but I have avoided using the word “sentence” and have opted for “clause complex” in this study. Both refer to the same phenomenon, however.

<sup>246</sup> Porter, *Verbal Aspect*, 180; Porter, *Idioms*, 23.

the perfective aspect, is the least marked tense-form in the Greek verbal system; the perfective aspect is categorized as background. The imperfective aspect, grammaticalized by the present and imperfect tense-forms, is more prominent and thus is categorized as foreground. The stative aspect, indicated by the perfect and pluperfect tense-forms, is the most prominent and categorized as frontground. The future form (as already mentioned) is considered to be aspectually vague and so does not convey any prominence. So while the primary function of aspect is to convey the subjective choice of the writer's conveyance of the progress of action (ideational metafunction), the secondary semantic function of aspect is to convey prominence in the discourse (textual metafunction).<sup>247</sup>

Discussion of mainline and supporting material is helpful, especially in light of two basic discourse types and the constituents of the mainline and supporting material for each of these.<sup>248</sup> For narrative texts, such as the Gospels, mainline is maintained by the use of the perfective aspect reflecting background material, while supporting material is maintained by using the imperfective and stative aspects—both are supporting material, but the imperfective aspect reflects foreground while the stative aspect reflects frontground. Other supporting material, such as the use of infinitives and participles in secondary or embedded clauses, can be used as subordinate background material to the mainline. In discursive or expository texts, such as the Pauline Epistles, the mainline is maintained by the use of the imperfective aspect reflecting foreground, while supporting material is maintained by the use of the perfective and stative aspects—the perfective aspect reflects background material while the stative aspect reflects frontground material.

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<sup>247</sup> Reed notes that one of the functions of aspect is to indicate prominence in the discourse. See Reed, *Philippians*, 113.

<sup>248</sup> Porter, "Prominence," 57–58. See also Longacre, *Grammar of Discourse*, 21–29, although he applies mainline and supporting material differently than here and in Porter.

Infinitives and participles in secondary or embedded clauses are also used to provide further supporting material within each of these grounds. The difference in mainline and supporting material between these two different types of texts, narrative and discursive, is tied to the nature of these texts themselves, as well as the ideational meanings of the aspects. Narrative texts usually describe events and stories that are depicted as complete, thus the mainline of the story is presented as perfective. Discursive texts, however, reflect ideas and processes as they unfold, and thus the mainline of the discourse is presented as imperfective. So for purposes of this study, which is focused on prominence in a discursive text, mainline material is maintained by foreground (through the imperfective aspect) and supporting material is maintained by background (through the perfective aspect) if it is less prominent material, and foreground (through the stative aspect) if it is more prominent material. Since aspectually vague verbs (such as εἶμι) or non-aspectual verbs (i.e., the future form) do not depict a fully aspectual system, and hence neither perfective, imperfective, nor stative, they are considered to be either mainline or supporting material depending on the co-textual environment in which they appear.<sup>249</sup> If they appear in a narrative text surrounded by perfective aspect verbs, or if they appear in a discursive text surrounded by imperfective aspect verbs, they maintain that mainline. On the other hand, if they appear in a narrative text surrounded by imperfective aspect verbs, or in a discursive text surrounded by perfective aspect verbs, they maintain supporting material.

*Attitude (Mood-Form).* Another grammatical category in which prominence is conveyed in Greek is in the writer's choice of attitude through mood-forms. Porter

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<sup>249</sup> Cf. Porter and Gotteri, "Ambiguity, Vagueness," 105–18.

contends that next to verbal aspect attitude may be the most important semantic choice that a Greek writer makes.<sup>250</sup> In fact, just as verbal aspect has both ideational and textual meanings, verbal attitude has both interpersonal and textual meanings, as the writer's choice of mood-forms not only conveys the speech function in that discourse but also prominence.

Mood is typically defined as “the feature of the verb that presents the verbal action or state with reference to its *actuality* or *potentiality*.”<sup>251</sup> But probably a more precise definition is: “the mood-forms are used to grammaticalize the language user's perspective on the relation of the verbal action to reality.”<sup>252</sup> There are four mood-forms in Hellenistic Greek: indicative, subjunctive, optative, and imperative, but it may be helpful to view these categorized as a binary opposition between indicative and non-indicative moods, where the indicative mood conveys the writer/speaker's “assertion about what is put forward as the condition of reality” and the non-indicative moods convey the writer/speaker's “volition” towards reality, with varying degrees of projection available.<sup>253</sup> Porter writes:

Thus, the Indicative is used to grammaticalize assertive or declarative statements, while the non-Indicative moods grammaticalize a variety of related attitudes, having in common that they make no assertion about reality but grammaticalize the volition of the speaker, and are therefore deontic.<sup>254</sup>

The indicative is the most common mood-form throughout the New Testament corpus and is unmarked, and thus it grounds the other moods. Westfall notes that on the

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<sup>250</sup> Porter, *Idioms*, 50.

<sup>251</sup> Wallace, *Greek Grammar*, 443.

<sup>252</sup> Porter, *Idioms*, 50.

<sup>253</sup> Porter, *Idioms*, 51–52. See also the system network of Greek attitude (grammaticalized by the mood-forms above in the section on tenor).

<sup>254</sup> Porter, *Verbal Aspect*, 322.

scale of markedness from least to greatest, the imperative would come after the indicative, then the subjunctive, with the optative being the most heavily marked mood.<sup>255</sup> In grounding terms, in light of the cline of markedness just presented, I suggest that the indicative be considered as background, the imperative and subjunctive as foreground, and the optative as frontground.

*Causality (Voice-Form)* is defined as “a form-based semantic category used to describe the role that the grammatical subject of a clause plays in relation to an action.”<sup>256</sup> Another definition is: “Voice is that property of the verb that indicates how the subject is related to the action (or state) expressed by the verb.”<sup>257</sup> The Greek verbal system contains three voice-forms: active, middle, and passive. The active and passive roughly correspond to the voices in English and are relatively easy to grasp, but the middle may be problematic, especially for speakers who do not have the middle voice in their own language. This is not the place for a comprehensive study on the significance of the middle voice, but some brief comments are appropriate.

Greek grammarians have slightly different descriptions of the middle voice. Wallace states that the middle voice describes when the subject of the verb is both “doing and receiving (at least the results of) the action.”<sup>258</sup> Dana and Mantey define the middle as: “that use of the verb which describes the subject as *participating in the results of the action*” (italics original).<sup>259</sup> BDF states two functions of the middle, (1) replacement of the active, and (2) in the sense of “to let oneself be,” without explicitly defining the

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<sup>255</sup> Westfall, “Analysis of Prominence,” 80.

<sup>256</sup> Porter, *Idioms*, 62.

<sup>257</sup> Wallace, *Greek Grammar*, 408.

<sup>258</sup> Wallace, *Greek Grammar*, 408.

<sup>259</sup> Dana and Mantey, *Manual Grammar*, 157.

middle.<sup>260</sup> Porter identifies three common approaches to describing the function of the middle voice: reflexive, self-involvement, and causality.<sup>261</sup> After surveying the various options and grammars, he concludes:

The Greek voice-form system grammaticalizes the causality system in Greek, that is, the semantic relationship between actions and their causes, and whether and how these causes are linked to the subjects as agents and patients in these processes. The middle voice seems to grammaticalize the feature of internal causality, in which the cause of the action arises from the process, rather than relying upon another agent.<sup>262</sup>

For the purposes of determining prominence, the active voice would be the most commonly occurring and hence least marked voice-form. Consequently, the passive is more marked than the active, and the middle is the most heavily marked voice-form in this system and the most prominent in a discourse.<sup>263</sup> The function of the passive is relatively easy to grasp, since there is a parallel in English: “attention regarding the action is placed upon the grammatical subject (recipient) rather than the agent.”<sup>264</sup> In Hallidayan terms, the Goal is the subject of the verb, rather than the Actor. So while the passive voice-form may convey prominence, it may be that it emphasizes the grammatical object (Goal) of the verb, rather than the grammatical subject (Actor).<sup>265</sup> The function of the active voice-form is even easier to grasp, as mentioned above. With regard to the middle voice, if it is the most heavily marked voice-form, this brings up the problem of deponency, where in Greek certain verbs have a middle form but not an active form, but

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<sup>260</sup> BDF §316.

<sup>261</sup> Porter, “Did Paul Baptize Himself,” 100.

<sup>262</sup> Porter, “Did Paul Baptize Himself,” 109. Cf. Pennington, “Setting Aside ‘Deponency,’” esp. 182–85.

<sup>263</sup> Cf. Westfall, “Analysis of Prominence,” 80–81.

<sup>264</sup> Porter, *Idioms*, 64.

<sup>265</sup> Westfall, “Analysis of Prominence,” 80–81.

the middle form appears to have an active meaning.<sup>266</sup> Again, this is not the place for a detailed study on this issue, but it seems that, given the definition of the middle as internal causality or agent involvement, the so-called deponent verb can be considered to have the full force of the middle voice.<sup>267</sup>

*Clause Structure.* While verbal aspect, attitude, and causality reflect criteria for prominence through paradigmatic choice, clause structure and clause complex structure reflect criteria for prominence through syntagmatic choice. While word order is a third element of syntax, along with clause structure and clause complex structure, I do not include it as a criterion for analysis of prominence, since it deals with prominence at the word group level and this study is interested in prominence at higher ranks (such as clause, clause complex, and discourse [or paragraph] levels).

In contrast to Greek, English is a configurational language, having a conventional clause structure (such as subject-verb-object) as well as conventional word order (such as adjectives always appearing before nouns); Greek is much more flexible in its clause structure, due to it being an inflected language. But even though Greek is a non-configurational language, there are still some conventions regarding word order and clause structure, even if they are not as rigid as in English (except a few, such as the article always preceding the noun it modifies or postpositives appearing as the second or third element of the clause, among others).<sup>268</sup> While there may be a general consensus among grammarians that the conventional clause structure in Koine Greek is verb-

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<sup>266</sup> In the broader linguistic field, *deponency* refers to a perceived “mismatch” between form and function (see Baerman, *Deponency*). The Greek deponent verb is one of many categories of deponency.

<sup>267</sup> I think Pennington sufficiently explains how deponent verbs arose, and why we should “set them aside.” Cf. Pennington, “Setting Aside ‘Deponency,’” 181–203.

<sup>268</sup> See the surveys in Kwong, *Word Order*, 2–29; and Porter, *Linguistic Analysis*, 348–53. See also Porter, “Word Order,” 177–206; Porter, *Idioms*, 286–97; Porter, *Linguistic Analysis*, 347–62, and Pitts, “Greek Word Order,” 311–46.

subject-object,<sup>269</sup> Porter observes that the means by which this is determined may be faulty and that many Greek clauses do not contain an explicit subject, let alone a finite verb. Preferring not to use typological language, and instead using the terms *subject*, *predicate*, and *complement*, he concludes that the most common clause structures in the New Testament are (1) predicate and (2) predicate-complement. These are followed by (1) complement-predicate and (2) subject-predicate clause structures.<sup>270</sup> Thus, the first pair of structures are considered conventional, thus conveying no prominence, while the latter pair of structures are less conventional, thus resulting in the first element conveying prominence. Another way to view this, then, is that whenever an element (subject or complement, but not a function word) appears before the predicate in a clause, that element is foregrounded.<sup>271</sup> In the verbless clause, the first element of the clause (usually the subject) is foregrounded, since there is no predicate to identify. According to this paradigm, then, it may be observed that predicates of themselves are never considered prominent in a clause structure, but they convey prominence through choice of aspect (see above), although they convey prominence not at the clause level but at the clause complex and discourse levels.

In this sense, prominence through clause structure has some overlap with thematization (at least at the clause level) in terms of the element that is fronted.<sup>272</sup> In other words, when certain elements are fronted in a clause, especially when it diverts

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<sup>269</sup> See Porter, *Idioms*, 293, although Porter's survey elsewhere shows there is much disagreement on conventional word order in Greek (Porter, *Linguistic Analysis*, 348–53). See also Pitts, "Greek Word Order," who confirms Porter's conclusions based on a wider analysis of the New Testament corpus and their respective discourse types (such as narrative, Pauline epistolary, general epistolary, and apocalyptic).

<sup>270</sup> Porter, *Idioms*, 293–94. His conclusions elsewhere are more specific to clause types (Porter, "Word Order and Clause Structure," 192–93).

<sup>271</sup> Cf. Porter, "Word Order."

<sup>272</sup> Cf. Pitts, "Greek Word Order," 313–14.

from the typical clause structure, there can be both prominent and thematic meanings involved.

*Clause Complex Structure.* This criterion for prominence refers to the order of clauses within a clause complex. There are three types of clauses identified in Koine Greek: primary (usually consisting of a finite verb and is independent), secondary (including dependent, relative, and conditional clauses, through the use of participles, infinitives, and subordinate conjunctions), and embedded (a type of a secondary clause in which a clause is rank-shifted to a lower level to modify the clause in which it is embedded—it may itself be a primary or secondary clause on its own). A clause complex defined here consists of a primary clause and any secondary or embedded clauses that are connected to it. In a vast majority of cases (93% in Paul), Porter finds that relative clauses appear after their referents, and the same pattern holds true for other secondary clauses—with the exception of conditional constructions, where the protasis (the “if” clause) usually precedes the apodosis (the result clause).<sup>273</sup> Thus, in cases where this typical order is reversed, where the secondary clause precedes the primary clause or the apodosis precedes the protasis, the secondary clause or protasis is considered prominent in the clause complex structure.<sup>274</sup>

*Other Markers of Prominence.* There are many other ways that have been identified as categories for prominence. Westfall notes a number of these categories: case; person and number; conjunctions and particles; markers of attention; temporal, spatial and conceptual deixis; interrogatives; contrast and comparison; semantic

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<sup>273</sup> Porter, *Idioms*, 292.

<sup>274</sup> See Porter, “Prominence,” 69–71. Embedded clauses, by nature of being embedded, do not convey prominence syntagmatically, although for paradigmatic choice, an element in an embedded clause may be considered prominent.

emphasis; elaboration and comment; concentration of participants; summaries, conclusions, and central sentences; choice of lexis and representation; patterns and repetition.<sup>275</sup> However, the five criteria mentioned above—aspect, attitude, causality, clause structure, and clause complex structure—will be my primary focus for analyzing prominence in Galatians.

The following chart based on Porter and O'Donnell's categories of thematization and is provided as a helpful summary.<sup>276</sup>

Type	Criterion	Levels of Prominence
Paradigmatic Choice	Aspect	Perfective (background); imperfective (foreground); perfective (frontground)
	Attitude	Indicative (background); subjunctive and imperative (foreground); optative (frontground)
	Causality	Active (background); passive (foreground); middle (frontground)
Syntagmatic Choice	Clause Structure	Predicate and predicate-complement (background); complement-predicate and subject-predicate (foreground)
	Clause Complex Structure	Primary clause followed by secondary (background); secondary clause followed by primary (foreground); protasis-apodosis (background); apodosis-protasis (foreground)

Table 7. Criteria for Determining Prominence

## Conclusion

Mode is realized by the textual metafunction, which depicts how writers organize and structure their discourse. I identified three procedures for determining the textual meaning: thematization, cohesion, and prominence. I also noted above that some of these procedures have implications for others meanings as well. Thematization has

<sup>275</sup> Westfall, "Analysis of Prominence," 79–94.

<sup>276</sup> Porter and O'Donnell, *Discourse Analysis*. See also the chart in Porter, "Prominence," 74.

implications for the ideational meaning, since it identifies how the writer structures the message in terms of what is thematized and what is supportive. Prominence also has some implications for the ideational meaning, specifically regarding how verbal aspect conveys both ideational (Process type) and textual (prominence) meanings in the discourse. Given that mode lays out the structure and has implications for field and tenor, it is then beneficial to begin a register analysis with mode.

### Conclusion

While discourse analysis and register analysis are still developing fields of study within modern linguistics, the SFL notion of register is a workable, heuristic model for discourse analysis. Halliday contended that the register of a discourse will be dependent upon the context of situation, and that the components of field, tenor, and mode of the discourse will reveal the register and, hence, the context of situation. In other words, the context of situation *determines* register, and register is composed of the field, tenor, and mode of discourse. In addition, a synthesis and summation of the components of field, tenor, and mode is what Hasan calls *contextual configuration*, which she describes as: “a specific set of values that realises field, tenor, and mode.”<sup>277</sup> In other words, in analyzing the register of the letter to the Galatians, I aim to summarize and synthesize (configure) the field, tenor, and mode of this letter, which can be called the contextual configuration.<sup>278</sup> This notion of contextual configuration is especially useful in the case of ancient texts such as the New Testament, since it is probably difficult if not impossible to label registers in

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<sup>277</sup> Halliday and Hasan, *Language, Text, and Context*, 56.

<sup>278</sup> Martin (ed.), *Interviews*, 88. In this interview, Halliday states that contextual configuration is “the specific values of the context of situation in terms of the variables of field, mode, and tenor. It is this contextual configuration which determines the structure *potential* for the text.”

their contemporary categories, not to mention even modern registers do not have confined and static labels themselves. Modern registers are often descriptive of the context of situation—e.g., we might label the relevant register as *a visit to the doctor's office* or *a playdate with neighborhood children*, which are essentially descriptions of (common) contexts of situation. The register, then, is simply a description of the context of situation, although register reflects the semantic stratum and context of situation in the context stratum. In addition, the above examples of register/context of situation are very general and do not reveal any specifics on the actual situation; they are situation types. But what I aim to do is configure the field, tenor, and mode of Galatians in order to come up with a contextual configuration that is specific to the letter. This specific description goes a bit beyond identifying a particular register, but the resources of register analysis allows an interpreter to be more specific by identifying a contextual configuration. As Halliday has said:

[T]he aim is to be able to state consciously, and to interpret, processes that go on unconsciously all the time, in the course of daily life—in other words, to represent the system that lies behind these processes. In this instance, the process we are interested in is that of producing and understanding text in some context of situation, perhaps the most distinctive form of activity in the life of the social man.<sup>279</sup>

For ancient texts, this theory of register analysis (or discourse analysis) supplies a set of robust and heuristic tools to be able to construct or discover the context of situation of that text through a more specific contextual configuration.

All three components of field, tenor, and mode are necessary to identifying register and context of situation of Paul's letter to the Galatians; knowing simply one or two of these components does not reveal the register or context of situation, but all three

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<sup>279</sup> Halliday and Hasan, *Language, Context, and Text*, 14.

components must be synthesized.<sup>280</sup> Once the contextual configuration is defined from an analysis of field, tenor, and mode, I compare it to the definitions of legalism and covenantal nomism which I have provided in Chapter 1 and see to which of these the context of Galatians is more similar. I reiterate that this study does not aim to identify a particular register for Galatians—in the sense of language type—but I use the resources of register analysis to determine a contextual configuration for this letter.

On a final note, since there are many editions of the Greek New Testament, the text I use for my analysis is the Nestle-Aland 28th edition. I may note some textual variants that are material to my study, but for the most part utilize the text in NA28.

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<sup>280</sup> Halliday, *Language as Social Semiotic*, 223. As pointed out earlier, Lamb (*Text, Contact, and the Johannine Community*) only addresses tenor for the context of situation, which is not really a register analysis since all three components are needed.

## CHAPTER 4: MODE ANALYSIS OF GALATIANS

The first procedure of my discourse analysis (or register analysis) of Galatians begins with identifying the mode of discourse. One reason for this is practical; since mode (realized by the textual metafunction) reflects the way writers or speakers structure and organize their text, it is helpful to analyze the field and tenor of the text in light of its organization. The other reason is that some elements of the textual metafunction, such as thematization and prominence, have implications for some of components of the ideational metafunction, namely the Topic of discourse for field and Process within the transitivity network for prominence.

The debate on the ancient letter structure or form, along with whether the ancient letter consists of three, four, or five parts, is relatively irrelevant to the overall thesis and argument of my study, although it is an important topic in general.<sup>1</sup> But while most studies of the ancient letter involve analyses of structure and form, i.e., epistolary theory,<sup>2</sup> I am more interested in the content of these letters, how certain sections of the letter relate more or less to other sections of the letter, and where transitions take place. A shortcoming of epistolary theory is that it tends to focus on issues like how many parts there are to a letter (usually between three to five), but it does not provide many resources

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<sup>1</sup> For some overviews of the discussion, see Klauck, *Ancient Letters*; White, *Form and Function*; Porter and Adams (eds.), *Paul and the Ancient Letter Form*. Some representatives include: for the three-part letter, White, "Ancient Greek Letters," 85–105, esp. 97; for the four-part, Weima, *Neglected Endings*, 11; and for the five-part, Doty, *Letters in Primitive Christianity*, 27–43.

<sup>2</sup> E.g., Keyes, "Greek Letter"; Kim, *Form and Structure*; White, *Form and Function*.

for analyzing the core of the letter, the body/paraenesis.<sup>3</sup> The body is the part of the letter, as opposed to the opening or closing, that is the most fluid and lengthy. In this study, I am concerned with not only structure but organization, where the body is not simply lumped together as a single unit without regard to the various components of this unit but seen as a large unit having a number of sub-units or sub-sections. But although this is not necessarily essential to the overall thesis of this study, I take the view that the Pauline letters have a general five-part structure to them: opening, thanksgiving, body, paraenesis, and closing.<sup>4</sup> The debated parts, thanksgiving and paraenesis, are considered to be distinct parts of the Pauline letter form because of the relative consistency and distinction of these parts in this corpus—and when they are omitted, interpreters seem to notice.<sup>5</sup> This five-part structure will be used in this study, and an outline of the letter is provided at the end of this chapter reflecting this structure and my analysis of mode.

Considering this, this chapter identifies the structure and organization of Galatians utilizing components of the textual metafunction. Analyzing all of the three textual features of cohesion, thematization, and prominence helps to chart the organization of this letter, as well as disambiguating any textual meanings in the discourse. An analysis of cohesion allows the interpreter to see what parts of the discourse are more or less related or cohesive to each other, to see where the writer continues an immediate line of thought or where he seems to shift to another (more or less related) thought. An analysis of cohesion identifies the uses of various references, ellipses, conjunctions, and other textual meanings in the Galatians. For example, a question in Galatians is what the

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<sup>3</sup> See Westfall, "A Moral Dilemma," 213; White, *Form and Function*, 9 n. 5.

<sup>4</sup> Cf. Porter, "Functional Letter Perspective," 19–20; Porter, *Apostle Paul*, 141–52.

<sup>5</sup> E.g., Moo, *Galatians*, 75; Bruce, *Galatians*, 79–80; Dunn, *Galatians*, 38–39.

referent of ἡμεῖς is in Gal 2:15—this verse, in most English versions, usually begins a new paragraph.<sup>6</sup> Cohesion analysis addresses these types of questions. An analysis of thematization allows the interpreter to see how the discourse is structured to determine its various Topics or Themes, as well as a shift in Topic or Theme. For example, a question can be how the author organizes the syntax of a particular section to convey thematic and topical elements at the various levels of clause, clause complex, and discourse. Finally, an analysis of prominence allows the interpreter to see what parts are being emphasized above other parts in the discourse, including any peak or peaks of discourse.<sup>7</sup> For example, what does Paul highlight linguistically in his post-conversion testimony (Gal 1:11–2:10)?<sup>8</sup> Each of these three textual features will be analyzed below, followed by a structural outline of the letter based on my analysis.

### Cohesion

Galatians is rarely questioned as an incohesive or incoherent letter, as its unity and authenticity has never been substantially disputed.<sup>9</sup> But even though scholarly consensus concludes Galatians to be a cohesive literary unit, and most studies that use cohesion tend to address literary unity and integrity,<sup>10</sup> cohesion also helps to determine the structure of the discourse, what parts of the letter are more closely related to its co-text, and what

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<sup>6</sup> This issue is addressed later in this chapter. See also Yoon, “End of Paul’s Speech,” for a discussion on whether Paul ends his speech here, or at the end of 2:21. I argue in this article, using discourse analysis, that Paul probably spoke the words of 2:15–21 at Antioch and should remain within the quotation marks in English translations.

<sup>7</sup> The term “peak” is borrowed from Longacre (*Grammar of Discourse*, 38–48), but I am using this term in a more general way to refer to a cluster of prominent elements. See Westfall, *Hebrews*, 86.

<sup>8</sup> This precise question is addressed in Yoon, “Prominence.”

<sup>9</sup> See e.g., Barclay, *Obedying the Truth*, 1; Bruce, *Galatians*, 1; Betz, *Galatians*, 1; de Witt Burton, *Galatians*, lxix–lxxi. An early skeptic, however, of Pauline authenticity of Galatians is Bauer, *Kritik der paulinischen Briefe*.

<sup>10</sup> E.g., Reed, *Philippians*; Van Neste, *Cohesion and Structure*.

parts are not as closely related. The purpose for using cohesion in this study, then, is to help identify a general structure for this letter, so that in combination with thematization and prominence, field and tenor can be analyzed using this structure. The section divisions, then, in the rest of this analysis are a result of the mode analysis in this section; I have also added subtitles to each of these sections based on my analysis of thematization of each of these sections (these subtitles have been added retroactively).

In addition, I have not included a discussion on every single cohesive tie or feature in this letter, since some are immaterial or insignificant to my overall purpose. For example, in the phrase Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, the two instances of καὶ function as conjunction of the three substantives, Ἰάκωβος, Κηφᾶς, and Ἰωάννης, but since this cohesive tie does not contribute to understanding the structure of the letter, I omit analysis of these types of cohesive ties here. I have only identified cohesive material (or lack of cohesive material) which have significance for the structure of the letter, especially at the clause and clause complex levels. Generally, most of these cohesive ties are the writer's use of conjunction, which at the discourse level indicate logical relationships between clauses and clause complexes, and also serve to distinguish between section units.<sup>11</sup> There are other cohesive ties, however, that reflect cohesive sections other than conjunction, as seen in the analysis below. Finally, I have reproduced the Greek text of Galatians in this section on cohesion for the sake of readability but have not done so in the other sections on thematization and prominence.

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<sup>11</sup> Cf. Westfall, *Hebrews*, 46–47.

## Galatians 1:1–5 – The Letter Opening

The letter begins with the traditional Greek letter opening, which has a basic formula of “Person A to Person B, greeting.”<sup>12</sup> The opening in this letter is quite lengthy—five verses total—in comparison to most letter openings, even those associated with Paul:

1 Παῦλος ἀπόστολος οὐκ ἀπ’ ἀνθρώπων οὐδε δι’ ἀνθρώπου ἀλλὰ διὰ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ [Person A] ταῖς ἐκκλησίαις τῆς Γαλατίας [Person B], 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ 4 τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλθῃται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, 5 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν [greeting].

Person A (Παῦλος...) and the greeting (χάρις ὑμῖν καὶ εἰρήνη...) are both quite lengthy, with relative clauses, prepositional word groups, and participial word groups providing further descriptions of the subjects identified, using the cohesive ties of reference and conjunction. An instance of conjunction includes καὶ at the beginning of 1:2, which paratactically connects “Paul” with “all of the brothers with me.” Another instance of cohesion is a reference at the beginning of 1:4, where the participle τοῦ δόντος is an anaphoric reference to θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ in 1:3.<sup>13</sup>

This section is discernible as a cohesive unit, as it reflects the formula for ancient letter openings and ends with a doxology; the doxology is uncharacteristic for Paul—here is the only place he includes a doxology in the thirteen letters associated with him. The use of ἀμήν at the end of this unit draws it to a close and signifies the end of this section.

<sup>12</sup> Yoon, “Ancient Letters of Recommendation,” 45–72.

<sup>13</sup> Whether the participle (genitive masculine singular) τοῦ δόντος refers simply to κυρίου Ἰησοῦ Χριστοῦ or the entire word group θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ has been debated. See Moo, *Galatians*, 71–72.

## Galatians 1:6–12 – The Occasion for the Letter

This next section can be described as Paul's occasion, or reason, for writing this letter. It is widely noted that Paul here atypically omits a thanksgiving section in this letter, which would normally appear at this juncture.<sup>14</sup> But since a discussion of the possible function of an omitted section is likely more related to the tenor of the letter than mode, I will reserve comments on this issue for Chapter 6.

6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι [Χριστοῦ] εἰς ἕτερον εὐαγγέλιον, 7 ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται [ὑμῖν] παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. 9 ὡς προειρήκαμεν καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. 10 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην. 11 Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον· 12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

The body of the letter begins with the lexeme θαυμάζω (“I am amazed”), without any anaphoric cohesive tie to connect with its previous co-text. The absence of a cohesive tie, here, along with the use of ἀμὴν at the end of the previous section (1:5), indicates a lack of cohesion and (for practical purposes) a section division.<sup>15</sup>

Major cohesive ties holding this section together is the *lexical cohesion* of εὐαγγέλιον and its cognates (including its corresponding verb εὐαγγελίζω), occurring a total of seven times. This is one reason why I have included 1:11–12 in this section—because of the lexical cohesion of εὐαγγέλιον in 1:12—despite most Greek and English

<sup>14</sup> Porter, *Apostle Paul*, 201–2; Porter, “Functional Letter Perspective,” 24–25.

<sup>15</sup> See Bruce, *Galatians*, 79–80, who discusses the transition from the opening to the body of the letter.

editions demarcating sections between 1:10 and 1:11.<sup>16</sup> In addition to the lexical cohesion of εὐαγγέλιον in this section, there is the cohesive tie of *reference* of the same lexeme εὐαγγέλιον in 1:12 through the use of the intensive pronoun αὐτὸ, which anaphorically refers back to the instances of εὐαγγέλιον. The cohesive ties here suggest that εὐαγγέλιον is a major item of concern for the writer in this section.

Another relevant indication of cohesion in this section is conjunction.<sup>17</sup> Verses 6–8 consist of a clause complex, with θαυμάζω as the main clause, followed immediately by a secondary clause signified by a subordinate conjunction. This secondary clause, which itself contains several embedded or dependent clauses, is indicated by the hypotactic conjunction ὅτι, the word immediately after θαυμάζω, and extends through the end of 1:8. Verse 8 begins with another conjunction, ἀλλά, and functions as adversative, contrasting the clause before and after it paratactically. The use of the inferential or explanatory conjunction γάρ conveys cohesion as well, but sometimes can be used to introduce a new topic. In other words, while γάρ maintains cohesiveness between the previous and subsequent co-text, it may be used to develop or transition to a new, but related topic.<sup>18</sup> In 1:10, 1:11, and 1:12, the use of γάρ seems to indicate continuity of thought, given the other cohesive ties to the previous co-text.

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<sup>16</sup> See, e.g., NA28, NA27 (which begins a new section at 1:10), UBS5 (which begins a new paragraph at 1:10 and a new section at 1:11), ESV, NASB, NIV, NKJV, and NRSV, among others.

<sup>17</sup> While some studies of discourse analysis may focus on the precise discourse functions of Greek conjunctions, it suffices to simply check most Greek grammars on these functions. See e.g., Porter, *Idioms*, 204–17; Dana and Mantey, *Manual Grammar*, 239–58; Blass et al., *Greek Grammar*, 225–39. While some of these grammars may differ on the precise functions of individual conjunctions, or particles, the point of this analysis of mode is to note their cohesive value, not necessarily to identify their various discourse functions.

<sup>18</sup> See Runge, *Discourse Grammar*, 51–54; also Porter, *Idioms*, 207–8.

Further cohesion between 1:8 and 1:9 is indicated by the repetition of *ἀνάθεμα ἔστω* (*lexical cohesion*, although there are two lexemes instead of one), both at the end of each verse.

The cohesive ties of lexical cohesion, conjunction, and reference indicate strong cohesion for this section, and thus it hangs together cohesively. By including 1:10–12 with this section, it can be seen that these verses relate more closely to the previous subsection, the occasion of Paul's writing of this letter, that his motive for writing is not to please others, that his gospel did not originate from others, and that his gospel was a result of a direct revelation from Jesus Christ.

#### Galatians 1:13–2:10 – Paul's Post-Conversion Experience

This next section, although quite a bit longer than the previous two sections, is held together by a number of cohesive ties. This section describes Paul's post-conversion experiences,<sup>19</sup> including his travels to various places and his encounters with the people there.

13 Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, 14 καὶ προέκκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. 15 "Ὅτε δὲ εὐδόκησεν [ὁ θεὸς] ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι 17 οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους ἀλλὰ ἀνῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. 18 "Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν καὶ ἐπέμεινα πρὸς

<sup>19</sup> It has been argued that Paul's Damascus Road experience is better labeled as a "call" rather than as a "conversion." This view sees greater continuity between pre-Damascus Paul and post-Damascus Paul, rather than seeing the experience as Paul converting from one religion to another. While these two labels are not mutually exclusive of one another, the label "conversion" better explains the life of Paul after his experience. See the discussions in Stendahl, *Paul Among Jews and Gentiles*, 7–23; Kim, *Paul and the New Perspective*; Segal, *Paul the Convert*, 117–83.

αὐτὸν ἡμέρας δεκαπέντε, 19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰακωβον τὸν ἀδελφὸν τοῦ κυρίου. 20 ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι. 21 Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· 22 ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ. 23 μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει, 24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν. 2:1 Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον· 2 ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ τως εἰς κενὸν τρέχω ἢ ἔδραμον. 3 ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν, ἠναγκάσθη περιτμηθῆναι· 4 διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν, 5 οἷς οὐδε πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνη πρὸς ὑμᾶς. 6 Ἀπὸ δὲ τῶν δοκούντων εἶναι τι, ὅποιοι ποτε ἦσαν οὐδὲν μοι διαφέρει· πρόσωπον [ὁ] θεὸς ἀνθρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, 7 ἀλλὰ τὸναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς, 8 ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη, 9 καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομὴν· 10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

This section begins with the post-positive conjunction γάρ, which as I state above is an inferential or explanatory conjunction,<sup>20</sup> but it is not always used to convey a direct continuation of thought as it can be used to develop or transition from what has been stated previously. Here, it serves as a transition from what is stated—that his gospel was not of human origin but a direct revelation from God—to an explanation of how his gospel originated, the beginning of a recollection of his journey from persecuting Christians to becoming a leader among them.

Verses 13–17 form a cohesive unit, with the use of conjunctions such as γάρ (see above), ὅτι, καί, and δέ, as Paul describes his conduct when he was in Judaism (τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ) by persecuting the church and describes the calling he

<sup>20</sup> Porter, *Idioms*, 207–8.

received by God to preach the gospel to the Gentiles. He explains that when he did receive his calling, he did not consult with other people (*σαρκὶ καὶ αἵματι*) nor did he go up to the hub of Christianity at the time, Jerusalem, but he went to Arabia, then to Damascus (where he first became a Christian; cf. Acts 9:1–19). These verses, 1:13–17, can be seen as the first sub-section of three in this section. It describes his former way of life, his conversion, and his initial travel after conversion.

Verse 18 might initially seem like a switch to a new (related) topic since there is no apparent cohesive tie there and there is the use of *ἔπειτα* (“then,” adverb), which may signal a transition. But the repetition of *ἀνῆλθον* (“go up”) collocated with *ἔπειτα* from the previous verse, along with *ἦλθον* (“went”) collocated with *ἔπειτα* in 1:21, and *ἀνέβην* (“go up”) collocated with *ἔπειτα* in 2:1 all indicate cohesion in this entire section through lexical cohesion, indicated by repetition and collocation.<sup>21</sup> Despite this cohesion, however, the lack of the apparent cohesive tie signals a new sub-section, so that the sub-sections can be viewed as: 1:13–17, Paul’s former life, conversion, and travel to Arabia and Damascus; 1:18–20, Paul’s travel to Jerusalem and meetup with Cephas and James; 1:21–24, Paul’s travel to Syria and Cilicia as a relatively unknown person; and 2:1–10, Paul’s travel to Jerusalem and approval by the “pillars.”

Although it can be divided further into these sub-sections, the entire section of 1:13–2:10 is a cohesive unit describing Paul’s conversion and post-conversion experience, which, transitioning from the previous section, is his explanation or reason for the occasion for this letter. Paul’s defense includes not only a recollection of his

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<sup>21</sup> These three words, *ἔρχομαι*, *ἀπέρχομαι*, and *ἀναβαίνω*, all appear within Semantic Domain 15, “Linear Movement,” and refer to words of movement or travel. Although they are not synonyms per se, semantic cohesion is appropriate here between these words, as they are used to depict Paul’s travels.

previous conduct as a devout member of Judaism but his reception of God's call to preach the gospel to the Gentiles. He then assures his readers that the gospel he preached did not originate from any other person by recounting his first years as a Christian, highlighting his travels. He traveled initially to Arabia, presumably where none of the apostles were, then to Damascus, where he experienced his conversion to Christianity, then after three years to Jerusalem where he only interacted with Peter (Cephas) for a little over two weeks and James. He recounts traveling to Syria and Cilicia, where the residents there only heard of him and did not know him, and then finally returning to Jerusalem for a second time after 14 years of being in Syria and Cilicia,<sup>22</sup> interacting with the leaders and apostles there. While in Jerusalem, he recounts how the pillars, James, Cephas, and John, recognized that Paul and Barnabas had been given the same grace of God, and they approved and supported their mission to preach the gospel to the Gentiles.

#### Galatians 2:11–21 – The Antioch Incident

This next section is commonly known as the Antioch Incident, in which Paul recalls his interaction with Peter in Antioch. While some may wish to cut this incident off at 2:14, I argue that Paul's speech ends at the end of the chapter at v. 21.<sup>23</sup>

11 Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. 12 πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθεν,<sup>24</sup> ὑπέστελλεν καὶ ἀφώριζεν ἑαυτὸν φοβούμενος τοὺς ἐκ περιτομῆς. 13 καὶ συνυπεκρίθησαν αὐτῷ [καὶ] οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει. 14 ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοδοοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾶ ἔμπροσθεν πάντων· εἰ σὺ

<sup>22</sup> Paul's use of διὰ instead of μετὰ (as in 1:18) seems to simply be a stylistic variance and means "after" here (see LN §67.60). Cf. also Moo, *Galatians*, 121.

<sup>23</sup> See also Yoon, "End of Paul's Speech."

<sup>24</sup> Contra most Greek editions of the NT, I think that the evidence is strong for the reading of ἦλθεν in this verse instead of ἦλθον. See Yoon, "Antioch Incident and a Textual Variant." for a more detailed argument on this.

Ἰουδαῖος ὑπάρχων ἔθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις ἰουδαΐζειν; 15 ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἔθνῶν ἀμαρτωλοί· 16 εἰδότες [δέ] 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 σὰρξ. 17 εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἀμαρτωλοί, ἄρα Χριστὸς ἀμαρτίας διάκονος; μὴ γένοιτο. 18 εἰ γὰρ ἅ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνιστάνω. 19 ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῶ ζῆσω. Χριστῷ συνεσταύρωμαι· 20 ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. 21 Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

This section begins with the post-positive conjunction δέ, which is a mild adversative with a range of functions (adversative, connective, or emphatic).<sup>25</sup> It connects the present section with the previous section, but with a mild adversative, to denote a transition in content, while still maintaining some level of continuity.<sup>26</sup> At the end of the previous section, Paul notes that while he was in Jerusalem, James, Peter (Cephas), and John had approved of their gospel and commissioned them to go to the Gentiles to preach it. The transition occurs when Paul and his partner Barnabas are in Antioch, and Peter joins them there.

Verses 11–14 are clearly a cohesive unit, consisting of conjunctive ties such as δέ (2:11; 2:12), γάρ (2:12), καί (2:13), and ἀλλ’ (2:14) and describing the events in Antioch, including Paul opposing Peter to his face and rebuking him for his hypocritical actions against the Gentiles. The question of cohesion lies at 2:15, where there does not appear to be a cohesive tie. But upon closer investigation, the cohesive tie of reference is used with the personal pronoun ἡμεῖς, which refers to another item in the co-text, whether anaphoric

<sup>25</sup> See Porter, *Idioms*. 208.

<sup>26</sup> DeSilva (*Galatians*, 34) states that δέ here carries adversative force, noting that the actions being described are contrary to the agreement reached in the previous context.

or cataphoric. There is the possibility that it is a reference to φύσει Ἰουδαῖοι, but it is not exactly clear as to its referent, although there is a repetition of ἡμεῖς in 2:16. I would, however, argue that the referent is to an item in the previous co-text, since pronouns generally refer to something already mentioned. In taking this reference to be anaphoric, this pronoun includes Paul, of course, but the question is, who else is Paul including in the first person plural pronoun? Several options are: (1) Paul and Peter,<sup>27</sup> (2) Paul and all Jewish Christians,<sup>28</sup> (3) Paul and the “new preachers in Galatia,”<sup>29</sup> or (4) a general reference not specifying any particular individual. The co-text is a vital factor in determining the answer to this question. From an analysis of Participant in this section (see Chapter 5 of this study), it is observed that Paul and Peter are the two major Participants in the previous co-text (2:11–14), reference to Paul as Participant occurring three times and Peter nine (including implied references through the verbal system and pronouns).<sup>30</sup> As mentioned above, the word group φύσει Ἰουδαῖοι also factors into the reference of ἡμεῖς, further narrowing what it refers to in the co-text (those who are ethnically Jews), so that we can conclude non-Jews, or Gentiles, are not included in this reference. From these considerations, it is likely that Paul in his use of ἡμεῖς refers to at least himself and Peter, and possibly by implication all Jews, especially those who were in the original audience. For purposes of cohesion, however, 2:15 does exhibit cohesiveness with the previous co-text and should be considered as a continuation from 2:14, since at least Paul and Peter (and possibly by extension the other Jews there) are the

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<sup>27</sup> Dunn, *Galatians*, 132.

<sup>28</sup> Betz, *Galatians*, 115 n. 20; Longenecker, *Galatians*, 83.

<sup>29</sup> De Boer, *Galatians*, 141–42.

<sup>30</sup> Cf. Yoon, “End of Paul’s Speech,” 71–73.

anaphoric referents of ἡμεῖς. Paul continues his speech from 2:14 all the way through the end of 2:21.

The implication of this interpretation is significant in understanding Paul's opinion of Peter's actions at Antioch. The discourse found in 2:15–21, where Paul introduces for the first time in this letter the content of the gospel that he formerly preached to the Galatians, was spoken to Peter—along with others who were there. It was as if Peter and the other culprits needed to be reminded of the gospel (they apparently knew this already; 2:16), that one was not justified by works of the law but by faith in Jesus Christ.<sup>31</sup> What Paul says to them in Antioch is a reflection of what Peter and the others violated with their hypocrisy. In other words, Peter's behavior was not simply a violation of proper Christian conduct but of the gospel itself. While the Galatians were certainly to be reminded of this gospel (which is why he includes this speech in this letter), it was originally spoken to Peter and others as a direct response to their hypocritical behavior.

Regarding 2:15–21, this entire section displays cohesion through cohesive ties such as conjunction, reference, and lexical cohesion (*Χριστός* occurs eight times here,<sup>32</sup> *δικ-* words five times, *νόμος* [sometimes in a word group with *ἔργον*] six times, and *πιστ-* words three times). A deeper analysis of the relevance of these lexemes for the ideational meanings of this text is seen in Chapter 5 of this study on the field of Galatians.

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<sup>31</sup> While this is not the place to delve deeply into the *πίστις Χριστοῦ* debate, I hold that the genitive case is a case of restriction, and that here it functions as object. See Excursus for more on the genitive. See also Porter and Pitts, "Πίστις with a Preposition and Genitive Modifier," among the many works on this subject.

<sup>32</sup> In my article, I noted its occurrence as Participant twice—the other occurrences are not as Participant but within the Circumstance—but the total number of occurrences in this section is eight. Cf. Yoon, "End of Paul's Speech," 72–74.

## Galatians 3:1–14 – The Problem: Faith and the Law

In this section, Paul identifies the nature of the problem he perceives from the Galatian audience, by first asking a set of questions (3:1–5), and then making his point by drawing on the example of Abraham.

1 ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀφθαλμούς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος; 2 τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν· ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; 3 οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε; 4 τσοαῦτα ἐπάθετε εἰκῆ; εἶ γε καὶ εἰκῆ. 5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; 6 Καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην· 7 γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ. 8 προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός, προευηγγελίστατο τῷ Ἀβραάμ ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη· 9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. 10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπο κατάραν εἰσίν· γέγραπται γὰρ ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά. 11 ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται· 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. 13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται· ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου, 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

This section begins with an interjection and nominative of address (or the so-called vocative) in the plural, ὦ ἀνόητοι Γαλάται. Because of the direct address to the Galatians without a cohesive tie connecting this section with the previous co-text—such as a reference to the Galatians, which includes any second person reference—there is some sort of shift in the letter here.

The series of questions in 3:1–6 signify cohesion through the use of repetition, although it is grammatical repetition (through question) rather than lexical (through a lexeme). Associated with this grammatical repetition of question, however, is the use of contrast in these questions using the conjunction, ἢ, used twice by Paul here to contrast a set of options for the Galatian audience. The contrast (in 3:2 and 3:5) is “by works of the

law” with “by hearing of faith,”<sup>33</sup> in answer to the questions, (*how*) *did you receive the Spirit*, and (*how*) *does he give you the Spirit and work miracles among you?* There is also the contrast between the “Spirit” and the “flesh” (v. 3), indicated by the adverb *νῦν* and the verbs *ἐναρξάμενοι* and *ἐπιτελείσθε* (“beginning with the Spirit, you now end with the flesh?”).

Cohesion is maintained at 3:6 with use of the adverb *καθὼς* to connect or compare the previous set of questions and implicit answers by introducing the example of Abraham.<sup>34</sup> It functions to compare Abraham’s example as the answer to the questions raised about whether the Spirit was given or whether the Spirit did miracles by works of the law or by hearing of faith. Abraham “believed” (the same *πιστ-* root as “faith”) in God and it was credited to him as righteousness. Paul’s argument continues through 3:14 with the use of conjunctions (*ἄρα*, *δέ*, *ὅτι*, *ὥστε*, *γάρ*, *ὅτι δὲ*, *ἀλλ’*, and *ἵνα*, among others) to connect clauses and clause complexes, and lexical cohesion (*πιστ-* words are repeated 7x; *Ἀβραάμ* 5x; *νομός* 5x; *δικ-* words 4x; among others). In 3:7, after the introduction of Abraham, the inferential conjunction *ἄρα* is used to make an implication and application of Abraham’s example to the readers. Paul argues that those who follow Abraham’s example of faith (in contrast with works) are his sons<sup>35</sup> and are blessed along with him.

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<sup>33</sup> While my translation of *ἀκοῆς πίστεως* as “hearing of faith” is awkward in English, I have maintained it here for the sake of the parallel with “works of the law.” It is probably best rendered, however, as “hearing from faith,” the genitive functioning as a genitive of source or origin, so that the source of hearing is faith. See Porter, *Idioms*, 93–94. While I hold to the view that the genitive case has a broad singular function of *restriction*, this restriction can be used in a number of ways, such as source or origin. See Excursus for more on the function of the genitive.

<sup>34</sup> Sometimes, *καθὼς* can be considered as a conjunction, and here it seems to connect the clause *Ἀβραάμ ἐπίστευσεν τῷ θεῷ*, and connect it by way of comparison with the previous set of questions. See Porter, *Idioms*, 211.

<sup>35</sup> Although “sons” will be used here, in line with the ancient concept of inheritance reserved for male offspring, it is obvious this term refers to male and female believers equally. Cf. Moo, *Galatians*, 196 n. 1.

## Galatians 3:15–25 – The Promise and the Law

While his argument using Abraham's example (see 3:16) continues here (there is lexical cohesion of Ἀβραάμ in 3:1–14 and this section), Paul does not use a cohesive tie at the beginning of 3:15, but instead uses a nominative of address, warranting a slight shift in the flow of discourse. This may be considered to be a sub-section of the greater section on the main argument of the letter (3:1–5:12; see the outline below). This lack of a cohesive tie in 3:15 indicates that there is some sort of shift—in this case, Paul continues his main argument from before but moves to a slightly different sub-topic. Whether the topic is more or less continuous is seen through an analysis of thematization (see the next section of this chapter below).

15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. 16 τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει· καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός· καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός. 17 τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονώς νόμος οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ θεός. 19 Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεῖς δι' ἀγγέλων ἐν χειρὶ μεσίτου. 20 ὁ δὲ μεσίτης ἑνός οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστιν. 21 ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; Μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη. 22 ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. 23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι, 24 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν· 25 ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.

Paul begins this section with a nominative of address (see 3:1), ἀδελφοί, drawing attention to his audience (see Chapter 6 on the interpersonal function of using this lexeme here). The rest of this section is cohesive through the use of various types of conjunction to connect clauses and clause complexes, including connective or mild adversative (δὲ),

inferential (γάρ and οὖν), and strong adversative (ἀλλά). But not only is this section cohesive due to conjunction, there is lexical cohesion that ties it together, with ἐπαγγελ- words (“promise”) and νόμος (“law”) occurring seven times each.

While there is cohesion through a conjunction that connects 3:26 with the previous verse, γάρ is an inferential or explanatory conjunction that can serve as a transition of subject matter in a discourse; as such there seems a sub-section break here as Paul seems to transition from the subject of the law and the promise to Abraham to their implications in relation to his audience’s identity as heirs of that promise. (See the section on thematization below for more on this shift in subject.)

#### Galatians 3:26–4:11 – Heirship

This sub-section continues Paul’s argument regarding the promise and the law for Abraham and his descendants, but the argument regarding Abraham’s descendants focuses more on the concept of heirship and slavery.

26 Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· 27 ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. 28 οὐκ ἐν Ἰουδαίῳ οὐδὲ Ἕλλην, οὐκ ἐν δοῦλῳ οὐδὲ ἐλεύθερῳ, οὐκ ἐν ἄρσεν καὶ θήλῃ· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. 29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ’ ἐπαγγελίαν κληρονόμοι. 4:1 Λέγω δὲ, ἐφ’ ὅσον χρόνον ὁ κληρονόμος νηπίος ἐστίν, οὐδὲν διαφέρει δούλου κύριος πάντων ὧν, 2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστίν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρὸς. 3 οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νηπιοὶ, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεθα δεδουλωμένοι· 4 ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, 5 ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. 6 Ὅτι δὲ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κράζον· αββα ὁ πατήρ. 7 ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ. 8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς· 9 νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα οἷς πάλιν ἄνωθεν δουλεῦειν θέλετε; 10 ἡμέρας παρατηρεῖσθε καὶ μῆμας καὶ καιροὺς καὶ ἐνιαυτούς, 11 φοβοῦμαι ὑμᾶς μὴ πῶς εἰκῆ κεκοπίακα εἰς ὑμᾶς.

As just noted, this sub-section is related to the previous sub-section through the inferential or explanatory conjunction γάρ, but the content of this sub-section shifts from promise and law to the ideas of heirship and slavery. Another use of the inferential γάρ (3:27) explains how all are sons of God: those who are baptized in Christ are also clothed in Christ.

There is no conjunctive tie at the beginning of 3:28 that connects this verse to the previous co-text. There is cohesion within 3:28 itself, as the formula οὐκ ἔνι \_\_\_ οὐδέ/καί \_\_\_ is repeated three times. There is, however, evidence of cohesion between 3:27 and 3:28 through the lexical repetition of πάντες at the beginning of 3:26 and the end of 3:28, referring to the Galatian audience together.

The rest of this section is cohesive through the use of conjunction to connect clauses and clause complexes, such as δέ (3:29; 4:1), (οὕτως) καί (4:3),<sup>36</sup> δέ (4:4), ἵνα (4:5; 2x), δέ (4:6), ὥστε (4:7), δέ (4:7), ἀλλά (4:8), and δέ (4:9; 2x). There are, however, two seeming disjunctions, where clause complexes do not contain conjunctive ties, at 4:10 and 4:11. But both 4:10 and 4:11 are responses to the question in 4:9, so an explicit conjunctive tie is not necessary. There is cohesion through elaboration, however, between 4:9 and 4:10; πτωχὰ στοιχεῖα (basic elements) in 4:9 is further elaborated as ἡμέρας παρατηρεῖσθε καὶ μῆμας καὶ καιροὺς καὶ ἐνιαυτούς (4:10). There is also cohesion through reference, as the second person plural of παρατηρεῖσθε (4:10) is referred to again in the pronominal form ὑμεῖς (4:11).

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<sup>36</sup> While οὕτως (“in this way”) is not a conjunction but an adverb, it is anaphoric in that it points back to the previous co-text, modifying the entire clause complex in 4:3, and thus creates cohesion along with καί, which is also used adverbially here.

## Galatians 4:12–4:18 – Paul’s Personal Plea

This sub-section, within the greater section on the main argument of Paul in this letter (3:1–5:12), transitions from Paul’s example of Abraham, his descendants, slavery, and heirship to Paul’s personal plea to the Galatians.

12 Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἠδίκησατε·  
 13 οἴδατε δὲ ὅτι δι’ ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, 14 καὶ  
 τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς  
 ἄγγελον θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. 15 ποῦ οὖν ὁ μακαρισμὸς ὑμῶν;  
 μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι. 16  
 ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; 17 ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ  
 ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε· 18 καλὸν δὲ ζηλοῦσθαι ἐν καλῷ  
 πάντοτε καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς.

Paul now uses an imperative—the first time this form appears since 1:9<sup>37</sup>—to start this sub-section, indicating a slight disjunction here, especially without the use of any conjunctive tie. There is some cohesion, however, connecting these two sub-sections, as the second person plural referent (from 4:10 and 4:11) is used through the verb *γίνεσθε* and pronouns *ὑμεῖς* and *ὑμῶν* (4:12)—thus it is deemed that there is still some cohesion within the greater section of 3:1–5:12 but the beginning of a new sub-section. This sub-section is characterized by cohesion through the usual use of conjunctive ties to connect clauses and clause complexes, such as *δέ* (4:13; 4:18), *ὅτι* (4:13), *καί* (4:14; 4:18), *οὐδέ* (4:14), *ἀλλὰ* (4:14; 4:17), *οὖν* (4:15), *γάρ* (4:15), *ὅτι* (4:15), *ὥστε* (4:16), and *ἵνα* (4:17).

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<sup>37</sup> The first imperative form in Galatians appears in 1:9 (*ἔστω*; third person singular imperative), and it is possible that *γινώσχετε* in 3:7 is also an imperative, although it more likely to be an indicative, as these two mood-forms are identical for this lexeme (see below on prominence for more).

## Galatians 4:19–5:1 – Slavery and Freedom

Paul transitions here to the allusion and example of Hagar and Sarah from the law. They represent the old covenant and new covenant, and slavery and freedom, respectively.

19 τέκνα μου, οὗς πάλιν ὠδίνω μέχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν· 20 ἤθελον δὲ παρεῖναι πρὸς ἄρτι καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν. 21 Λέγετε μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; 22 γέγραπται γὰρ ὅτι Ἄβραάμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας. 23 ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας. 24 ἅτινά ἐστιν ἀλληγορούμενα· αὗται γὰρ εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννώσα, ἣτις ἐστὶν Ἄγαρ. 25 τὸ δὲ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ· συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. 26 ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν, ἣτις ἐστὶν μήτηρ ἡμῶν· 27 γέγραπται γὰρ· εὐφράνθητι, στείρα ἢ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα, τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. 28 Ὑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ. 29 ἀλλ' ὡσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν. 30 ἀλλὰ τί λέγει ἡ γραφή; ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ [τῆς ἐλευθέρας]. 31 διὸ, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας. 5:1 Τῆς ἐλευθερίας ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

There is an absence of a cohesive tie at the beginning of this sub-section; instead Paul uses the plural nominative of address (or so-called vocative), *τέκνα μου*. The absence of a cohesive tie and the nominative of address here signals a shift in discourse.<sup>38</sup> The following clauses in 4:20 are connected with conjunctive ties, *δὲ* and *ὅτι*, but there seems to lack a cohesive tie at 4:21, which begins with an imperative *λέγετε μοι*. Cohesion, however, is maintained through the second person plural of *λέγετε*, which contains a reference the previous nominative of address, *τέκνα μου*, in 4:19.

The usual use of conjunctive ties follows: *ὅτι* (4:22), *ἀλλ'* (4:23), and *δέ* (4:23).

There is, however, a lack of a conjunctive tie at 4:24, but cohesion is maintained through

<sup>38</sup> Cf. Westfall, *Hebrews*, 61 n. 137.

the use of two referential ties (through the use of pronouns), *αὐτῶν* and *αὐταῖς*, *αὐτῶν* referring to the statements in 4:22–23, and *αὐταῖς* referring anaphorically to the previously mentioned *ἐκ τῆς παιδίσκης* and *ἐκ τῆς ἐλευθέρης* (“those of the slave” and “those of the free”). Cohesion is maintained with the usual use of conjunctive ties: *γάρ* (4:24; 4:25; 4:27<sup>39</sup>; 4:28), *δέ* (4:25, 2x; 4:26), *ἀλλ’* (4:30),<sup>40</sup> and *διό* (4:31). These conjunctive ties serve to advance and continue Paul’s line of thought in this section.

The beginning of 5:1 does not contain a conjunctive tie which connects anaphorically; however, cohesion with the previous co-text is evident through lexical cohesion, as the *ἐλευθερ-* root (in nominal and verbal forms) is repeated in 4:31 and 5:1 (2x). For this reason, and especially the disjunction at 5:2—I have included 5:1 as a part of this sub-section. There also appears an eighth and a ninth imperative mood-form, *στήκετε* and *ἐνέχεσθε*, to convey expected actions from the statement Paul had just made, especially through the use of the inferential conjunction *οὖν* (5:1).

#### Galatians 5:2–12 – The Role of Circumcision

This is the final sub-section of the main argument, closing the body of the letter. Paul elaborates on the the role of circumcision in light of everything he has said thus far, referring back to the issue that Paul was concerned with when he rebuked Peter at Antioch (2:11–14).

2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.  
3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν

<sup>39</sup> The majority of 4:27 is a quotation from Isa 54:1 (but missing the last three words in the LXX, *εἶπεν γὰρ κύριος*, for obvious reasons), and cohesion within the quoted verse is not analyzed here.

<sup>40</sup> The majority of 4:30 is a quotation from Gen 21:10 (but with a few words omitted or changed to fit the contemporary context).

νόμον ποιῆσαι. 4 κατηργήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε. 5 ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. 6 ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. 7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν [τῆ] ἀληθείᾳ μὴ πείθεσθαι; 8 ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. 10 ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσῶν ὑμᾶς βασιτάσει τὸ κρίμα, ὅστις ἐὰν ᾖ. 11 Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. 12 Ὁφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς. 12 Ὁφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

There is a disjunction at the beginning of this sub-section, where there is no cohesive tie to the previous co-text. But this sub-section is cohesive in itself through the use of conjunctive ties to connect clauses and clause complexes, such as *δέ* (5:3; 5:10; 5:11), *ὅτι* (5:3), *γάρ* (5:5; 5:6), and *ἀλλά* (5:6). There are, however, a few places in this section between clause complexes where a conjunctive tie is missing, differing from the previous sections. One is at the beginning of 5:4, where it begins with the verb *κατηργήθητε*; however, lexical cohesion of *νόμος* between 5:3 and 5:4 seems to create cohesion here. Additionally, the segment of 5:7–10 contains clauses and clause complexes that do not connect to each other with conjunctive ties either.

This entire sub-section, however, is still cohesive despite the lack of the frequency of conjunctive ties that connect clauses and clause complexes as in the previous sections. Lexical cohesion through repetition of *περιτέμνω/περιτομή* words (5:2; 5:3; 5:6; and 5:11), as well as collocation (through antonymy) of *ἀκροβυστία* (5:6) with these words, is evident in this section. In 5:7, the cohesiveness is not evident, except the second person plural of *ἐτρέχετε* connects this verse to 5:4, where the second person plural is also used (*κατηργήθητε*). Cohesion between 5:7 and 5:8, as well as 5:10, is evident through the lexical repetition of *πείθω/πεισμονή*. Finally, 5:12 is connected to this sub-section through

substitution, namely of οἱ ἀναστατοῦντες with τίς (ὕμᾱς ἐνέκοψεν) (5:8) and ὁ παράσσω (5:10). These three substantives refer to the same entity, these opposers of Paul who are “hindering,” “troubling,” and “agitating” the Galatians through their false gospel; even though οἱ ἀναστατοῦντες in 5:12 is in the plural while the others are in the singular, the singular in 5:7 and 5:10 is used as meronymy.

While this sub-section does not exhibit the same type of cohesion as in the previous sub-sections with the frequent use of conjunctive ties, cohesion is still evident through the use of lexical cohesion (namely repetition and collocation) and substitution throughout. This ends the body of the letter as Paul transitions to paraenesis.

#### Galatians 5:13–26 – The Spirit and the Flesh

Here, Paul transitions to an entirely new section, from the body of the letter (1:6–5:12) to the paraenesis (5:13–6:10). A major characteristic of the paraenesis is an expected higher concentration of exhortations (usually, but not exclusively, in the imperative mood-form) as compared to the body.<sup>41</sup>

13 Ὑμεῖς γὰρ ἐπ’ ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. 14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπληρωται, ἐν τῷ· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ’ ἀλλήλων ἀναλωθῆτε. 16 Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. 17 ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς, ταῦτα γὰρ ἀλλήλοις

<sup>41</sup> There is a distinctly higher concentration of imperative mood-forms in Gal 5:13–6:10 (paraenesis) as compared to Gal 1:6–5:12 (body). The body contains 11 imperative mood-forms in the 112 verses that it comprises (so 0.1 imperative mood-forms per verse) compared to the paraenesis, which contains 8 in the 24 verses that it comprises (so 0.33 imperative mood-forms per verse). Regarding the distinction of the paraenesis from the body of the Pauline letter, see Porter, *Apostle Paul*, 149–51. While Porter states that the paraenetic section is not distinguished by any formal feature, I would suggest that due to it being characterized as specifically focusing on Christian exhortation resulting from what has been said and taught in the body of the letter, a higher concentration of commands is expected (in the imperative mood-form but also hortatory subjunctives or other mood-forms that have a commanding meaning [see the chapter on tenor]).

ἀντίκειται, ἵνα μὴ ἅ ἐὰν θέλητε ταῦτα ποιῆτε. 18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. 19 φανερά δὲ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια, 20 εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἔριθειαι, διχοστασίαι, αἰρέσεις, 21 φθόνοι, μέθαι, κῶμοι καὶ ὅμοια τούτοις, ἃ προλέγω ὑμῖν, καθὼς προεῖπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν. 22 ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη χαρὰ εἰρήνη, μακροθυμία χρηστότης ἀγαθωσύνη, πίστις 23 πραύτης ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος. 24 οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις. 25 Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. 26 μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

This section begins with a conjunctive tie, γάρ, referring anaphorically to the previous section. An inferential conjunction is not unusual for Paul when transitioning to a new section,<sup>42</sup> since what is commanded or exhorted is based on what has been taught in the previous body section. The inferential (or explanatory) conjunction, γάρ, then, is used by Paul to infer proper Christian behavior based on what he has identified regarding such issues as justification, circumcision, and obedience to the law.

The first actual imperative is found at the end of 5:13, δουλεύετε, after inferring that the Galatians were called to freedom (5:1), but not a freedom to participate in fleshly opportunities; instead, they were to “serve” one another (as slaves). The rest of this section is cohesive through the use of conjunctive ties to connect clauses and clause complexes, such as γάρ (5:14; 5:17; 2x), δέ (5:15; 5:16; 5:17; 5:18; 5:19; 5:22; 5:24), ἵνα (5:17), and καθὼς (5:21). There is, however, a lack of a conjunctive tie at 5:25 and also at 5:26. But there is lexical cohesion through the repetition of πνεῦμα (5:25 with 5:22) and φθόνος/φθονέω (5:26 with 5:21). There is also lexical cohesion by elaboration (or hyponymy) in 5:19–21, as the list of the lexemes πορνεία, ἀκαθαρσία, ἀσέλγεια,

<sup>42</sup> Especially when transitioning to the paraenesis; cf. Rom 12:1; Eph 4:1; and 1 Thess 4:1.

εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἔριθειῖαι, διχοστασίαι, αἵρέσεις, φθόνοι, μέθαι, and κῶμοι, as well as ὅμοια τούτοις all further elaborate τὰ ἔργα τῆς σαρκός.

Similarly, lexical cohesion by elaboration in 5:22–23 include the lexemes ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραΰτης, and ἐγκράτεια which all further elaborate ὁ καρπὸς τοῦ πνεύματος. There are also seven occurrences of πνεῦμα (and its cognates), as well as six occurrences of its complementary lexeme σάρξ.

### Galatians 6:1–6 – One Another

This is the second sub-section of the paraenesis, which contains Paul's exhortations on how the Galatians should behave towards one another.

1 Ἀδελφοί, ἐὰν καὶ προλημφθῆ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς. 2 Ἀλλήλων τὰ βάρη βαστάζετε καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ. 3 εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὦν, φρεναπατᾷ ἑαυτόν. 4 τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον· 5 ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. 6 Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς.

This sub-section begins with a nominative of address (vocative) and a conditional statement (third class), with a command (in the imperative mood-form; καταρτίζετε) in the apodosis, beginning without a conjunctive tie (καὶ functions adverbially here). The next clause complex (6:2) also does not begin with a conjunctive tie but is cohesive through reference, the pronoun ἀλλήλων referring to τινι and ὑμεῖς in 6:1, essentially referring to the Galatians. There is also a reflexive pronoun, σεαυτὸν (6:1), and a reciprocal pronoun, ἀλλήλων (6:2), referring to ἀδελφοί (or the Galatians). The next few

clauses and clause complexes (in 6:3–6) are cohesive with each other through conjunctive ties, such as γάρ (6:3; 6:5) and δέ (6:4; 6:6).

### Galatians 6:7–10 – Doing Good

The third and final sub-section of the paranaesis is even shorter than the second and contains another set of commands related to sowing and reaping.

7 Μὴ πλανᾶσθε, θεὸς οὐ μωκτηρίζεται. ὃ γὰρ ἐὰν σπείρη ἄνθρωπος, τοῦτο καὶ θερίσει· 8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. 9 τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκαῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι. 10 Ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

This sub-section begins without a cohesive tie with the previous co-text, thereby justifying a sub-section break here. It begins with a prohibition (imperative mood-form with negative particle), followed by a statement with the indicative mood-form (also without a cohesive tie to the previous co-text). The rest of this section is cohesive through the usual use of conjunctive ties, such as γὰρ (6:7), ὅτι (6:8), δέ (6:8; 6:9), and οὖν (6:10).

### Galatians 6:11–18 – Closing

Not much needs to be stated here regarding the final part of the letter, the closing.<sup>43</sup> Most of this section reiterates, and perhaps emphasizes, that circumcision and uncircumcision do not matter to Paul, and includes some hortatory remarks characteristic of the Pauline closing.

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<sup>43</sup> There is some debate on the precise function of the Pauline closing. But the fact that this debate exists shows that the Pauline closing section has a variety of functions that is not bound to the Greco-Roman letter form. See Porter, *Apostle Paul*, 151–52; Weima, *Neglected Endings*, 156–74; Weima, “Sincerely Paul,” 307–45; Murphy-O’Connor, *Paul the Letter-Writer*, 99.

11 ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ. 12 Ὅσοι θέλουσιν εὐπροσώπησαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται. 13 οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουν ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρα σαρκὶ καυχῶνται. 14 Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται καὶ γὰρ κόσμῳ. 15 οὔτε γὰρ περιτομὴ τί ἐστίν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις. 16 καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνῃ ἐπ' αὐτοὺς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ. 17 Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. 18 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

This section begins without a cohesive tie to the previous co-text. While it begins with a command (ἴδετε; imperative mood-form), and so might be considered a part of the paranaesis, it is better related to the closing of the letter, the autograph, due to its reference of the writing of the letter.<sup>44</sup> As such, 6:11, without any cohesive ties to the prior co-text and subsequent co-text, stands on its own and should be considered a part of the letter closing. Aside from 6:11, however, there are some conjunctions that tie this section together, including γάρ (6:13), δέ (6:14), γάρ (6:15), and καί (6:16). There is a lack of a conjunctive tie at 6:17, but there is a final command (παρεχέτω; imperative mood-form) for the Galatian audience. The letter ends with a usual closing benediction.<sup>45</sup>

### Conclusion to Cohesion in Galatians

The role of cohesion in the mode analysis here is to determine what parts of the discourse are more or less related to its co-text. Together with thematization (in the next section), I have determined an outline of this letter, including sections and sub-sections and appropriate headings—using the five-part Pauline letter form as a basic skeleton.

<sup>44</sup> Weima, *Neglected Endings*, 119–35.

<sup>45</sup> Weima, *Neglected Endings*, 78–87.

While cohesion itself does not contribute directly to my thesis, it does help identify the overall structure of the letter to facilitate the other analyses of this study. But one significant conclusion from my cohesion analysis is in 2:11–21, where the speech in 14b–21 is likely to have given at Antioch. Paul’s discourse on justification by faith, not by works of the law was directed not just towards the Galatians, but to Peter, a Jewish Christian, and the other Jews at Antioch, presumably other Jewish Christians. Their behavior directly contradicted the notion of justification by faith, which is why Paul had to remind them of that gospel.

### **Thematization**

The theme of Galatians is a subject that has garnered much interest in the history of scholarship; but thematization here is not really about the *theme* or subject matter of Galatians per se. As defined in Chapter 3, thematization is about how writers structure their texts in order to convey thematic elements at the different ranks of clause, clause complex, and discourse (or paragraph; but I refrain from using “paragraph” for New Testament texts). Given that I am addressing thematization at different ranks, I will first analyze each primary clause in the section (secondary and embedded clauses by nature would be irrelevant, since they are supporting material to the primary clauses) to determine Prime, then clause complexes and Participant changes in each section to determine Theme, and finally each section will conclude with an identification of Topic (thematization at the rank of discourse) based on the Primes and Themes identified. What is significant about this analysis is that while it does not *establish* the theme, or subject, of each rank of discourse, it does *set up* for establishing the theme. That is, once an

analysis of thematization is complete, it can be compared with the field analysis (see Chapter 5).

### Galatians 1:1–5 – The Letter Opening

As the formal letter opening, where the purpose is to introduce the writer, audience, and greeting, there is not too much significance in the Prime, Theme, and Topic of discourse here. The first primary clause in this section has as its Prime Παῦλος . . . καὶ οἱ . . . ἀδελφοὶ . . ., a nominal word group complex; this is essentially the entire first two verses. In the second primary clause in this section, the Prime is χάρις . . . καὶ εἰρήνη . . ., another nominal word group complex and essentially the entire third verse. The Theme of this section, noting the pattern in Participant change here (only one change), is Paul and his brothers with him, and grace and peace. The Topic of this section, as a result, is the writer of the letter, Paul, along with his brothers, and the standard greeting. The other thematic components in this section, Subsequent, Rheme, and Comment, all add description and support to the Prime, Theme, and Topic of discourse, to further define and elucidate them.

### Galatians 1:6–12 – The Occasion for the Letter

The Primes in this section are quite diverse, as they are θαυμάζω (1:6), ἀνάθεμα (1:8; 1:9), ἄρτι (1:9; 1:10), ζητῶ (1:10), Χριστοῦ δοῦλος (1:10), γνωρίζω (1:11), οὐδὲ (1:12), and ἐδιδάχθην (1:12). Only two Primes are repeated here in this section, ἀνάθεμα and ἄρτι. Paul organizes the thematic elements at the clause level, then, in terms of cursing (to

those who preach a different gospel) and urgency (ἄρτι), as well as the meanings that the other lexemes represent.

The Themes in this section, according to Participant changes, begins with Paul (first person singular of θαυμάζω in 1:6).<sup>46</sup> The first change of Participant is the third person singular of ἔστω in 1:8, which anaphorically refers to ἄγγελος (an angel who preaches a different gospel) in the same verse. The Theme shifts back to Paul through the first person singular of λέγω in 1:9. The next Participant change is again the third person singular of ἔστω in 1:9, which anaphorically refers to τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε in the same verse. The Theme, again, shifts back to Paul through the use of the first person singular verbs, πείθω and ζητῶ, and the nominal group Χριστοῦ δοῦλος (which he uses to describe himself) in 1:10. Paul as Participant is maintained in the rest of this section through the first person singular of γνωρίζω (1:11) and ἐγὼ (1:12). The two Themes that are evident here, then, are Paul as the primary Theme and those who preach a different gospel, represented by ἄγγελος and τις.

Considering the Primes and Themes here, the Topic of this section is Paul and the cursing of those who preach a different gospel than him, as well as the urgency of what he is saying to the Galatians. In essence, Paul organizes the thematic elements of this section in terms of himself, those who preach a different gospel, and cursing to them.

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<sup>46</sup> Porter states that the Theme is realized when a subject is grammaticalized specifically. But due to the frequent references to first person and second person through verb morphology, as this is a letter and does not require an explicit subject, I include for my analysis the identification of Theme when first or second person is implicit in the verb form. See Porter, "Prominence," 72.

## Galatians 1:13–2:10 – Paul’s Post-Conversion Experience

The Primes of the primary clauses in this section include: ἤκούσατε (1:13), εὐθέως (1:16), ἀνῆλθον (1:17, 2x), πάλιν (1:17), ἔπειτα (1:18; 1:21; 2:1), ἐπέμεινα (1:18), ἕτερον τῶν ἀποστόλων (1:19), ἤμην ἀγνοούμενος (1:22), μόνον (1:23; 2:10), ἐδόξαζον (1:24), ἀνέβην (2:2), ἀνεθέμην (2:2), οὐδὲ Τίτος (2:3),<sup>47</sup> διὰ τοὺς παρεισάκτους ψευδαδέλφους (2:4), ἐμοὶ (2:6), and Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης (2:9). Only three elements are thematized at the clause level more than once, ἔπειτα (3x), ἀνῆλθον (2x), and μόνον (2x). There are a number of verbs related to movement or motion as Primes here (ἀνῆλθον [2x], ἐπέμεινα, ἀνέβην, and ἀνεθέμην) as well as frequency or time markers (εὐθέως, πάλιν, and ἔπειτα [3x]). There are also Primes that identify people (ἕτερον τῶν ἀποστόλων, οὐδὲ Τίτος, ἐμοὶ, and Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης).

The Themes include the Galatians (second person plural of ἤκούσατε) in 1:13, switching to Paul (first person singular of προσανεθέμην) in 1:16–22. The Theme switches briefly to “they” (third person plural of ἦσαν, referring to ταῖς ἐκκλησίαις τῆς Ἰουδαίας) in 1:23 and 1:24 (third person plural of ἐδόξαζον), then going back to Paul as Theme in 2:1. Paul continues to be the Theme until 2:3, where (οὐδὲ) Τίτος is introduced, along with Ἰάκωβος, Κηφᾶς, and Ἰωάννης (2:7–9). The major Theme, then, in this section is Paul, who describes his travels to various places, along with other Participants such as the churches of Galatia, Titus, James, Peter (Cephas), and John.

<sup>47</sup> While in most cases, adverbs or adverbial groups are counted apart from the head term it modifies as Prime, only in cases of adverbs of negation will it be considered as a part of the head term (nominal word or word group) it modifies.

Considering the Primes and Themes in this section, then, the Topic is Paul travelling to various places, interacting with various people such as other apostles (James, Peter, and John), and Titus. Paul organizes the thematic elements in this section in terms of himself, his travels, and his encounter with the above-mentioned figures.

#### Galatians 2:11–21 – The Antioch Incident

The Primes in this section are as follows: *κατὰ πρόσωπον* (2:11), *μετὰ τῶν ἐθνῶν* (2:12), *ὑπέστελλεν* (2:12), *ἀφώριζεν* (2:12), *συνυπεκρίθησαν* (2:13), *εἶπον* (2:14), *πῶς* (2:14), *ἡμεῖς* (2:15; 2:16), *Χριστός/Χριστῶ* (2:17; 2:19; 2:21), *μὴ γένοιτο* (2:17), *παραβάτην* (2:18), *ἐγὼ* (2:19), *ζῶ/ζῆ* (2:20, 2x), *ἐν πίστει* (2:20), and *οὐκ ἀθετῶ* (2:21). The noun *Χριστός/Χριστῶ* (2:19) is thematized three times at the clause level, and the verb *ζῶ/ζῆ* is thematized twice, as compared to other elements that are thematized once. The first two Primes are prepositional word groups, *κατὰ πρόσωπον* and *μετὰ τῶν ἐθνῶν*, along with *ἐν πίστει*. A majority of the Primes in this section are verbs or verbal word groups, including *ὑπέστελλεν*, *ἀφώριζεν*, *συνυπεκρίθησαν*, *εἶπον*, *μὴ γένοιτο*, *παραβάτην*, *ζῶ/ζῆ* and *οὐκ ἀθετῶ*. Finally, there are a few references to people through the use of a pronoun, *ἡμεῖς* and *ἐγὼ*, as well as the interrogative pronoun *πῶς*.

The Theme of this section begins with Paul (through the first person singular *ἀντέστην*; 2:11), quickly switching to Peter (third person singular of *συνήσθιεν* in 2:12, referring anaphorically to *Κηφᾶς*, maintained by the verbs *ὑπέστελλεν* and *ἀφώριζεν*). The Participant changes to *οἱ λοιποὶ Ἰουδαῖοι* (2:13), and then back to Paul (first person singular of *εἶπον*; 2:14). Paul is maintained as Participant, but he includes those with him

with the first person plural ἡμεῖς (2:15–16). The Participant changes to Χριστός (2:17), and again, back to Paul (through συνιστάνω, ἐγὼ, συνεσταύρωμαι, and ζῶ; 2:18–20). The Participant changes to Χριστός again (2:20), but quickly shifts back to Paul (ζῶ and ἀθετῶ). Finally, the Participant changes to Χριστός to end the section (2:21). The major Participants, then, include Paul, Peter, the rest of the Jews, “we” (Paul and the Jews), and Christ.

The Topic of this section, then, in consideration of the Primes and Themes identified here, is Paul confronting and speaking against Peter to his face because of Peter’s behavior of withdrawing and separating himself along with the rest of the Jews. Paul’s speech to Peter and the rest of the Jews relates to Christ, faith, life, Paul proving himself, and Paul not nullifying the grace of God.

#### Galatians 3:1–14 – The Problem: Faith and the Law

The Primes in this section are as follows: ὧ ἀνόητοι Γαλάται (3:1), τοῦτο μόνον (3:2), ἐξ ἔργων νόμου (3:2; 3:5), οὕτως (3:3), σαρκί (3:3), τσαῦτα (3:4), γινώσκετε (3:5), ἡ γραφή (3:8), οἱ ἐκ πίστεως (3:9), ὅσοι (3:10), γέγραπται (3:10), ὁ νόμος (3:12), ὁ ποιήσας (3:12), and Χριστός (3:13). The prepositional word group, ἐξ ἔργων νόμου, is thematized twice at the clause level in this section; all other Primes occur only once in this section. The Primes in this section are more diverse than the previous sections, as there are a number of substantives or nominal word groups (ὧ ἀνόητοι Γαλάται, τοῦτο μόνον, σαρκί, τσαῦτα, ἡ γραφή, ὅσοι, οἱ ἐκ πίστεως, ὁ νόμος, ὁ ποιήσας, and Χριστός), a prepositional word group (ἐξ ἔργων νόμου), and predicates (γινώσκετε and γέγραπται), as well as an adverb (οὕτως).

The Participant changes are more frequent in this section than previous ones. The Theme begins with the foolish Galatians (nominative of address) in 3:1, then quickly switching to the interrogative pronoun *τίς*, referring to who had enchanted the Galatians. The Theme switches to Paul in 3:2, through the first person singular of *θέλω*, switching quickly again to *τὸ πνεῦμα* in the same verse. The Theme switches back to the Galatians in 3:3–7, through the second person plural of *ἐστε*, *ἐπιτελείσθε*, and *γινώσκετε*. The Theme switches, then, to *ἡ γραφή* (3:8) and then to *οἱ ἐκ πίστεως* (3:9 and 3:10 through *εἰσίν*). The Theme switches to *ὁ νόμος* and then to *ὁ ποιήσας* (3:12), before concluding the section with *Χριστὸς* (3:13). The Themes are many in this section, including the Galatians, the opposers of Paul (those who enchanted the Galatians), Paul, the Spirit, the Scriptures, those of faith, the law, those who do (the law), and Christ, with the Galatians being referred to the most.

The Topic of this section, in view of the Primes and Themes here as organized by the writer Paul, relates to the Galatians and the opposers who lead them astray, the Galatians' knowledge of what is written in the Scriptures, the law, as well as works of the law in comparison to those who live by faith and the practice of that law in relation to Christ. In this section, the Galatian audience is thematized as a primary Topic of discourse.

#### Galatians 3:15–25 – The Promise and the Law

The Primes in this section include: *ἀδελφοί* (3:15), *οὐδείς* (3:15), *ἐπιδιατάσσεται* (3:15), *τῷ Ἀβραάμ* (3:16; 3:18), *οὐ λέγει* (3:16), *ὅς* (3:16), *τοῦτο* (3:17), *διαθήκην προκεκυρωμένην* (3:17), *οὐκέτι* (3:18), *τί* (3:19), *τῶν παραβάσεων* (3:19), *ὁ μεσίτης* (3:20),

ὁ θεός (3:20), ὁ νόμος (3:21; 3:24), μὴ γένοιτο (3:21), ὄντως (3:21), συνέκλεισεν (3:22), ὑπὸ νόμον (3:23), and οὐκέτι (3:25). Two Primes occur more than once in this section: τῷ Ἀβραάμ and ὁ νόμος/ὑπὸ νόμον (although the latter is repeated in different forms) The Primes as substantives or nominal word groups are plentiful here: ἀδελφοί, οὐδεὶς, τῷ Ἀβραάμ, ὅς, τοῦτο, διαθήκην προκεκυρωμένην, τί, τῶν παραβάσεων, ὁ μεσίτης, ὁ θεός, and ὁ νόμος. The verbs or verbal word groups occur less frequently than nominal words or word groups: ἐπιδιατάσσεται, οὐ λέγει, μὴ γένοιτο, and συνέκλεισεν. There are also a couple of adverbs, οὐκέτι (2x) and ὄντως, and a prepositional word group, ὑπὸ νόμον (as identified above), as Primes.

The Participant changes in this section are frequent. The Theme in this section begins with a nominative of address, ἀδελφοί, referring to the Galatians, and switches to Paul (through λέγω). The Theme switches to αἱ ἐπαγγελίαι (3:16), then to ὅς (referring cataphorically to Χριστός), and then back to Paul through λέγω (3:17). The discourse refers to the Theme ὁ . . . νόμος (3:17), then to ὁ θεός (3:18), τί (referring cataphorically to ὁ νόμος in 3:19), ὁ μεσίτης and ὁ θεός (3:20), back to ὁ νόμος (3:21), ἡ γραφή (3:22), “we,” referring to Paul and the Galatians through the third person plural of ἐφρουρούμεθα (3:23), back to ὁ νόμος (2:24), and finally back to “we” (through ἐσμεν; 3:25). The various Themes in this section, then, include Paul, the Galatians, the promise, Christ, the law, God, the mediator, and the Scriptures.

The Topic of this section in light of the Primes and Themes could be described as Paul talking about the law and the promises to Abraham to the Galatians, referring to the Scriptures and the old covenant established by God. While there are a number of thematic

elements in this section, the ones that stand out include Abraham, the law, God, the Scriptures, Paul, and the Galatians.

### Galatians 3:26–4:11 – Heirship

The Primes in this section are as follows: πάντες (3:26; 3:28), Χριστόν (3:27), οὐκ ἔνι (3:28, 3x), τοῦ Ἀβραάμ σπέρμα (3:29), λέγω (4:1), ἐφ' ὅσον χρόνον (4:1), οὐδέν (4:1), ὑπὸ ἐπιτρόπους καὶ οἰκονόμους (4:2), οὕτως (4:3), ἐξαπέστειλεν (4:4; 4:6), οὐκέτι (4:7), κληρονόμος (4:7), ἐδουλεύσατε (4:8), πῶς (4:9), ἡμέρας (4:10), and φοβοῦμαι (4:11). There are three Primes that occur more than once in this section: πάντες (2x), οὐκ ἔνι (3x), and ἐξαπέστειλεν (2x). The Primes as substantives or nominal word groups include: πάντες, Χριστόν, τοῦ Ἀβραάμ σπέρμα, οὐδέν, κληρονόμος, and ἡμέρας. The Primes as verbs or verbal word groups include: οὐκ ἔνι, λέγω, ἐξαπέστειλεν, ἐδουλεύσατε, and φοβοῦμαι. There are a few other Primes as prepositional word groups and adverbs: ἐφ' ὅσον χρόνον, ὑπὸ ἐπιτρόπους καὶ οἰκονόμους, οὕτως, οὐκέτι, and πῶς.

The Participant changes are many and frequent in this section. Theme begins with “all (who are sons of God through faith in Christ Jesus)” (3:26), switching to “you” (second person plural of ἐνεδύσασθε), then switching rapidly to the nominal group complexes Jews and Gentiles, slave and free, and male and female (3:28), switching back to “all (of you),” or the Galatians, in 3:28. The Galatians continue as Theme in 3:29 (through the second person plural ἐστέ). The Theme switches to Paul (λέγω) in 4:1, switching to the heir in the same verse. The Theme then switches to “we” (ἡμεῖς) in 4:3, then to God (4:4–6), then to slave, son, and then heir in 4:7. “You” (through ἐδουλεύσατε

[4:8], ἐπιστρέφετε [4:9], and παρατηρεῖσθε [4:10]) is the next Theme, then switching back to Paul (through φοβοῦμαι in 4:11). The Themes in this section, then, are everyone (who is a son of God), the Galatians (you), the group of Jews, Gentiles, slave, free, male, and female, Paul, the heir, and God.

The Topic, given the identified Primes and Themes, could be stated thusly: Paul states that God sent forth his Son and the spirit of his Son in this world so that anyone, regardless of whether they were Jews or Gentiles, slave or free, male or female, would become an heir and son of God, offspring of Abraham, through the redemption of Christ. There are a lot of thematic elements in this section, but the ones that stand out are those that refer to the inclusion of everyone into God's heirship, based on the redemption of Christ, without distinction between categories of people.

#### Galatians 4:12–18 – Paul's Personal Plea

The Primes in this section are: γίνεσθε (4:12), δέομαι (4:12), οὐδέν (4:12), οἶδατε (4:13), ποῦ (4:15), μαρτυρῶ (4:15), ἐχθρὸς ὑμῶν (4:16), ζηλοῦσιν (4:17), ἐκκλεῖσαι θέλουσιν (4:17), and καλὸν (4:18). About half of the Primes are substantives or nominal word groups here: οὐδέν, ἐχθρὸς ὑμῶν, and καλὸν (though it is functioning as a predicative adjective). The other half include Primes as verbs or verbal word groups: γίνεσθε, δέομαι, οἶδατε, μαρτυρῶ, ζηλοῦσιν, and ἐκκλεῖσαι θέλουσιν. One Prime is an interrogative adverb: ποῦ. No Prime is repeated in this section.

The Theme begins with the Galatians (γίνεσθε) in 4:12 and switches to Paul (δέομαι), back to the Galatians (ἡδικήσατε) in the same verse. The Galatians are

maintained as Theme until 4:15, where it changes to the Galatians' blessing (ὁ μακαρισμὸς ὑμῶν). The Theme then immediately changes to Paul (μαρτυρῶ [4:15] and γέγονα [4:16]). There is a reference to third person plural in 4:17 (ζηλοῦσιν and θέλουσιν), but there is no immediate co-textual reference for this, anaphorically nor cataphorically.<sup>48</sup> But given the greater context of this letter, Paul is probably referring to his opposers by referring to "they" (cf. 1:7; 3:1).<sup>49</sup> The Themes, then, include the Galatians as a major Participant, Paul, the Galatians' blessing, and Paul's opposers (implied in the third person plural of the verbs in 4:17).

The Topic of this section can be summarized, then, as Paul's relationship to the Galatians, as he urges them to become like him and testifies to the fact that they once would do anything for him. But even if his opposers seek them out, Paul still considers them his children, and he asks them whether they obey the very law they consider themselves under. The thematic elements at the discourse level, then, that stand out include Paul and the Galatians and their relationship to one another through substitutionary words like ἐχθρὸς ὑμῶν (referring to Paul himself).<sup>50</sup>

#### Galatians 4:19–5:1 – Slavery and Freedom

Thematization at the clause level in this section include the following Primes: τέκνα μου (4:19), τὸν νόμον (4:21), γέγραπται (4:22; 4:27), Ἀβραὰμ (4:22), ὁ ἐκ τῆς παιδείας (4:23), ὁ ἐκ τῆς ἐλευθέρως (4:23), ἅτινα (4:24), αὐταὶ (4:24), ἥτις (4:24; 4:26), τὸ Ἄγάρ

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<sup>48</sup> The same referent, αὐτοὺς, in 4:17 does not help, since it is a referent of another substantive in the co-text.

<sup>49</sup> See Longenecker, *Galatians*, 194.

<sup>50</sup> See Yoon, "Discourse Analysis and the Textual Metafunction," 83–109, although there are some differences in my analysis of thematization here.

(4:25), συστοιχεῖ (4:25), δουλεύει (4:25), ἡ ἄνω Ἱερουσαλήμ (4:26), ὑμεῖς (4:28), οὕτως (4:29), τί (4:30), ἀδελφοί (4:31), τῇ ἐλευθερίᾳ ἡμᾶς (5:1), στήκετε (5:1), and μὴ πάλιν (5:1). There are only four Primes that are verbs or verbal groups: γέγραπται (2x), συστοιχεῖ, δουλεύει, and στήκετε. There are 12 Primes that are substantives or nominal word groups: Ἀβραάμ, ὁ ἐκ τῆς παιδίσκης, ὁ ἐκ τῆς ἐλευθέρᾳς, ἄτινα, αὐται, ἥτις, τὸ Ἀγάρ, ἡ ἄνω Ἱερουσαλήμ, ὑμεῖς, τί, ἀδελφοί, and τῇ ἐλευθερίᾳ ἡμᾶς. There are two adverbs as Prime: οὕτως and μὴ πάλιν. Only γέγραπται and ἥτις are repeated in this section.<sup>51</sup>

The Theme in this section begins with the Galatians (whom he calls τέκνα μου; 4:19) through 4:21 (second person plural of ἀκούετε). The Theme switches to Ἀβραάμ (4:22), then switches to ὁ ἐκ τῆς παιδίσκης and then to ὁ ἐκ τῆς ἐλευθέρᾳς (4:23), maintained with αὐται (4:24), referring anaphorically to τῆς παιδίσκης and τῆς ἐλευθέρᾳς (4:23). Then another pronoun, ἥτις (4:24), is used to refer to μία ἀπὸ ὄρους, which also refers (cataphorically) to Ἀγάρ. Then τὸ Ἀγάρ is thematized at the clause complex level (4:25), switching to ἡ ἄνω Ἱερουσαλήμ (4:26). The Theme switches to ὑμεῖς (4:28), which refers to the Galatians to whom Paul writes. It switches to ἡ γραφή (4:30), and then to ἀδελφοί, which refers to the Galatians (4:31), before switching to Χριστός and then immediately back to the Galatians through the second person plural of στήκετε and ἐνέχεσθε (both 5:1). The Themes, then, include Abraham, the slave woman (Hagar), the free woman (Sarah), Mount Sinai (which represents the slave woman or Hagar), the

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<sup>51</sup> The first occurrence of ἥτις (4:24) refers to μία ἀπὸ ὄρους Σινᾶ (the one from Mount Sinai) and the second (4:26) refers to ἡ ἄνω Ἱερουσαλήμ (the Jerusalem above).

Jerusalem above (which represents the free woman, Sarah), the Galatians, the Scriptures, and Christ. This is the first section in this letter where Paul is not a Theme.

The Topic, then, as indicated by the Primes and Themes, is Abraham, Hagar and Sarah, and Mount Sinai and Jerusalem, as allegorized from the Scriptures, and how they represent slavery and freedom, as well as implications this has for the Galatians. Paul exhorts them to stand firm and not to be subject to the yoke of slavery as a conclusion to this section.

#### Galatians 5:2–12 – The Role of Circumcision

The Primes in this section include: ἴδε (5:2), μαρτύρομαι (5:3), κατηργήθητε (5:4), τῆς χάριτος (5:4), ἡμεῖς (5:5), ἐν Χριστῷ Ἰησοῦ (5:6), πίστις (5:6), ἐτρέχετε (5:7), τίς (5:7), ἡ πεισμονή (5:8), μικρὰ ζύμη (5:9), ἐγώ (5:10; 5:11), ὁ τάρασσων (5:10), κατήργηται (5:11), and ἀποκόψονται (5:12). There are five Primes as verbs or verbal word groups:

μαρτύρομαι, κατηργήθητε, ἐτρέχετε, κατήργηται, and ἀποκόψονται. There are eight Primes as substantives or nominal word groups: τῆς χάριτος, ἡμεῖς, πίστις, τίς, ἡ πεισμονή, μικρὰ ζύμη, ἐγώ (2x), and ὁ τάρασσων. There is one Prime as an interjection, ἴδε, and one Prime as a prepositional word group, ἐν Χριστῷ Ἰησοῦ. Only one Prime, ἐγώ, is repeated in this section.

The Theme begins with Paul, through the pronoun ἐγώ and identifying himself as Παῦλος in 5:2–3 (also through μαρτύρομαι). It switches to the Galatians (through second person plural of κατηργήθητε and ἐξέπεσατε; 5:4), and then to both Paul and the Galatians (through first person plural pronoun ἡμεῖς; 5:5). The Theme changes to περιτομή and

ἀκροβυστία (5:6), and πίστις (5:6). The Theme switches back to the Galatians (through second person plural of ἐτρέχετε; 5:7). Then a couple of Themes are identified, ἡ πεισμονή (5:8) and μικρὰ ζύμη (5:9), before switching back to Paul (ἐγὼ; 5:10). The Theme switches to ὁ παράσσω (Paul's opposers represented by an substantive participle in the singular person; 5:10) before switching again back to Paul (ἐγὼ; 5:11). Finally, two Themes conclude this section, τὸ σκάνδαλον τοῦ σταυροῦ (5:11) and οἱ ἀναστατοῦντες (again, Paul's opposers represented by a substantive participle in the plural person; 5:12). The Themes here, then, include Paul, the Galatians, circumcision and uncircumcision, faith, the persuasion, a little leaven, Paul's opposers (referred to as "disturbers and "agitators"), and the obstacle of the cross.

The Topic of this section, given the Primes and Themes identified above, involves Paul testifying to the Galatians regarding circumcision and uncircumcision, in contradistinction to faith. He states that they were running well, but his opposers detracted them. He describes his opposers as those who disturb and agitate the Galatians, likening them to a (wrong) persuasion and a little leaven. He even states his wish that they would castrate themselves.

#### Galatians 5:13–26 – The Spirit and the Flesh

The Primes in this section are as follows: ὑμεῖς (5:13), μόνον (5:13), διὰ τῆς ἀγάπης (5:13), ὁ πᾶς νόμος (5:14), βλέπετε (5:15), μὴ ὑπ' ἀλλήλων (5:15), λέγω (5:16), πνεύματι (5:16; 5:25), ἐπιθυμίαν σαρκὸς (5:16), ἡ σὰρξ (5:17), τὸ πνεῦμα (5:17), ταῦτα (5:17), οὐκ ἐστέ (5:18), φανερά (5:19), ἅτινα (5:19), ὁ καρπὸς τοῦ πνεύματος (5:22), κατὰ τῶν τοιοῦτων (5:23), οἱ τοῦ Χριστοῦ [Ἰησοῦ] (5:24), and μὴ γινώμεθα (5:26). There are 11

Primes that are substantives or nominal word groups: *ὕμεις, ὁ πᾶς νόμος, πνεύματι* (2x), *ἐπιθυμίαν σαρκός, ἡ σὰρξ, τὸ πνεῦμα, ταῦτα, φανερά, ἄτινα, ὁ καρπὸς τοῦ πνεύματός,* and *οἱ τοῦ Χριστοῦ [Ἰησοῦ]*. There are four Primes that are verbs or verbal word groups: *βλέπετε, λέγω, οὐκ ἐστέ,* and *μὴ γινώμεθα*. There are other Primes, such as an adverb, *μόνον,* and prepositional word groups, *διὰ τῆς ἀγάπης, μὴ ὑπ' ἀλλήλων,* and *κατὰ τῶν τοιούτων*. While only one Prime is repeated twice, *πνεύματι*, the same lexeme occurs again (so a third time) in a different case form, *τὸ πνεῦμα*, and a fourth time as a modifier within a nominal group, *ὁ καρπὸς τοῦ πνεύματός*. Also, *σὰρξ* occurs twice, but once as a modifier within a nominal group (*ἐπιθυμίαν σαρκός*) and the other as subject of the clause (*ἡ σὰρξ*). Finally, the pronoun *ταῦτα* refers anaphorically to *ἡ σὰρξ* and *τὸ πνεῦμα* (5:17).

The Theme begins with the Galatians (*ὕμεις*) in 5:13 and switches to *ὁ πᾶς νόμος* (5:14), switching back to the Galatians (*βλέπετε*) in 5:15. The Theme switches to Paul (*λέγω*) in 5:16, then immediately back to the Galatians (*περιπατεῖτε* and *τελέσητε*) in the same verse. New Themes are introduced in 5:17, *ἡ σὰρξ* and *τὸ πνεῦμα*, but it switches back to the Galatians in 5:18. Related to *ἡ σὰρξ* and *τὸ πνεῦμα*, other new Themes, *τὰ ἔργα τῆς σαρκός* and *ὁ καρπὸς τοῦ πνεύματός*, are introduced (5:19). The Theme switches to back to *νόμος* (5:23), then to *οἱ τοῦ Χριστοῦ [Ἰησοῦ]* (5:24), and finally “us” (Paul and the Galatians through *στοιχῶμεν* and *γινώμεθα*: 5:25 and 5:26). The predominant Themes in this section, then, are the Galatians, (the works of) the flesh, and (the fruit of) the Spirit, but also include Paul, the (entire) law, and those who belong to Christ.

The Topic of this section, then, in light of analyzing the Primes and Themes, is the Galatians and Paul's exhortation to them to avoid the works of the flesh and to become fruit of the Spirit, relating it to the entire law being by love for one another.

#### Galatians 6:1–6 – One Another

The Primes in this section include: ὑμεῖς οἱ πνευματικοί (6:1), ἀλλήλων (6:2), οὕτως (6:2), φρεναπατᾶ (6:3), τὸ ἔργον ἑαυτοῦ (6:4), ἕκαστος (6:5), and κοινωνεῖτω (6:6). There are four Primes that are substantives or nominal word groups: ὑμεῖς οἱ πνευματικοί, ἀλλήλων, τὸ ἔργον ἑαυτοῦ, and ἕκαστος. There are two Primes that are verbs or verbal word groups: φρεναπατᾶ and κοινωνεῖτω. There are also two Primes as adverbs, οὕτως and τότε. No Prime is repeated in this section.

The Theme begins with the Galatians (ὑμεῖς; 6:1), but with the qualifier, “those who are spiritual among them.” The reciprocal pronoun, ἀλλήλων, is used to continue reference to them in 6:2, as well as the second person plural of βαστάζετε and ἀναπληρώσετε. The Theme is seemingly switched in the rest of this section due to the switch from second person plural to third person singular (φρεναπατᾶ, δοκιμαζέτω, ἔξει, βαστάσει, and κοινωνεῖτω), the use of the singular pronouns (τις and ἕκαστος), and a singular substantive participial word group (ὁ κατηχούμενος τὸν λόγον), but it is probably still a reference to specific members within the Galatian audience represented as a hypothetical person.

The Topic in this section, then, considering the Primes and Themes, is the Galatians and their behavior amongst each other. Rather than deceive themselves by

thinking they were something, they are to examine their work and to share good things with those who have taught them well.

#### Galatians 6:7–10 – Doing Good

The Primes in this section are as follows: μή πλανᾶσθε (6:7), θεός (6:7), τοῦτο (6:7), τὸ καλόν (6:9), καιρῷ ἰδίῳ (6:9), and ἐργαζώμεθα (6:10). There are four Primes that are substantives or nominal word groups: θεός, τοῦτο, τὸ καλόν (substantive adjective), and καιρῷ ἰδίῳ. There are two Primes that are verbs or verbal word groups: μή πλανᾶσθε and ἐργαζώμεθα. No Primes are repeated in this sub-section.

The Theme begins with the Galatians (through πλανᾶσθε; 6:7), switching immediately to θεός in the same verse. The Theme switches to “we” (ἐγκακῶμεν, θερίσομεν, and ἐργαζώμεθα) in 6:9 and 6:10. The Themes in this section, then, include the Galatians, God, a person, and “we” (Paul and the Galatians).

The Topic of this sub-section, then, is Paul exhorting the Galatians not to mock God but instead to do good, including himself with them in his exhortations. (While the concepts of sowing and reaping are important in general, it appears here in secondary clauses, and so it does not reflect any Prime, Theme, or Topic of this sub-section.)

#### Galatians 6:11–18 – Closing

The Primes in this section are as follows: ἴδετε (6:11), πηλίκοις ὑμῖν γράμμασιν (6:11), ὅσοι (6:12; 6:16), οὗτοι (6:12), οὐδέ (6:13), θέλουσιν (6:13), ἐμοί/ἐγώ (6:14; 6:17), περιτομή (6:15), εἰρήνη (6:16), τοῦ λοιποῦ (6:17), and ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ

Χριστοῦ (6:18). There are two Primes that are predicates: ἴδετε and θέλουσιν. There are eight Primes that are substantives or nominal word groups: πηλίκους ὑμῖν γράμμασιν (6:11), ὅσοι, εἰρήνη, οὗτοι, ἐμοί/ἐγώ, περιτομή, and ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. There are two other Primes as adverbs: οὐδὲ and τοῦ λοιποῦ. Only one Prime, ἐμοί/ἐγώ, is repeated more than once.

The Theme begins with the Galatians (through ἴδετε) and switches to Paul (through ἔγραψα) in 6:11. The Theme switches to his opposers (through the description ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί and the pronoun οὗτοι in 6:12; and then through the substantive participle οἱ περιτεμνόμενοι in 6:13). The Theme switches back to Paul (through ἐμοί; 6:14), and then to circumcision, uncircumcision, and a new creation (6:15). It switches to “those who walk by this rule” (ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν; 6:16), peace and mercy (6:16), then back to Paul (ἐγώ; 6:17). The Theme ends with the grace of our Lord Jesus Christ (6:18). The Themes, then, in the closing of the letter include the Galatians, Paul’s opposers, Paul, circumcision, uncircumcision, a new creation, those who walk by this rule, and the grace of our Lord Jesus Christ.

The Topic, then, of this closing is Paul wanting the Galatians to see that he is writing the letter himself, reiterating the Themes of circumcision, and a blessing of grace for those who walk by this rule. He closes with a standard Pauline closing of wishing the grace of Christ upon his readers.

#### Conclusion to Thematization in Galatians

An analysis of thematization beginning with the clause level, then with the clause complex level, and finally with the discourse level has shown that Paul organizes his

message in such a way as to thematize various elements. Naturally, Paul and the Galatians are the major Topics of discourse here, as the writer and audience respectively.

But other Topics are evident throughout this letter. In the beginning of the body, Paul thematizes those who preach a different gospel and curses them (1:6–12). The Topic moves to his travels and encounter with the apostles and false-apostles (1:13–2:10). Paul's confrontation with Peter leads him to discuss Topics such as Christ, faith, life, Paul proving himself, and Paul not nullifying God's grace (2:11–21). The main argument in the body of the letter continues with Paul thematizing his opposers, the Galatians' knowledge (of Scripture), and (the works of) the law (3:1–14). The Topic continues with Paul's discourse on the law and the promises to Abraham, with reference to the Scriptures and the covenant established by God (3:15–25). Paul then thematizes the Topics of heirship, where all are included based on the redemption of Christ without any distinction between categories of people (3:26–4:11). This leads to the Topics of Abraham, Hagar, and Sarah and what they represent, Mount Sinai and the Jerusalem above, as well as the Topics of slavery and freedom (4:22–5:1). In the last sub-section of the body of the letter, Paul thematizes his testimony regarding circumcision and uncircumcision, the Galatians running well, and the opposers disturbing and agitating them (5:2–12). The paranaesis begins with the Topics of Paul's exhortation to avoid works of the flesh and to have the fruit of the Spirit, as well as the entire law (5:13–26). He then thematizes the Galatians' behavior towards one another (6:1–6), and doing good (6:7–10). The closing of the letter contains the Topics of the Galatians seeing that Paul writes with his own hand, circumcision and uncircumcision, a new creation, and this rule (6:11–18).

## Prominence

An analysis of prominence in the letter to the Galatians reveals what linguistic elements of the letter Paul emphasizes or highlights. While there may be almost an unlimited number of criteria for determining prominence, I will focus on the criteria laid out in Chapter 3 for my analysis below. Furthermore, not all background material nor foregrounded material will be identified, except those that are significant to the overall prominence to each section. And as mentioned in Chapter 3, since the mainline of discourse in discursive and expository texts is maintained through the use of the imperfective aspect (usually present tense-form), I will especially identify foreground material which is not a part of the mainline (such as foreground through clause structure).

### Galatians 1:1–5 – The Letter Opening

There is only one prominent element in the letter opening. Paul begins, as is typical in the letter opening, with his identification of himself as an apostle from Jesus Christ and describes God's work in Jesus, raising him from the dead; the use of the aorist tense-form of τοῦ ἐγείραντος is background. Further background information is used to describe Jesus's work: he gave (τοῦ δόντος; aorist tense-form) himself for our sins and rescued (ἐξέληται; aorist tense-form) us from the present evil age. Within his description of Jesus, however, the articular participle τοῦ ἐνεστῶτος, which modifies τοῦ αἰῶνος, is foregrounded using the stative aspect (perfect tense-form). Of the activities of God and Jesus that Paul describes in this letter opening, then, he wants to highlight the "presentness" of the evil age that they are in.

## Galatians 1:6–12 – The Occasion for the Letter

In this section, Paul begins the mainline of discourse by expressing his amazement (*θαυμάζω*; imperfective aspect/present tense-form) that the Galatians were so quickly willing to desert the gospel he had taught them. The rest of 1:6–8 consists of secondary clauses that serve as supporting background material, explaining why Paul is astonished. At 1:8, Paul uses a conditional construction (protasis then apodosis) to state that if anyone should preach a different gospel, let him be accursed. This statement “let him be accursed” (*ἀνάθεμα ἔστω*) reflects a complement-predicate clause structure, and thus reflects foreground by Paul through clause structure to emphasize *ἀνάθεμα*.

The next statement (1:9) contains foreground material, as Paul states that he has said this before (*προειρήκαμεν*; the first person plural may be a reference to Paul and his ministry team), through the use of the stative aspect (perfect tense-form). Paul wants to especially highlight the fact that this was told to them before.<sup>52</sup> He then repeats the cursing (*ἀνάθεμα ἔστω*), which again reflects foreground through clause structure. He asks, then, whether he is seeking to please people or God, using mainline (foreground) through the imperfective aspect (*πείθω* and *ζητῶ*; present tense-forms). The mainline is maintained by *ἤρεσκον*, but the imperfect tense-form depict remoteness to the mainline.

The mainline continues in 1:11 through use of the imperfective aspect (*γνωρίζω*; present tense-form), when Paul states that he makes known to them that the gospel he preached was not from any person but received by a revelation from Jesus Christ. The rest of 1:11–12 reflects background and supporting material (through the use of

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<sup>52</sup> This instance illustrates that prominence does not identify what the discourse is about primarily but simply what the writer wants to emphasize or highlight in the discourse.

and was pleased to reveal his Son in him. The purpose for this (secondary clause) is so he would preach him among the Gentiles; his activity of preaching (εὐαγγελίζωμαι; 1:16) is foregrounded here. It is not only in the imperfective aspect (present tense-form), but also in the middle voice-form and subjunctive mood-form, reflecting both foreground (within the voice-form paradigm) and foreground (within the mood-form paradigm).

Combination of these three forms renders this lexeme foreground. Paul returns to background as he states that when he realized this calling, he did not consult with others nor go to Jerusalem or away to Arabia, but he returned to Damascus (1:16–17).

Paul maintains background as he continues to narrate his travels to Jerusalem three years after being in Damascus to meet with Peter (1:18). Through clause structure, he foregrounds “after three years” (μετὰ ἔτη τρία), positioning the complement before the predicate. He also foregrounds “the other apostles” (ἕτερον τῶν ἀποστόλων) through clause structure within this background section, as he explains that he did not meet with any of them, except James (1:19). He then briefly returns to mainline of the letter (1:20) by stating that in what he is writing (γράφω) to them, he does not lie (οὐ ψεύδομαι), using the imperfective aspect (present tense-forms). While some English translations have this verse in parentheses (e.g., ESV, NASB, and the NKJV), interpreting it as a sidenote, it is actually foregrounded material reflecting the mainline of discourse of the letter.

He then returns to background by recounting his travels to Syria and Cilicia (1:21) but foregrounds his being unknown (ἤμην ἀγνοούμενος) to the churches in Judea (1:22) and their hearing (ἀκούοντες ἤσαν) about Paul’s conversion (1:23), both using periphrastic constructions with the imperfect tense-form as the head term and present tense-form as the modifying participle. Paul then uses foreground with the reflection that they were

glorifying (ἐδόξαζον) God because of him, using the imperfect tense-form instead of the present tense-form to reflect remoteness (1:24).

Paul returns to background (2:1) by continuing to recount his travels, now back to Jerusalem with Barnabas and Titus, but he foregrounds “after 14 years” (διὰ δεκατεσσάρων ἐτῶν) through clause structure. Supporting material through background continues, as Paul explains that he went up to Jerusalem because of a revelation and presented to them the gospel he was preaching among the Gentiles (2:2). Interestingly here, Paul repeats the same lexeme twice, once in the imperfective aspect (present tense-form) and again in the perfective aspect (aorist tense-form), when he states that he spoke to the Jerusalem leaders in private, lest he “runs” (τρέχω) or “ran” (ἔδραμον) in vain. Paul’s use of the same lexeme twice in two different aspects reflects his depiction of this action as both progressive and complete (its ideational meaning).<sup>54</sup> In other words, Paul depicts his efforts (τρέχω/ἔδραμον) as both in progress and as whole, but the difficulty lies in its semantic effect as both background and foreground. In this case, the motivation of the writer is primarily the ideational meanings of perfective and imperfective aspects, and background and foreground happens to be a residual effect of that motivation.

Paul continues with background material, as he explains that even Titus was not compelled to be circumcised (2:3) and that the false brethren slipped in and tried to jeopardize the liberty they had in Christ (2:4), although Paul and his team did not yield to them (2:5). He recounts how those who were reputable (namely James, Peter, and John) saw that Paul had been *entrusted* with the gospel to the uncircumcised and affirmed his

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<sup>54</sup> See Yoon, “Prominence,” 21–22 for more on Paul’s use of the same lexeme using two different aspects.

and Barnabas's ministry to the Gentiles (2:6–9). Within this statement, Paul foregrounds being “entrusted” (πεπίστευμαι) with the gospel, using the stative aspect (perfect tense-form). With the exception of εὐαγγελίζωμαι above, this is the first and only foreground material in this section. He especially wants to highlight the fact that God had *faith* in Paul to preach the gospel to the uncircumcised, comparing his ministry to the uncircumcised with Peter to the circumcised. Paul then moves to foreground by stating that they asked them to “remember” (μνημονεύωμεν; imperfective aspect/present tense-form) the poor, which he was eager to do.

This section reflects mostly background material as Paul recounts his post-conversion experience to the Galatian audience. He explains the source of his gospel and ministry, that it was directly God and not anyone else. Of this recounting, he foregrounds several statements. First is that he had persecuted and destroyed the church of God and that he was advancing in Judaism at the time (all with an added element of remoteness). Second are the time markers, “after three years” and “after 14 years.” Third is the other apostles, whom Paul did not see while he was in Jerusalem the first time. Fourth, returning to mainline, is his affirmation that in what he writes, he does not lie. Fifth is his being unknown to the churches in Judea, their hearing about him, and their glorifying God because of him. Sixth is his running in vain. And seventh is the apostles' urge for them to remember the poor. One foreground element is his preaching to the Gentiles, the reason he was set apart by God. The other foreground element is especially notable here: Paul being entrusted to preach the gospel to the uncircumcised.

Thus, in recounting his post-conversion experience, Paul foregrounds several elements but what he wishes to emphasize most through foreground is him being

entrusted by God to preach the gospel to the Gentiles. The gospel is, for the purposes of this study, what Paul describes in the body of this letter; the gospel is what is at stake for him in Galatia. Paul wants to especially highlight this, and the reason for preaching the gospel to the Gentiles, God entrusted him.

#### Galatians 2:11–21 – The Antioch Incident

Paul then recounts the incident at Antioch between him and Peter. He begins by reflecting on when Peter came to Antioch and when he opposed him to his face for his hypocrisy (2:11); this is background. Before some people from James had arrived in Antioch, Peter would eat with (συνήσθιεν) the Gentiles, but when Peter also arrived,<sup>55</sup> he withdrew himself (ὑπέστειλλεν) and separated himself (ἀφώριζεν) from them (2:12). Peter's actions of eating, withdrawing, and separating are foregrounded (using the imperfective aspect but with added remoteness). Paul returns to background as he explains that the rest of the Jews, even Barnabas, joined him in his hypocrisy (2:13).

Paul then states that he spoke to Peter in front of everyone there (2:14–21), after seeing that they were not being consistent (ὀρθοποδοῦσιν; imperfective aspect/present tense-form) with the truth of the gospel. Paul foregrounds their inconsistency (2:14), through both the use of the imperfective aspect of ὀρθοποδέω and fronting the secondary clause before the primary clause (foregrounding through clause complex structure). The

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<sup>55</sup> There is a textual variant here between ἦλθεν and ἦλθον. The evidence is strong for ἦλθεν, and thus it was when Peter had arrived in Antioch (instead of the men from James), he avoided fellowship with the Gentiles. For a more detailed argument for this reading, see Yoon, "The Antioch Incident and a Textual Variant."

giving of the speech (εἶπον) is backgrounded, but the speech itself returns to the mainline of discourse here, with most of the predicates reflecting foreground.

He begins his speech by asking Peter how it is that he requires Gentiles to behave like the Jews if he as a Jew behaves like the Gentiles (2:14). He states that those who are Jews by nature are not sinners from among the Gentiles, as they know (εἰδότες; stative aspect/perfect tense-form) that a person is not justified by works of the law but by faith in Christ (2:15). Their knowledge is foregrounded here, Paul wanting especially to highlight this fact through the use of the stative aspect.<sup>56</sup> They are in a state of knowing this fact, and Paul makes this prominent, even though it appears in a secondary clause using a participle. This statement of justification (2:16), however, the object of what they know, is background material here. He then asks, in diatribe manner,<sup>57</sup> if, while seeking to be justified in Christ they are found to be sinners, is Christ then a minister of sin? He answers with μὴ γένοιτο (2:17), being foregrounded through the use of the optative mood-form. Paul reasons that if he tries to rebuild what he has previously destroyed, he shows that he is a transgressor; this is background (2:18). He continues his reasoning by stating that he died to the law so that he would live for God, continuing background material (2:19).

He then states that he is in a state of being crucified (συνεσταύρωμαι; stative aspect/perfect tense-form) with Christ and that he no longer lives (ζῶ), but Christ lives

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<sup>56</sup> Although there is ongoing debate on the meaning of οἶδα as compared to γινώσκω (and other “knowledge” words [see Porter, “What Do We Mean”]), Paul’s choice of οἶδα in the perfect tense-form is still meaningful, and its markedness, and hence prominence, is still applicable. See Porter, *Verbal Aspect*, 281–87.

<sup>57</sup> For more on diatribe, see Chapter 6 (especially the section on 3:15–25) of this study. Cf. Stowers, *Diatribes and Paul’s Letter*; Song, *Reading Romans*; Porter, “Diatribes”; among others.

(ζῆ) in him, and he now lives (ζῶ) through faith in Christ (2:19b–20). Paul foregrounds his being in a state of being crucified, but he also foregrounds Χριστῶ through clause structure, as it appears before the predicate, making the entire clause Χριστῶ συνεσταύρωμαι intensively prominent (the combination of the foreground of συνεσταύρωμαι with the foreground of Χριστῶ). Paul returns to mainline by stating that he no longer lives (to himself) but that Christ now lives in him (through the imperfective aspect). He concludes this section with the statement that he does not nullify (ἀθετῶ; imperfective aspect) the grace of God by acting as if justification was obtained through the law instead of Christ's death (2:21).

This section contains several foregrounded and frontgrounded items. Of foregrounded material, there are: (1) Peter's actions of eating, withdrawing, and separating, (2) Peter's inconsistency, as well as other mainline material of living no longer for himself but for Christ, and (3) being crucified *with Christ*. There are, however, three frontground elements here: (1) the Galatians' knowledge of justification by faith and not by works, (2) Paul's denial that Christ is a minister of sin, and (3) Paul being in a state of being crucified with Christ. Paul's foregrounding the Galatians' knowledge here again (cf. 1:9) calls attention to the fact that he expects that they should have known better. Within Paul's recounting of the Antioch Incident, then, Paul most emphasizes these three elements.

#### Galatians 3:1–14 – The Problem: Faith and the Law

Paul directs his letter back to the Galatians from his recounting of the Antioch Incident, using the nominative of address (or so-called vocative; ὧ ἀνόητοι Γαλάται) in 3:1. He

asks them a series of questions (3:1–5) in diatribe manner and begins with asking them who has enchanted them, in spite of Christ being portrayed before their eyes as crucified (ἑσταυρωμένος). Christ's state of crucifixion is foregrounded within a secondary clause through the use of the stative aspect. He then tells them he wants to learn one thing from them: did they receive the Spirit through works of the law or through the hearing of faith (3:2)? The prepositional word group ἐξ ἔργων νόμου is foregrounded through clause structure, as it is the first element before the predicate ἐλάβετε in the clause. He then asks them several more questions contrasting the Spirit with the flesh and works of the law with hearing of faith. These questions are all mainline through use of the imperfective aspect (foreground).

Then, Paul introduces the figure of Abraham as an illustration (3:6), stating that he believed God and that it was considered to him as righteousness; this is background. As a result, Paul returns to mainline, reminding the Galatians that they know (γινώσκετε; imperfective aspect)<sup>58</sup> that those who are of faith are sons of Abraham (3:7). Paul returns to background, however, when he states that the Scriptures teach that God would justify the Gentiles based on the fact that all nations would be blessed through Abraham (3:8). So then, Paul argues, those who are of faith are blessed (εὐλογοῦνται; imperfective aspect) with Abraham (3:9); this statement returns to the mainline of discourse. In the rest of this section, he introduces foreground material by quoting Scripture (γέγραπται;

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<sup>58</sup> The question is whether γινώσκετε is an indicative or imperative, as they take the same form. Do they know this already, or is Paul telling them to know this? It seems more likely, however, that Paul is using an indicative here, since they had been taught these things previously, and Paul's problem with them is that they subverted to other gospel (cf. 2:16). But see Moo, *Galatians*, 196–97, who prefers the imperative without further explanation.

stative aspect)<sup>59</sup> to argue that those who do not fulfill all of the law are under a curse (3:10). Other LXX quotations follow, that the righteous will live by faith (3:11) and that the one who does the law shall live by them (3:12), but these do not begin with *γέγραπται*, and are thus mainline, along with the intermittent statements embedded between each quotation. His statement, however, about Christ redeeming them from the curse of the law and becoming a curse for them (3:13), is background through use of the perfective aspect.

There are two foreground elements in this section: (1) Christ's state of being crucified, and (2) the two LXX quotations at 3:10 and 3:13. There are other foreground elements, including *οἷς κατ' ὀφθαλμοῦς* and *ἐξ ἔργων νόμου*; but the rest of the foreground elements maintain the mainline of discourse here.

#### Galatians 3:15–25 – The Promise and the Law

Paul continues the body of the letter by giving a human example of a validated covenant, where no one is able to invalidate or add to it. While giving this example, he foregrounds *κατὰ ἄνθρωπον* in the primary clause (*κατὰ ἄνθρωπον λέγω*) through clause structure (3:15). But then he foregrounds the participle *κεκυρωμένην*, which modifies the substantive *διαθήκην* through the use of the stative aspect. Not only is the covenant in a state of ratification (its ideational meaning), but Paul wants to highlight the fact that this ratified covenant is foregrounded (its textual meaning).

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<sup>59</sup> Paul consistently quotes Scripture with the formula *γέγραπται* (*γὰρ ὅτι*) (3:10; 3:13; 4:22; and 4:27). This is in the stative aspect (perfect tense-form), and although he only uses it in this form, it should still be considered foreground material since other ways to quote Scripture can be chosen (e.g., 4:30).

Paul explains that the promises were spoken to Abraham and to his descendant (background), explaining that it refers to a singular descendant, Christ, not plural descendants (foreground/mainline; 3:16). He continues the mainline by further explaining that the law, which came 430 years after the promise, does not nullify the previously-ratified promise (3:17). But again, Paul foregrounds *προκεκυρωμένην* (the same root as the previous foregrounded word but with the prefix *προ-*), which again modifies *διαθήκην*. He continues by stating that if the inheritance is from obedience to the law, then it is no longer from the promise, but God granted (*κεχάρισται*; stative aspect) it to Abraham through a promise (3:18). God's act of graciously granting this promise to Abraham is foregrounded through the stative aspect. Paul then explains the role of the law: it was added because of transgressions, until the descendant to whom *it was promised* would come (3:19). Paul again uses the stative aspect, but this time to foreground *ἐπήγγελται* (perfect passive indicative). He then asks if the law is opposed to the promise (3:21); he emphatically answers in the negative (*μὴ γένοιτο*; foreground using the optative mood-form) and states (through a conditional construction) that the law is not able to give life since it does not produce righteousness. Paul moves to background when he states that Scripture has imprisoned everyone under sin so that the promise would be given to those who believe in Christ (3:22). But before faith came, they were guarded (*ἐφρουρούμεθα*; imperfective aspect, but with remoteness using the imperfect tense-form) under the law, imprisoned to the faith which was to be revealed (3:23). The law, Paul explains, is in a state of being (*γέγονεν*; stative aspect) their instructor, leading them to Christ (3:24); the law being their instructor is foregrounded. Clause structure also reveals that *ὁ νόμος* and *παιδαγωγὸς ἡμῶν* are foregrounded, being fronted in the

clause. This whole clause, then, is prominent in this section, by combining the foreground of *γέγονεν* and foreground of *ὁ νόμος* and *παιδαγωγὸς ἡμῶν*. He concludes this section by stating that since faith has come, they are no longer under this instructor (3:25).

In this section, then, Paul foregrounds several elements, but there are six foreground elements that stand out. First and second, the lexemes *κυρόω/προκυρόω* communicate the state of (previous) ratification that the covenant to Abraham is in. Third is God's gracious granting of this promise to Abraham. Fourth is the promise to Abraham's descendant, Christ. Fifth is the emphatic denial that the law is opposed to the promise. And sixth is the law being their instructor. Paul wants to emphasize, in this section on the promise and the role of the law, that the covenant to Abraham was (previously) ratified, that the promise was graciously given by God to Abraham's descendant, Christ, that the law is certainly not opposed to the promise, and that the role of the law was as an instructor. The abundance of foregrounded material in this section renders it as the most prominent section of Paul's letter to the Galatians, or the peak of discourse, at least according to the verbal system. This does not mean that this is Paul's main thesis or main argument in Galatians but that this is the part of the letter that Paul emphasizes the most among the other parts.

#### Galatians 3:26–4:11 – Heirship

The discourse continues with Paul calling the Galatians sons of God through faith in Christ (3:26; mainline). The reason is, Paul asserts, that those who were baptized into Christ have clothed themselves with Christ (3:27; background). Returning to mainline, he

states that there is no distinction between human categories, such as Jew/Gentile, slave/free, and male/female, for they are all one in Christ (3:28). And if they belong to Christ, they are Abraham's descendant, heirs according to the promise (3:29). These statements (3:26–29) continue the mainline of discourse, with the exception of 3:27 being background.

Paul continues the mainline by stating that when the heir is a child, he/she does not differ from a slave (4:1), being under guardians and managers until the appointed time that the father has set (4:2). In the same way, Paul states that when they were children, they were in a state of slavery (*ἤμεθα δεδουλωμένοι*) to the basic principles of the world (4:3). Paul frontgrounds their being in a state of slavery here, using the stative aspect for the participle in the periphrastic construction. He moves to background here, by explaining that when the fulfillment of the time came (*τὸ πλήρωμα τοῦ χρόνου*), God sent forth his Son, born of a woman, born under the law, so that he would redeem those under the law in order to be adopted by him (4:4–5). The next statement (4:6) contains both mainline and background material: he states that because they are sons (mainline), God sent forth the Spirit of his Son into their hearts, so they cry out “Abba, Father” (background). He continues with mainline by affirming that in this case, they are no longer a slave, but a son, and if a son, then an heir (4:7). Then Paul states that when they did not know (*οὐκ εἰδότες*; stative aspect) God, they were enslaved to those who by nature were not gods (4:8). Using the perfect participle, Paul frontgrounds them not knowing God. But in the next statement, he expresses his confusion—now that they know God, or have been known by God (*γνόντες* and *γνωσθέντες*; background using the perfective aspect)—over how they revert to wanting to be enslaved to these worthless things (4:9).

Continuing mainline, he reflects that they observe days, months, seasons, and years (4:10), and states that he fears for them, that he is in a state of laboring (*κεκοπίαικα*; stative aspect) for them in vain (4:11). The final frontgrounded material here is Paul's state of laboring.

Amidst the background and foreground elements of this section, there are three foreground elements that stand out. First is the Galatians' being in a state of slavery to the basic principles of this world. Second is the Galatians' not knowing God, when they were enslaved to false gods. And third is Paul's laboring over the Galatians. Thus, in this section where Paul discusses slavery and heirship, Paul foregrounds the Galatians' state of slavery and their lack of knowledge of God, as well as Paul's laboring for them.

#### Galatians 4:12–4:18 – Paul's Personal Plea

Paul now switches tone by commanding the Galatians to become like him as he has become like them (4:12). As background, he reaffirms that they have done him no wrong (*οὐδέν με ἠδικήσατε*). He then states that they are in a state of knowing (*οἴδατε*) the following: that it was because of a physical illness that he first preached the gospel to them (4:13); they did not look down on him for his illness being a hindrance to them; they did not despise it either; and they received him as they would an angel of God (4:14). These four secondary clauses describing what they know follow as background (using aorist tense-forms to depict perfective aspect), but Paul foregrounds their knowing these things.

Paul then asks the Galatians what happened to their blessing (4:15). He asks this because he testifies (*μαρτυρῶ*; imperfective aspect; mainline) that if they were able to,

they would pluck out their eyes and give them to him; this is background. He then asks a second question: has he become (γέγονα; stative aspect) their enemy by speaking the truth to them (4:16)? He also foregrounds ἐχθρὸς ὑμῶν by fronting it before the predicate. This combination of the foregrounding of γέγονα and foregrounding of ἐχθρὸς ὑμῶν makes the entire clause prominent. Returning to the mainline, he states that his opposers (presumably, as there is no explicit subject for ζηλοῦσιν) seek out the Galatians from a wrong motive, so that the Galatians would be excluded (from Paul and his team) and that the Galatians would then seek them out (4:17). Continuing the mainline, he affirms it is always good to be sought out, not just when he is present with them (4:18).

In this section where Paul pauses from his main argument in the body and talks about his relationship with the Galatians and the threat of his opposers, he foregrounds two elements: (1) the Galatians knowing the occasion in which Paul first preached the gospel to them and their reception of him, and (2) Paul potentially becoming an enemy of them because of his preaching.

#### Galatians 4:19–5:1 – Slavery and Freedom

This sub-section begins with Paul calling the Galatians “his children” (τέκνα μου). Continuing the mainline, he describes them as children he is in labor pains with until Christ is formed in them (4:19), and he wishes (ἤθελον; imperfective aspect with remoteness) he could be present with them and change his tone, because he is confused about them (4:20). Paul continues the mainline by directing the Galatians, those of them who want to be under the law, to tell him if they actually listen to the law (4:21). He summons Scripture (γέγραπται; stative aspect/frontground) by referring to Abraham

having two sons, one by the slave woman and the other by the free woman (4:22). He continues with foreground material by stating that the son of the slave woman was born (γεγέννηται; stative aspect) according to the flesh, while the son of the free woman was born according to the promise (4:23). The substantive with prepositional word group, ὁ ἐκ τῆς παιδίσκης, is foregrounded as well, appearing before the predicate; the corresponding substantive with prepositional word group, ὁ ἐκ τῆς ἐλευθέρης, is also foregrounded, and although it is not connected to an explicit verb, the verb is implied by the previous clause (cohesion through ellipsis). Paul returns to mainline (the predicates are in the imperfective aspect) when he states that this is allegorically speaking and that the two women represent the two covenants: the slave woman representing Mount Sinai and the present Jerusalem is Hagar, and the free woman representing the Jerusalem above is “our mother” (4:24–26).

Paul then foregrounds the quote from Isa 54:1 (γέγραπται; stative aspect; 4:27),<sup>60</sup> but returns to mainline when he identifies the Galatians (ἀδελφοί) as children of promise corresponding to Isaac (4:28). He continues by stating that just as the one born of flesh (i.e., Ishmael) persecuted the one born of Spirit (Isaac), so it is now (4:29). He refers to Scripture again (λέγει ἡ γραφή), but this time it is mainline, using the present tense-form of λέγω (4:30). He maintains the mainline by affirming again that the Galatians are not children of the slave woman but the free woman (4:31). He concludes this section by stating that it was for freedom that Christ set them free (ἠλευθέρωσεν; perfective aspect),

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<sup>60</sup> While explaining the meaning of the quotation is beyond the scope of this study, it seems that Paul’s quotation explains what he has argued so far in 4:22–26. The barren woman corresponds to Sarah, while the one who has a husband corresponds to Hagar. See e.g. Moo, *Galatians*, 305–8.

reflecting background material, and returning to mainline, commands them to stand firm (στήκετε; imperfective aspect) and not be subject (μὴ ἐνέχεσθε; imperfective aspect) again to a yoke of slavery (5:1).

In this sub-section in the body of the letter, where Paul introduces the allegory of Hagar and Sarah as representing slavery and freedom, there are three foreground elements: Paul's quotation of Scripture twice (4:22, 27), and the state of being born of the slave woman (and the free woman). There is a pair of foregrounded elements that is not mainline: the one of the slave woman and the one of the free woman. Thus, within the argument on Hagar and Sarah, Paul wants to especially highlight his use of Scripture, as well as being born of the slave woman versus the free woman.

#### Galatians 5:2–12 – The Role of Circumcision

This is the final sub-section in the body of the letter, where Paul reiterates the role of circumcision (or the role that it does not play) in the life of the Christian. Paul begins with an interjection (ἴδε) and states that if they receive circumcision, Christ is of no value to them (mainline; 5:2). He reiterates this statement by saying that anyone who receives circumcision is obligated to keep the entire law (5:3). Paul moves to background by stating that they have been severed from Christ and have fallen from grace, although the secondary clause (οἵτινες ἐν νόμῳ δικαιοῦσθε) is foregrounded through use of the imperfective aspect (5:4) in the co-text of background material. Paul returns to mainline when he states that by the Spirit through faith, they eagerly await the hope of righteousness (5:5), and that in Christ, circumcision nor uncircumcision means anything, but faith working through love (5:6). Mainline is maintained when Paul states that the

Galatians were running well (ἐτρέχετε καλῶς; although the imperfect tense-form adds remoteness; 5:7) and that this persuasion away from the truth did not come from God (5:8). He uses an analogy of a little yeast working through the entire dough (5:9).

He then foregrounds the next statement, saying that he is confident (πέποιθα; stative aspect) in the Galatians in the Lord that they will think no other way, but that whoever is disturbing them will receive judgment (5:10). He returns to mainline by asking the Galatians why, if he is still preaching circumcision, he is still being persecuted. The result would be that the obstacle of the cross is in a state of being abolished (κατήργηται; stative aspect) (5:11). The use of the stative aspect reflects foreground in this section. He returns to mainline by concluding this section (and the body of the letter) with his wish that the agitators would emasculate themselves (5:12). The predicate ἀποκόψονται is foregrounded through the use of the middle voice-form, especially since a passive voice-form could have been used to communicate the same ideation and an active voice-form exists.

Thus, in this final sub-section of the body of the letter, where Paul reiterates the role of circumcision, he foregrounds three elements: (1) Paul being confident in the Galatians for having the right mindset, (2) the obstacle of the cross being abolished if Paul is still preaching circumcision, and (3) Paul wishing the agitators would emasculate themselves. There is one foreground element that is not mainline, those who try to be justified through the law.

## Galatians 5:13–26 – The Spirit and the Flesh

This sub-section begins the paranaesis part of the letter to the Galatians. Paul begins this section by stating that the Galatians were called to freedom (background), and then moving to mainline, he commands them to serve (δουλεύετε) one another through love instead of using their freedom for an opportunity for the flesh (5:13). The prepositional word group *διὰ τῆς ἀγάπης* is foregrounded through clause structure here by appearing before the predicate *δουλεύετε*. Paul then quotes Scripture, moving to foreground, by saying that the whole law is fulfilled (*πεπλήρωται*; stative aspect) in one statement, “you shall love your neighbor as yourself” (5:14). He returns to mainline by using a conditional construction: if they bite and devour one another, they should watch for being destroyed (*ἀναλωθῆτε*; background) by one another (5:15). The mainline continues as Paul commands them to walk by the Spirit, and they will not fulfill (*τελέσητε*; background) the desires of the flesh (5:16). He then continues the mainline by juxtaposing the desires of the flesh against the Spirit (5:17) and, using a conditional construction, states that if they are led by the Spirit, they are not under the law (5:18).

In the next several verses (5:19–21) Paul lists the works of the flesh, forewarning them that those who practice such things do not inherit the kingdom of God. Paul, then, lists the fruit of the Spirit, continuing the mainline of discourse (5:22–23). Paul briefly moves to background by stating that those who are of Christ have crucified (*ἐσταύρωσαν*; perfective aspect) the flesh (5:24), but goes back to mainline with the conditional construction, if they live by the Spirit, they should also walk by the Spirit (5:25). He concludes this sub-section in the mainline by suggesting that they (first person plural,

however; *γινώμεθα*) not become boastful, challenging one another and envying one another (5:26).

In this first section of the paranaesis, Paul foregrounds one element: the law being fulfilled in the command to “love your neighbor.” There is also one foreground element that is not mainline: through love (serving one another). Thus, in this section on the flesh and the Spirit, Paul emphasizes the fulfillment of the law (by loving their neighbor) and through love (serving one another).

#### Galatians 6:1–6 – One Another

This second section of the paranaesis contains further commands by Paul to the Galatians, reflecting the mainline of discourse. He begins this section with a conditional construction: if anyone is caught in any sort of trespass, the ones who are spiritual should gently restore him (*καταρτίζετε*) (6:1). The substantive *ὑμεῖς οἱ πνευματικοὶ* is foregrounded through clause structure, as it appears before the predicate. He continues his exhortations by telling the Galatians to bear one another’s burdens (6:2), foregrounding the complement *ἀλλήλων τὰ βάρη* through clause structure (6:2). He explains that if anyone thinks he is something when he is nothing, he deceives himself (6:3). He tells them that each person should examine his own work (6:4), foregrounding the complement *τὸ ἔργον ἑαυτοῦ* through clause structure, since each will carry their own burdens (6:5), foregrounding the subject *ἕκαστος*. Finally, he states that the one who is taught the word should share all good things with the one who taught them (6:6).

There are no foreground elements in this section, but there are several foreground elements through clause structure: (1) those of the Galatians who are spiritual, (2) one another's burdens, and (3) each person's work.

#### Galatians 6:7–10 – Doing Good

Paul begins this sub-section with a prohibition: do not be deceived, knowing that God is not mocked, since what a person sows, that is what they will reap (6:7).<sup>61</sup> This maintains the mainline of discourse. He continues with the next primary clause by suggesting that the Galatians not lose heart in doing good, because in proper time, they will reap while not growing weary (6:9). The subordinate clause τὸ καλὸν ποιοῦντες is foregrounded here through clause complex structure, and the complement καιρῷ ἰδίῳ is foregrounded through clause structure as well. He concludes the paranaesis by commanding them while they have the opportunity to do good to all, especially those of the household of faith (6:10).

Again, this section does not contain any foreground material, but several foreground elements through clause structure and clause complex structure are seen in this section on sowing and reaping: (1) the one who sows unto his own flesh, (2) the one who sows unto the Spirit, (3) doing good, and (4) the proper time.

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<sup>61</sup> There is an interpretive difficulty with the predicate σπείρει, as the aorist and present subjunctive forms for this lexeme are the same. The context does not necessitate either tense-form, as sense can be made by either choice. But since the present tense-form of the same word is used in the next verse, it is possible that its occurrence here is also with the present tense-form. See de Silva, *Galatians*, 135.

## Galatians 6:11–18 – Closing

The final part of the letter begins with Paul's statement that he writes with his own hand—use of the perfective aspect renders this background material (6:11). He returns to mainline by identifying those who desire to make a good impression by compelling them to be circumcised, to avoid persecution for the cross of Christ (6:12). He states that those who are circumcised do not keep the law themselves, foregrounding the substantive of περιτεμνόμενοι αὐτοὶ through clause structure; they only want others to be circumcised for fleshly boasting (6:13). But, he writes, may he never boast (μὴ γένοιτο καυχᾶσθαι; periphrastic construction with head term in the optative mood-form reflecting frontground) except in the cross of Christ, through which the world has been in a state of crucifixion (ἔσταύρωται; stative aspect) to him, and him to the world (6:14). There are two frontground elements in this verse: his emphatic denial of boasting, and the fact that the world is crucified to him through the cross. The reason for this is that circumcision nor uncircumcision is anything, but a new creation (6:15). He then states that those who walk by this rule, peace and mercy are upon them, as well as the Israel of God (6:16). The complement τῷ κανόνι τούτῳ is foregrounded through clause structure here, referring to the previous statement regarding the new creation over and against circumcision and uncircumcision. As a final statement before the concluding doxology, Paul gives an imperative: let no one give him any trouble, since he bears on his body the scars of Jesus (6:17). The complement κόπους μοι is foregrounded through clause structure, as well as the subject ἐγώ. The letter concludes with a standard Pauline doxology.

Thus, in the closing of the letter, Paul frontgrounds two elements: (1) his denial of boasting except in the cross, and (2) the world being crucified to him (and he to the

world). He foregrounds several elements as well: (1) the circumcision themselves, (2) this rule (of a new creation), (3) trouble to me, and (4) Paul himself (through ἐγώ).

### Conclusion to Prominence in Galatians

There are many prominent elements in Paul's letter to the Galatians, and every element is not equally prominent. The ones that stand out, however, are the ones that are frontgrounded. Several observations can be drawn from my analysis. First, the paranaetic section (5:13–6:10) contains markedly less prominent material than the body of the letter (1:6–5:12).<sup>62</sup> This reflects the distinction between the body and the paranaesis serving different functions of the Pauline letter. Second, in the body of the letter, the most prominent section (the one with the densest amount of frontground material) is 3:15–25, which in the span of 11 verses contains six frontground elements. This renders this section as the most prominent within the body and what can be called the prominent peak of the letter.

Finally, there are some prominent elements in this letter that are repeatedly frontgrounded by Paul, especially in the body. In the beginning of the body (1:6–2:10), Paul highlights him preaching the gospel and being entrusted with that task. In the rest of the body, he repeatedly frontgrounds several elements. First is reference to Scripture, namely reference to those who are under a curse (those who do not obey the law and those who are hanged on a tree) and reference to Abraham, Hagar, and Sarah (3:10; 3:13; 4:22; 4:27). Second is the Galatians' knowledge (or lack of knowledge) of certain things,

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<sup>62</sup> The body contains a total of 112 verses and contains 25 frontground elements (a ratio of 0.22 frontground elements per verse), while the paranaesis contains a total of 24 verses and contains one frontground element (a ratio of 0.04 frontground elements per verse).

such as knowing justification by faith and not by works (2:16), when they formerly did not know God (4:8), and knowing Paul's conditions when he first preached to them (4:13). Another related frontgrounded item is when Paul had told the Galatians this before (1:9). Third is being crucified, with reference to him being crucified with Christ (2:19 [2:20 in English versions]) and with reference to Christ being portrayed as crucified (3:1). And fourth is the previously ratified covenant and its relationship to Abraham's promise (3:15–25).

While prominence does not exactly reflect the main topic or subject matter of a discourse, it does identify what elements of the discourse the writer wants to emphasize. In Paul's letter to the Galatians, then, it can be seen that the sub-section which I have labeled "The Promise and the Law" (3:15–25) is the most emphatic for Paul, and it can be concluded that this is the prominent peak of the letter. Other elements of the letter that stand out include Scripture references, the Galatians' knowledge, and crucifixion. What is the most interesting in this analysis of prominence is that justification does not appear as prominent material in this letter; although it may be an important concept in general, even for Paul, it is not considered prominent in Paul's letter to the Galatians, judging by the linguistic resources that were available to him to structure his message as such.

### **Conclusion**

This chapter identifies the mode of Galatians by examining the textual meanings in the letter, through analyses of cohesion, thematization, and prominence. I used mode in this study to help determine the structure and outline of the letter, based on an intital five-part letter form as identified at the beginning of this chapter. As far as the contribution of

mode to the overall register of Galatians, the three features of cohesion, thematization, and prominence each identify various aspects.

Analyzing cohesion in Galatians helped differentiate parts of the letter that were more or less cohesive to the surrounding co-text, thereby helping to distinguish sections and sub-sections of the letter. The general outline of the letter was developed from this analysis and can be seen in the outline below. Analyzing thematization in Galatians identified how Paul structures his letter so as to identify the thematic elements, at the clause, clause complex, and discourse levels. Paul and the Galatians are the major Topics as seen in this analysis, but there are other Topics that Paul thematizes within each section. An interesting observation is that justification is not a Topic in any of the sections. Analyzing prominence in Galatians identified which parts of the letter, especially the body, Paul emphasizes or highlights using the linguistic resources available to him. I noted several times that the sub-section entitled “The Promise and the Law” (3:15–25) contained a cluster of foregrounded elements which makes it the peak of Paul’s letter, foregrounding the ratified state of the covenant that was graciously given to Abraham and the role of the law not being opposed to the promise but serving as a tutor until the promise was fulfilled in Christ. I also noted that there were certain repeated foreground material, such as Scripture reference, the Galatians’ knowledge, and crucifixion.

As the result of analyzing the mode of Galatians, the following outline has been developed in helping to facilitate the analysis of field and tenor for this letter.

## Outline of Galatians

1. Opening (1:1–5)
2. Thanksgiving (N/A)
3. Body (1:6–5:12)
  - a. The Occasion for the Letter (1:6–12)
  - b. The Situation for the Letter (1:13–2:21)
    - i. Paul's Post-Conversion Experience (1:13–2:10)
    - ii. The Antioch Incident (2:11–21)
  - c. The Argument of the Letter (3:1–5:12)
    - i. The Problem: Faith and the Law (3:1–14)
    - ii. *The Promise and the Law* (3:15–25)
    - iii. Heirship (3:26–4:11)
    - iv. Paul's Personal Plea (4:12–18)
    - v. Slavery and Freedom (4:19–5:1)
    - vi. The Role of Circumcision (5:2–12)
4. Paranaesis (5:13–6:10)
  - a. The Spirit and the Flesh (5:13–26)
  - b. One Another (6:1–6)
  - c. Doing Good (6:7–10)
5. Closing (6:11–18)

## CHAPTER 5: FIELD ANALYSIS OF GALATIANS

In the previous chapter, I identified the mode of Galatians by analyzing its textual meaning through cohesion, thematization, and prominence. This analysis produced an overall structure to the letter to facilitate field and tenor analyses but also identified the thematic and prominent elements of the letter. This chapter deals with the field of discourse, realized by the ideational metafunction, which identifies the subject matter. The field describes what the discourse is about, who is involved and what actions take place. The difference between field and thematization, which was identified in Chapter 4, is subtle but important. Thematization reflects the way in which the writer *structures* the text in terms of thematic elements, while field reflects the conceptual element of the text. Field is identified namely through analyzing the transitivity network and the lexis of the discourse.

### **Transitivity Network**

Analysis of the transitivity network involves identifying the Processes, Participants, and Circumstances of a primary clause. Only primary clauses are used for my analysis of transitivity, since secondary and embedded clauses function as subordinate to the primary clause to which it is connected. As mentioned in Chapter 3, I focus on Participants and Processes in this analysis, since these communicate what the clause is about; Circumstance serves to provide circumstantial material to Participant and Process, which

at the discourse level is supplementary. So rather than providing detailed analyses of each primary clause, I simply identify the Participants and Processes of the primary clauses for each sub-section and then provide syntheses based on the Primary Participants and mainline Processes,<sup>1</sup> since I am interested in what each sub-section is about, not necessarily what each clause is about. In addition, Primary Participants are the Participants represented by the nominative case (i.e., the subject[s] of the clause), while Secondary Participants are those represented by the non-nominative cases (i.e., the object[s] of the clause) (see Chapter 3). The following summaries are based on the table in Appendix 2, which provides a list of Participants and Processes (and their types) in the primary clauses of this letter.

#### Galatians 1:1–5 – The Letter Opening

The Primary Participants include: Παῦλος ἀπόστολος, οἱ σὺν ἐμοὶ πάντες ἀδελφοί, χάρις, and εἰρήνη (1:1–2). One Secondary Participant is: ταῖς ἐκκλησίαις τῆς Γαλατίας (1:3).

There are no Processes in the letter opening. Thus, the subject matter of this letter opening, according to the transitivity network, is about Paul the apostle and the brothers and sisters with him, and about grace and peace to the Galatians.

#### Galatians 1:6–12 – The Occasion for the Letter

This sub-section begins the body of the letter, 1:6—5:12. The Primary Participants in this section include: Paul (through first person singular verbs and ἐγώ; 7x), ἡμεῖς ἢ ἄγγελος ἐξ

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<sup>1</sup> The notion of mainline and supporting material is drawn from my analysis on prominence in the previous chapter. The mainline of discourse represents the central argument or ideas of the text, while supporting material (whether prominent or background) provides additional information to complement the mainline. So in deciphering what the discourse is about, mainline material is essential to analyze.

οὐρανοῦ, τις (ὕμᾱς εὐαγγελίζεται παρ' ὃ παρελάβετε) (2x, but 1x implied through the third person singular of ἔστω), and Χριστοῦ δοῦλος (cohesive substitution for Paul). Secondary Participants include: ἀνάθεμα (2x), ἀνθρώπους, τὸν θεόν, ὑμῖν ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, and αὐτό (the gospel). The Processes which depict imperfective aspect, and thus mainline, include: θαυμάζω, λέγω, πείθω, ζητῶ, and γνωρίζω. He depicts these Processes as ongoing and in progress. The Processes which depict perfective aspect include: παρέλαβον and ἐδιδάχθην. These are Processes that are depicted as a whole and complete. An aspectually vague verb, ἔστω, occurs twice, and reflects the mainline in the co-text. There are no stative aspect predicates in primary clauses here.

It is seen from this analysis that Paul is the most frequently occurring Primary Participant here; this includes the occurrence of Χριστοῦ δοῦλος, which is a substitution for Paul. Those who preach a different gospel (ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ and τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε) are other Primary Participants. The Processes which are depicted as imperfective, thus depicted as ongoing and carrying the mainline, include being astonished, speaking, persuading, seeking (to please), and knowing; in addition, a verb of being also carries the mainline. The Processes depicted as perfective, thus depicted as a whole and as supporting background material, include receiving and being taught (the gospel).

Thus, the subject matter of this sub-section is primarily about Paul, about him being astonished, speaking to the Galatians, seeking to please God and not people, and wanting the Galatians to know that his gospel was not received by people but by God. It is also about those who preach a different gospel, a false gospel, and that they should be cursed for doing so.

## Galatians 1:13–2:10 – Paul’s Post-Conversion and Defense

As the mainline of the letter itself is reflected by use of the imperfective aspect, this sub-section reflects mostly background material for the letter through consistent use of the perfective aspect. But as narrative, this sub-section itself (and the next) has as its mainline the perfective aspect.

The Primary Participants include: the Galatians,<sup>2</sup> Paul (12x), the churches of Judea, Τίτος, οἱ δοκοῦντες, Ἰάκωβος, Κηφᾶς, and Ἰωάννης. The Secondary Participants include: *σαρκὶ καὶ αἵματι* (i.e., humans), *τοὺς πρὸ ἐμοῦ ἀποστόλους, ἕτερον τῶν ἀποστόλων, τὸν θεόν, Βαρναβᾶ (2x), τὸ εὐαγγέλιον, Paul (3x), and τῶν πτωχῶν*. Paul appears as both a Primary and Secondary Participant. All but two Processes are in the perfective aspect, and they carry the mainline of this sub-section (although, again, it is background material to the letter as a whole): *ἤκούσατε, προσανεθέμην/προσανέθεντο (2x), ἀνῆλθον (2x), ἀπῆλθον, ὑπέστρεψα, ἐπέμεινα, εἶδον, ἦλθον, ἐδόξαζον, ἀνέβην (2x), ἀνεθέμην, ἠναγκάσθη περιτμηθῆναι, and ἔδωκαν*. The Processes which reflect the imperfective aspect include: *ἡμην ἀγνοούμενος* and *ἀκούοντες ἦσαν*. These, however, are foregrounded material within this sub-section and not mainline; the Process type is determined by the participle of the periphrastic constructions. He depicts these Processes of him being unknown to the churches of Judea and of them hearing of him as ongoing and in progress. The rest of the Processes in the perfective aspect are depicted as complete and whole. But within this sub-section, these perfective predicates carry the mainline and thus reflect the central Processes in the discourse.

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<sup>2</sup> When reference to a Participant (such as Paul or the Galatians) is made through the person and number of a verb form, I will use their respective English labels; otherwise, Participants are identified in Greek at first.

Paul is the main Primary Participant here, occurring 12 times, as well as being a Secondary Participant, three times. Other Primary Participants include the Galatians, the churches of Judea, Titus, and those of repute, namely James, Peter, and John. The Processes that carry the mainline of this sub-section (but background to the entire letter itself) include mostly verbs of travel (going down, going up, returning, remaining, going/coming, and ascending). Other Processes that carry the mainline in this section include consulting (twice), seeing, glorifying, presenting, compelling to be circumcised, and giving.

Thus, the subject matter of this sub-section is primarily about Paul and his travels, along with other people he interacts with (or in some cases, does not interact with), such as the churches of Judea, Titus (who was compelled to be circumcised), James, Peter, and John. This sub-section is about Paul traveling to various places where he did not consult with most of the other apostles regarding his obtaining the gospel, and how the churches of Judea, in seeing Paul's conversion, glorified God because of him.

#### Galatians 2:11–21 – The Antioch Incident

This sub-section (along with the previous sub-section) reflects a narrative discourse type, and thus its mainline is maintained by the perfective aspect, although 1:13–2:21 is background material to the entire letter itself.

The Primary Participants in this section are: Paul (7x), Peter (4x), οἱ λοιποὶ Ἰουδαῖοι, ἡμεῖς (2x), and Χριστός (3x). The Secondary Participants are: Peter (αὐτῷ, 2x; Κηφᾶ, 1x), τῶν ἐθνῶν, Ἰουδαῖοι, ἁμαρτωλοί, and Χριστὸν Ἰησοῦν/Χριστῷ (2x). The Processes which depict perfective aspect include ἀντέστην, συνυπεκρίθησαν, εἶπον,

ἐπιστεύσαμεν, μὴ γένοιτο, and ἀπέθανον/ἀπέθανεν. The Processes which depict imperfective aspect include συνήσθιεν, ὑπέστελλεν, ἀφώριζεν, ἀναγκάζεις ἰουδαΐζειν, σνιστάνω, ζῶ (2x)/ζῆ and ἀθετῶ. There are no Processes which depict stative aspect.

The Primary Participants, then, are Paul and Peter (Peter occurs as a Secondary Participant three times as well), along with the rest of the Jews, “we” (including Paul, Peter, and the Jews with them; see the section on cohesion in the previous chapter), and Christ as other Primary Participants. The Processes which depict complete action (perfective) and carry the mainline (narrative) of the first part of the sub-section (the narrative before Paul’s speech in 2:14b–21) are opposing, joining in hypocrisy, and speaking. The Processes which depict complete action (perfective) and reflect background material are believing, never becoming, and dying.<sup>3</sup> The Processes which depict ongoing action (imperfective) and carry the mainline of Paul’s speech include compelling to be Judaized, proving (to be a transgressor), and living (not for himself but for Christ), and nullifying (the grace of God).

Thus, the subject matter of this sub-section is primarily about Paul opposing Peter. The other Jews join Peter in his hypocrisy, so Paul speaks to them regarding how they could compel the Gentiles to be Judaized. Paul proves himself to be a transgressor (if he rebuilds what he destroys), lives not for himself but for Christ, and does not nullify the grace of God (by what he says). What is interesting to note in this section, in view of the Processes and their types that make up the mainline of discourse, is that δικ-words appear as background material and do not reflect the mainline of this sub-section. The

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<sup>3</sup> The mainline switches at 2:14 from perfective to imperfective at the beginning of Paul’s speech to those at Antioch. Thus ἐπιστεύσαμεν and ἀπέθανον/ἀπέθανεν are to be considered background and not mainline.

subject of justification, however, is often noted to be a central theme or concern of Galatians.<sup>4</sup> The notion of justification is not limited to δικ-words to be sure, as interpreters should caution against committing any word-concept fallacy.<sup>5</sup> But it is significant that when Paul writes about justification in this sub-section, it appears as background material instead of the mainline. The subject of justification is important in general, to be sure, but this is not the main thought of Paul here; it serves as supportive material. The mainline is Paul's challenge to Peter and the Jews there of how they compel Gentiles to become Jewish (i.e., by requiring circumcision), as well as Paul proving himself as a transgressor (by rebuilding what he tore down) and nullifying the grace of God (if justification was obtained by the law). The issue of justification—that one is justified by faith in Christ rather than by works of the law—happens to complement the mainline as background and supporting material to these points. This understanding of the field of this sub-section alone does not determine which of the Perspectives, Old or New, better fits the context of situation of this letter, as all of the components of field, tenor, and mode need to be considered together, but it is important to note what Paul is writing about in this sub-section. Furthermore, that this sub-section is not primarily about justification but about Paul confronting Peter is not an argument for either Perspective in and of itself, but this understanding should be considered along with the rest of the field of this letter and the other register components in configuring the context of situation.

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<sup>4</sup> E.g., Moo, *Galatians*, 48; Bruce, *Galatians*, 50–51; Dunn, *Galatians*, 18–19.

<sup>5</sup> Barr, *Semantics*, 210–11; Porter, “What Do We Mean by Speaking,” 10–12.

## Galatians 3:1–14 – The Problem: Faith and the Law

The Primary Participants in this sub-section include: the Galatians (6x, including ὧ ἀνόητοι Γαλάται), τίς, Paul, ἡ γραφή, οἱ ἐκ πίστεως, ὅσοι, ὁ νόμος, ὁ ποιήσας, and Χριστός.

Secondary Participants include: the Galatians (ὕμᾱς), τὸ πνεῦμα, τῷ Ἀβραάμ, and ἡμᾶς.

The Processes which reflect the mainline, in the imperfective aspect, include: ἐβάσκανεν, θέλω μαθεῖν, ἐπιτελεῖσθε, γινώσκετε, and εὐλογοῦνται. Processes which reflect background, depicting perfective aspect, include: ἐλάβετε, ἐπάθετε, προευηγγελίσατο, and ἐξηγόρασεν. Two aspectually vague verbs, ἐστε and εἰσίν, and one non-aspectual verb (future form), ζήσεται, reflect the mainline. One predicate reflects stative aspect, and thus supporting prominent material, γέγραπται.

The major Primary Participant in this sub-section is the Galatians, but other Primary Participants are Paul, the Scriptures, those of faith, those under the law (ὅσοι), the law, he who does (these things), and Christ. The Processes which reflect perfective aspect, hence background material, include receiving, evangelizing beforehand, and redeeming. The Processes which reflect imperfective aspect, and thus carry the mainline, are enchanting, wanting to learn, being (foolish), completing, knowing, being blessed, being (under a curse), and living. There are no Processes reflecting stative aspect.

Thus, the field of this sub-section is about the Galatians, being enchanted, being foolish, being complete by the flesh, and knowing (that those who are of faith are children of Abraham). It is also about the people who enchanted the Galatians, Paul wanting to know how they received the Spirit, the Scriptures, those who are of faith being blessed, the law not being of faith, the ones who practice the law, and Christ. It is

primarily about the relationship between the Galatians and those who enchanted them, and the contrast between people of faith and people of the law.

### Galatians 3:15–25 – The Promise and the Law

As discovered in the previous chapter in the section on prominence, this sub-section is the peak of Paul's letter to the Galatians; it contains the most heavily concentrated prominent material in the letter. This does not mean this is the main thesis of his letter, but it is the part of the letter where Paul seems to draw the most attention, at least according to the levels of grounding of the verbal system. It was noted that prominence does not reflect the ideational meaning of the text, but it simply reflects a textual meaning, what the writer chooses to emphasize in the discourse. Transitivity analysis, then, reveals what this prominent sub-section is about.

The Primary Participants in this sub-section include: ἀδελφοί, Paul (2x), οὐδεὶς (2x, but once implied from previous clause), αἱ ἐπαγγελίαι, ὅς (which anaphorically refers to τῷ σπέρματι αὐτοῦ), ὁ νόμος (5x; but 1x, implicitly through the third person singular of προσετέθη), ὁ θεός (2x), ὁ μεσίτης, ἡ δικαιοσύνη, ἡ γραφή, and “we/us” (2x). Secondary Participants include: τῷ Ἀβραάμ (2x), τῷ σπέρματι αὐτοῦ, Χριστός, διαθήκην προκεκυρωμένην, and παιδαγωγὸς ἡμῶν. The Processes which depict perfective aspect (background) include: ἐρρέθησαν (λέγω), προσετέθη, μὴ γένοιτο, and συνέκλεισεν. Processes which depict imperfective aspect (mainline) include: λέγω (2x), ἀθετεῖ, ἐπιδιατάσσεται, οὐκ ἀκυροῖ, οὐ λέγει, and ἐφρουρούμεθα. Process that depict stative aspect (supporting prominent material) include: κεχάρισται and γέγονεν. And Processes that are

aspectually vague here exist in a background co-text, and thus remain consistent with background material.

The major Primary Participant, then, is the law (occurring five times), along with Paul and God (twice each). Other Primary Participants include the Galatians (*ἀδελφοί*), the promise, Abraham's descendant (by use of the relative pronoun), the mediator, righteousness, the Scriptures, and "we/us." The Processes which reflect mainline material are saying (and not saying), cancelling, rejecting, adding, and guarding. Processes which reflect supporting background material are saying (passive voice), adding (passive voice), not being (optative mood-form), and imprisoning. Processes reflecting supporting prominent material are giving and being.

Thus, the field of this sub-section is primarily about the law and its relationship to the promise to Abraham given by God. Paul reiterates what he says and what the Scriptures do not say, that a ratified covenant is not rejected nor is anything added to it, that the law does not cancel the promise of God, and that the law guards them (as captives) until faith comes.

An interesting statement, however, that Paul makes regarding the law is found in a conditional statement (first-class). He states that "if a law had been given which is able to give life, then righteousness would indeed be from (observing) the law" (3:21). While the apodosis of this conditional statement is the primary clause, the protasis (the condition) poses a situation in which a law came that could give life. Since life and salvation can be usually synonymous to one another in the New Testament, this statement poses a problem for New Perspective proponents. New Perspectivists view the role of the law as boundary markers or as requirements to remain in the covenant. But Paul seems to

be implying that his opposers considered the law, or obedience to the law, to have life-giving potential. If the law was viewed simply as a set of boundary markers, Paul would have used different language, such as “if a law had been given which is able to distinguish you from the Gentiles,” or something similar.

#### Galatians 3:26–4:11 – Slavery and Heirship

The Primary Participants in this sub-section include: πάντες/πάντες ὑμεῖς, the Galatians (6x), Ἰουδαῖος, Ἕλληνας, δοῦλος, ἐλεύθερος, ἄρσεν, θῆλυ, Paul (2x), (ὁ) κληρονόμος (4x, but 2x through third person singular of διαφέρει and ἐστίν), ἡμεῖς, and ὁ θεός (2x). Secondary Participants include: υἱοὶ θεοῦ/υἱός, Χριστόν, τοῦ Ἀβραάμ σπέρμα, νήπιός, δούλου/δοῦλος, τὸν υἱὸν αὐτοῦ, τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ, ἡμέρας, μήμας, καιρούς, ἐνιαυτούς, and ὑμᾶς.

The Processes which depict perfective aspect (background) include: ἐνεδύσασθε, ἐξαπέστειλεν (2x), and ἐδουλεύσατε. Processes which depict imperfective aspect (mainline) include: λέγω, διαφέρει, ἐπιστρέφετε, παρατηρεῖσθε, and φοβοῦμαι. A significant number of Processes are aspectually vague (nine) in this sub-section (probably reflecting background material, given the co-text), and there are no Processes depicting stative aspect.

The most frequently occurring Primary Participant is the Galatians, which includes the referents πάντες ὑμεῖς, with the Primary Participant heir (κληρονόμος) also occurring frequently. Paul and God also occur twice as Primary Participants in this sub-section. The Processes which carry the mainline are saying, differing, turning back, observing, and fearing. Processes which reflect supporting material are clothing, sending forth (2x), and serving. Verbs of being are used quite frequently here as well.

It is significant to this discussion on the Old and New Perspectives that Paul, here, does not list circumcision as an example of a weak and worthless basic principle (τὰ ἀσθενῆ καὶ πρωχὰ στοιχεῖα) that the Galatians observe (παρατηρεῖσθε), but instead he identifies the observance of the Jewish calendar.<sup>6</sup> If circumcision was the main issue, rather than the law in general, Paul would have referred to it as a weak and worthless principle. This demonstrates that Paul was not only concerned with circumcision in this letter, although it was a major concern. He was concerned also with other elements of the law, including observance of the Jewish calendar and a misunderstanding of the role of that law that the Galatians had.

This sub-section is primarily about the Galatians and heirship. Paul asserts that there is no distinction between categories of people, such as Jew/Gentile, slave/free, male/female, but all who are in Christ are heirs according to the promise. Paul expresses his bewilderment at how they have turned back to basic principles, an example being the observance of the Jewish calendar. The mainline of this sub-section concludes with Paul stating his fear for them.

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<sup>6</sup> See, however, Hardin, *Galatians and the Imperial Cult*, 116–47. He argues that the Galatians were guilty not of observing the Jewish calendar but of the calendar of the imperial cult. This theory, however, has not caught on in scholarship, probably since there is no indication or evidence in Paul's letter to the Galatians that the imperial cult had any significance or relevance to the situation in which he writes, even if it was the world in which Paul lived in. Since Paul speaks about the law so often, it is probably the Jewish calendar to which he refers in 4:10. His mention of weak and worthless basic principles (τὰ ἀσθενῆ καὶ πρωχὰ στοιχεῖα) refers not to pagan rituals but is a general reference to practices that have no religious significance. In other words, Paul is saying in Gal 4:8–10 that when they did not know God, they were enslaved to a pagan lifestyle; now that they know God, they enslave themselves to a different type of lifestyle (such as observing the Jewish calendar) that is likewise weak and worthless.

## Galatians 4:12–4:18 – Paul’s Personal Plea

The Primary Participants in this sub-section include: the Galatians (through second person plural of verbs; 3x), Paul (3x), ὁ μακαρισμὸς ὑμῶν, “they” (presumably Paul’s opposers; 2x, through third person plural of ζηλοῦσιν and θέλουσιν), and Ἀβραάμ.

Secondary Participants include: Paul (2x, but 1x as ἐγώ [object of γίνεσθε] and 1x as με), ὑμᾶς/ὑμῶν/ὑμῖν (5x total), and ἐχθρὸς ὑμῶν. The Processes which depict perfective aspect (background) are ἠδικήσατε and ἔσχεν. Processes which reflect the mainline through the imperfective aspect are γίνεσθε, δέομαι, μαρτυρῶ, ζηλοῦσιν, and ἐκκλεῖσαι θέλουσιν.

Processes which depict stative aspect (prominent supporting material) are οἴδατε and γέγονα.

The main Primary Participants in this sub-section are the Galatians and Paul.

Other Primary Participants include Paul’s opposers, the Galatians’ happiness, and Abraham. The Processes which carry the mainline of discourse in this sub-section are becoming, urging, testifying, seeking, and wanting to exclude. The Processes which offer supporting material, through background or foreground, are doing wrong, having, knowing, and becoming.

Thus, this sub-section is again primarily about the Galatians and Paul. Paul urges the Galatians to become like him and testifies to their loyalty to him. It is also about Paul’s opposers, who seek out the Galatians and desire to exclude them (from Paul’s ministry).

## Galatians 4:19–5:1 – Slavery and Freedom

The Primary Participants in this sub-section include: the Galatians (7x; 1x as τέκνα μου, 2x as ὑμεῖς ἀδελφοί and ἀδελφοί, and 4x through verbal person and number), Ἀβραάμ, ὁ ἐκ τῆς παιδίσκης, ὁ ἐκ τῆς ἐλευθέρως, ἅτινά (referent to statements in 4:22–23), αὐταί (Hagar and Sarah), ἥτις (2x; the first is a referent to Hagar and the second a referent to Sarah, although Sarah is never directly named by Paul), τὸ Ἄγαρ (3x; but 2x through verbal person and number), ἡ ἄνω Ἱερουσαλήμ, ἡ γραφή, we/us, and Χριστός. Secondary Participants include: μοι, τὸν νόμον, δύο υἱούς, δύο διαθήκαι, Ἄγαρ, Σινᾶ ὄρος, τῆ νῦν Ἱερουσαλήμ, μήτηρ ἡμῶν, ἐπαγγελίας τέκνα, παιδίσκης τέκνα, τῆς ἐλευθέρως, ἡμᾶς, and ζυγῷ δουλείας. The Processes which depict perfective aspect are ἔσχεν and ἠλευθέρωσεν. Processes which depict imperfective aspect are λέγετε, οὐκ ἀκούετε, ἐστὶν ἀλληγορούμενα, συστοιχεῖ, δουλεύει, λέγει, στήκετε, and μὴ ἐνέχεσθε. Processes which depict stative aspect are γέγραπται (2x) and γεγέννηται. There are seven occurrences of the aspectually vague verb, εἰμί, in this sub-section, which reflect the mainline in their co-texts.

Again, the Galatians are the most frequently occurring Primary Participant in this sub-section. Other Primary Participants are Abraham, the one from slavery, the one from freedom, Hagar (including referents to her), Sarah (including referents to her), the Jerusalem above, the Scriptures, we (Paul and the Galatians), and Christ. The Processes which reflect the mainline of discourse are saying, not hearing, being an allegory, corresponding, serving, saying, standing, and not submitting. Processes which provide supporting background material are having and setting free. Processes which provide

supporting prominent material are writing (twice) and being born. Most of the Processes in this sub-section depict imperfective aspect, reflecting mainline material.

Thus, this sub-section begins and ends with the Galatians, whom Paul calls his children and his brothers and sisters. But it is also about Abraham and what his two sons (and their mothers, Hagar and Sarah) allegorize and correspond to, slavery and freedom, based on what is written in the Scriptures. The mainline continues with Paul stating that Christ is the one that has given them freedom, and as a result, commands the Galatians to stand firm and to not be subject to slavery again.

#### Galatians 5:2–12 – The Role of Circumcision

In this final sub-section of the body of the letter, the Primary Participants include: Paul (4x total; *ἐγώ* 2x, *ἐγὼ Παῦλος* 1x, first person singular of *μαρτύρομαι* 1x), the Galatians (4x; but 1x as *ἀδελφοί*), *ἡμεῖς*, *περιτομή*, *ἀκροβυστία*, *πίστις*, *τίς*, *ἡ πεισμονή*, *μικρὰ ζύμη*, *ὁ ταρασσών*, *τὸ σκάνδαλον τοῦ σταυροῦ*, and *οἱ ἀναστατοῦντες*. Secondary Participants include: the Galatians (*ὕμῖν* 1x, *ὕμᾶς* 3x), *παντὶ ἀνθρώπῳ περιτεμνομένῳ*, *τῆς χάριτος*, *πνεύματι*, *ἐλπίδα δικαιοσύνης*, *τι*, *ἀληθεία*, *ὄλον τὸ φύραμα*, and *τὸ κρίμα*. The Processes which depict perfective aspect are *κατηργήθητε*, *ἐξεπέσατε*, *ἀπεκδεχόμεθα*, *ἐτρέχετε*, *ἐνέκοψεν*, and *ἀποκόψονται*. Processes which depict imperfective aspect are *λέγω*, *μαρτύρομαι*, *ισχύει*, *ζυμοῖ*, *βαστάσει*, and *διώκομαι*. Processes which depict stative aspect are *πέποιθα* and *κατήργηται*.

The Primary Participants in this sub-section are wide-ranging, but Paul and the Galatians occur the most frequently among them. The other Primary Participants are we (general use), circumcision, uncircumcision, faith, who, persuasion, a little leaven, the

one who disturbs, the obstacle of the cross, and the agitators. The Galatians function as Secondary Participants as well (through the second person plural pronoun), but other Secondary Participants include everyone who receives circumcision, grace, Spirit, the hope of righteousness, anything, truth, the whole lump, and judgment. The Processes which reflect the mainline of discourse are speaking, testifying, being able, leavening, bearing, and persecuting. Processes which provide supporting background material are being severed, falling away, eagerly waiting, running, hindering, and castrating. Processes which provide supporting prominent material are being confident and being abolished.

Thus, given the Primary Participants and mainline Processes, this sub-section is about Paul speaking and testifying regarding circumcision and uncircumcision, that neither are able to do anything; what matters is faith. Paul states that those who agitate the Galatians will bear judgment and that he is persecuted because he does not preach circumcision; if he were to, it would abolish the “obstacle” of the cross.

#### Galatians 5:13–26 – The Spirit and the Flesh

This section begins the paraenesis (5:13–6:10), where Paul gives a series of exhortations to the Galatians based on what he has stated in the body of the letter.

The Primary Participants in this sub-section include: the Galatians (8x total; 1x as ὑμεῖς, 1x as ἀδελφοί, and 6x through second person plural of a verb), ὁ πᾶς νόμος, Paul (through first person singular of λέγω), ἡ σὰρξ, τὸ πνεῦμα, τὰ ἔργα τῆς σαρκός, ὁ καρπὸς τοῦ πνεύματος, νόμος, οἱ τοῦ Χριστοῦ [Ἰησοῦ], and we/us. Secondary Participants include: τὴν ἐλευθερίαν, τῇ σαρκί/τὴν σάρκα, ἀλλήλοις (2x), πνεύματι (2x), ἐπιθυμίαν σαρκός, and

ταῦτα (referring anaphorically to ἡ σὰρξ and τὸ πνεῦμα). The Processes which depict perfective aspect include: ἐκλήθητε, ἀναλωθήτε, and ἐσταύρωσαν. Processes which depict imperfective aspect include: δουλεύετε, βλέπετε, λέγω, περιπατεῖτε, ἐπιθυμεῖ, ἀντίκειται, στοιχῶμεν, and μὴ γινώμεθα. There is one Process which depicts stative aspect (supporting prominent material), πεπλήρωται, and one non-aspectual verb (future form; mainline), οὐ μὴ τελέσητε. There are five Processes which are aspectually vague (all occurring within 5:18–23); the first states what the Galatians are not (under the law), the second, third, and fourth state what the works of the law and the fruit of the Spirit are, and the fifth states what the law is not (against these things; i.e., the fruit of the Spirit). These all reflect the mainline.

Thus, as expected within a paraenetic section where second person verbal forms are frequently used (especially in the imperative and subjunctive mood-forms), the Galatians are the most frequently occurring Primary Participant in this sub-section. Paul occurs only once as a Primary Participant, in contrast with previous sections. Other Primary Participants are the whole law/the law, the flesh, the Spirit, the works of the flesh, the fruit of the Spirit, those who belong to Christ, and we/us. Mainline Processes are serving, watching, speaking, walking, not completing (or finishing), desiring, opposing, conducting (oneself), and not becoming, as well as being/not being. Processes which reflect supporting background material are calling, consuming, and crucifying. A Process which reflects supporting prominent material is fulfilling.

Thus, the first section in the paraenesis is primarily about the Galatians, as well as the law, the flesh, the works of the flesh, the Spirit, and the fruit of the Spirit. Paul commands the Galatians to serve one another through love, to watch themselves, and to

walk in the Spirit. The flesh desires things that are against the Spirit, and the Spirit against the flesh; the flesh and the Spirit are opposed to one another. Paul identifies what the works of the flesh are and what the fruit of the Spirit is. And he instructs the Galatians to conduct themselves in relation to the Spirit and not to become conceited.

#### Galatians 6:1–6 – One Another

The Primary Participants in the next section of the paraenesis include: *ὁμεῖς οἱ πνευματικοί*, the Galatians (2x), *τις, ἕκαστος* (2x), and *ὁ κατηχούμενος τὸν λόγον*.

Secondary Participants include: *τὸν τοιοῦτον* (anaphoric cohesive reference to *ἄνθρωπος*), *ἀλλήλων τὰ βάρη*, *τὸν νόμον τοῦ Χριστοῦ*, *ἑαυτόν*, *τὸ ἔργον ἑαυτοῦ*, *τὸ καύχημα*, *τὸ ἴδιον φορτίον*, and *τῷ κατηχοῦντι*. The Processes which depict imperfective aspects include: *καταρτίζετε*, *βαστάζετε*, *φρεναπατᾶ*, *δοκιμαζέτω*, and *κοινωνεῖτω*. Processes which are non-aspectual (i.e., the future form) include: *ἀναπληρώσετε*, *ἔξει*, and *βαστάσει*. There are no perfective and stative aspect Processes in this sub-section.

Again, the Galatians are the main Primary Participants in this section. The other Primary Participants, however, are abstract descriptions of people (mostly from those among the Galatians), such as you who are spiritual, anyone (who thinks of himself as something when they are nothing and deceives himself), each one (twice), and the one who is taught the word. Processes that reflect the mainline are restoring, bearing (twice; although the second time is as a non-aspectual process), deceiving, examining, and sharing; other mainline Processes (depicted with a non-aspectual verb) are fulfilling and having. There are no Processes depicting background, through use of either the perfective or stative aspect.

Thus, this section is again about the Galatians, pointing out those among them who are spiritual, those who think of themselves as something when they are nothing, and those who are taught the word. Paul instructs them to restore one another (those who are caught in any sin), to bear one another's burdens (this fulfills the law of Christ), that those who think highly of themselves deceive themselves, to examine their own work (this results in having pride in themselves), and to share with those who teach them. These are all instructions for the Galatians to restore others and bear their burdens, while at the same time examining their own conduct.

#### Galatians 6:7–10 – Doing Good

In the final section of the paraenesis, the Primary Participants include: the Galatians, θεός, ἄνθρωπος (as a referent from the previous clause through third person singular of σπείρη), and we/us (3x). Secondary Participants include: τοῦτο, φθοράν, ζῶν αἰώνιον, and τὸ ἀγαθόν. The Processes which depict imperfective aspect include: μὴ πλανᾶσθε, οὐ μωκτηρίζεται, μὴ ἐγκακῶμεν, and ἐργαζώμεθα. There is one non-aspectual Process (i.e., future form), θερίσει (2x, but 1x as θερίσομεν). There are no Processes that are in the perfective or stative aspects.

While the Galatians are used once as a Primary Participant, the most commonly occurring one is “we/us” (three times), along with a person (general reference; twice). All of the Processes here carry the mainline: not deceiving, not mocking, reaping (two times), not being discouraged, and doing good.

Thus, this section is primarily about the Galatians not being deceived and doing good. In using the third person plural referent “we/us” and making it a Primary

Participant several times, he includes himself with the Galatians in this section, which is a change from previous sections where Paul uses first person singular and second person plural more often to distinguish himself from them. This section is also about not mocking God regarding sowing and reaping. He ends this sub-section by instructing them not to become discouraged and to do good.

#### Galatians 6:11–18 – Closing

In the closing of the letter, the Primary Participants include: the Galatians (2x total; 1x using second person plural of ἴδετε and 1x as ἀδελφοί), Paul (2x total, but 1x as ἐγώ), ὅσοι (2x), οὗτοι (an anaphoric reference to ὅσοι), οἱ περιτεμνόμενοι αὐτοί (2x total, but 1x as a referent through third person plural of θέλουσιν), περιτομή, ἀκροβυστία, καινή κτίσις, εἰρήνη, ἔλεος, μηδεὶς, and ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Secondary Participants include: ὑμᾶς (2x), νόμον, ἐμοί, τί, τῷ κανόνι τούτῳ, κόπους, μοι, and τὰ στίγματα τοῦ Ἰησοῦ. There are three Processes which depict perfective aspect: ἴδετε, ἔγραψα and μὴ γένοιτο καυχᾶσθαι.<sup>7</sup> Processes which depict imperfective aspect include: θέλουσιν εὐπροσωπῆσαι, ἀναγκάζουσιν περιτέμνεσθαι, φυλάσσουν, θέλουσιν περιτέμνεσθαι, παρεχέτω, and βαστάζω. There is one aspectually vague Process, ἐστίν, and one non-aspectual Process, στοιχήσουσιν. No stative aspect Processes occur in this letter closing.

Primary Participants in this section are many: the Galatians (twice), Paul (twice), as many as (three times), the circumcised themselves, circumcision, uncircumcision, new creation, peace, mercy, no one, and the grace of our Lord Jesus Christ. The Processes

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<sup>7</sup> I include καυχᾶσθαι here because it is a part of the verbal word group consisting of the head term and infinitive.

which carry the mainline through the imperfective aspect (including non-aspectual verbs in co-text) are wanting to make a good showing, compelling be circumcised, keeping (the law), wanting to be circumcised, causing, and carrying. The three background Processes are seeing, writing, and Paul's denial for boasting in himself.

Thus, this letter closing is about Paul and the Galatians (not surprisingly), as well as circumcision, uncircumcision, and a new creation. It is about those who want to make a good showing, those who do not themselves keep the law, as they compel them to be circumcised. He affirms that he wishes no one would cause him trouble, as he carries the marks of Christ on his body. He concludes with a standard benediction, wishing the grace of the Lord Jesus Christ upon them.

#### Conclusion to Transitivity Network of Galatians

The entire letter is primarily about Paul and the Galatians.<sup>8</sup> Although this might be expected for a letter from one person to another (or group of people), it is still worth noting that Paul and the Galatians are the two most frequently occurring Primary Participants in this letter, reflecting the personal nature of the letter between the writer and recipients. While the tenor of discourse reveals the interpersonal relationship between Paul and the Galatians, the field of discourse shows that they are the two most frequently occurring Primary Participants of the letter (this is also reflected in my analysis of thematization). Paul's letter to the Galatians, then, is primarily about him and the

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<sup>8</sup> Paul as Primary Participant occurs roughly 44 times, including first person referents, pronouns, and the cohesive substitution of Χριστοῦ δοῦλος. The Galatians as Primary Participant occurs roughly 48 times, including second person referents, pronouns, and the cohesive substitutions of τέκνα μου, ἀδελφοί, and ἕκαστος. References to "we" (Paul and the Galatians) occur 12 times. These compare to the next most frequently occurring Primary Participant, ὁ νόμος, occurring eight times (see below).

Galatians, but a more nuanced summary is necessary regarding *what* Paul writes to them about. Summarizing the transitivity analyses of the sub-sections above help elucidate what Paul writes about regarding the Galatians and himself.

Aside from Paul and the Galatians, there are fourteen other Primary Participants (based on the primary clauses) in this letter which occur more than once (these include predicate referents, pronominal referents, and related forms): *ὁ νόμος* (8x),<sup>9</sup> Peter (5x),<sup>10</sup> Χριστός (5x),<sup>11</sup> *ὁ θεός* (4x),<sup>12</sup> *ὁ κληρονόμος* (4x),<sup>13</sup> Hagar (4x),<sup>14</sup> *ἡ γραφή* (3x),<sup>15</sup> *εἰρήνη* (2x),<sup>16</sup> *ἄτινά* (2x),<sup>17</sup> *ἀκροβυστία* (2x),<sup>18</sup> *περιτομή* (2x),<sup>19</sup> *ὁ σπείρων* (2x),<sup>20</sup> and *ὅσοι* (2x).<sup>21</sup> Most of these Primary Participants, especially those that occur only twice, appear in the same co-text. The law, however, is a significant subject in Galatians 3 but also appears in Galatians 5, but Peter only appears in Galatians 2. The rest of this section summarizes the fields of the sub-sections of the letter as identified above.

The letter opening is about Paul the apostle and the brothers and sisters with him, and about grace and peace to the Galatians. It identifies the writer and the recipients, and their social roles and relationship to each other are further examined in the analysis of tenor in the next chapter.

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<sup>9</sup> 3:12, 17, 19, 21 (2x), 24; 5:14, 23.

<sup>10</sup> 2:9, 12 (3x), 14.

<sup>11</sup> 2:17, 20, 21; 3:13; 5:1

<sup>12</sup> 3:18, 20; 4:4, 6.

<sup>13</sup> 4:1, 7.

<sup>14</sup> 4:24, 25 (3x).

<sup>15</sup> 3:8, 22; 4:30.

<sup>16</sup> 1:3; 6:16.

<sup>17</sup> 4:24; 5:19.

<sup>18</sup> 5:6; 6:15.

<sup>19</sup> 5:6; 6:15.

<sup>20</sup> 6:8 (2x).

<sup>21</sup> 6:12, 16.

The body of the letter (1:6—5:11) contains nine sub-sections, as developed from the mode analysis in the previous chapter. The first section (1:6–12) sets the stage for the writing of the letter and is about Paul being astonished by the Galatians (because they deserted the gospel that he taught them), as he explains his motives for preaching and his source of the gospel. The next sub-section (1:13—2:10) outlines Paul's post-conversion experiences. It is about Paul's travels to various regions, that he did not obtain the gospel from any of the apostles, and how the churches in Judea glorified God because of him. In the next sub-section (2:11–21), Paul recalls what is commonly called the Antioch Incident, where Paul opposes Peter for his hypocrisy and the other Jews joining him in it. Paul speaks to them about how they have compelled Gentiles to become Jews. Rather than proving himself to be a transgressor (by rebuilding what he tore down—that is, by going back to the law after setting it aside), he states that he lives for Christ and not for himself. What I noted as significant is that Paul's discussion of justification is found as background material within the sub-section itself (it was also found not to be thematized in my mode analysis). While justification is an important concept for Paul, it is not a central concern of this section (nor letter) but serves as background material to Paul's opposition to Peter's hypocritical behavior.<sup>22</sup> This sub-section is more about Paul's encounter with Peter in Antioch where he challenges their behavior of forcing the Gentiles to become Jews. In addition, these two sub-sections (1:13—2:21) serve as background to the entire letter.

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<sup>22</sup> See, e.g., Dunn, *New Perspective*, 369, where he states that the issue of justification by faith is at the core of Paul's gospel and theology, in agreement with traditional views. But at least in Galatians, it is not revealed as a central theme nor prominent element of the letter.

The rest of the body of the letter (3:1—5:12) is more cohesive as compared to the previous co-text (see Chapter 4), and I have subsumed it under the section heading, “The Argument of the Letter.” The first sub-section under this section (3:1–14) is about how the Galatians have been enchanted and how they are foolish in this. He questions whether or not they are trying to finish (ἐπιτελεῖσθε; 3:3) through the flesh (in striving to obey the law), contrasting the law with faith. The next sub-section (3:15–25) is the prominent peak of the letter and is about the law and its relationship to God’s promise to Abraham. The law does not cancel the promise of God to Abraham, but it acts as an instructor until faith comes. The next sub-section (3:26—4:11), then, is about slavery and heirship, and how they are heirs according to the promise; this is contrasted with them observing the Jewish calendar, rather than circumcision. Paul then gives the Galatians a personal plea (4:12–18), urging them to become like him and testifying to his loyalty to them. He asks them if he has become their enemy, as Paul’s opposers are the ones who are trying to seek them out and exclude them from his ministry. Paul then returns to the issue of slavery, this time comparing it to freedom (4:19—5:1). He uses an allegory of Hagar and Sarah to illustrate that the Galatians are children of freedom, not slavery. And finally, Paul concludes the body of the letter by discussing the role of circumcision (5:2–12); and although circumcision is mentioned in Galatians 2, it is part of background material. This sub-section is about circumcision and uncircumcision and neither being able to do anything (τι ἰσχύει). He warns the agitators of the Galatians that they will bear judgment, and states that his persecution is because he does not preach circumcision.

The paraenesis (5:13—6:10) is divided into three sections. The first (5:13–26) is about the law, the flesh, the works of the flesh, the Spirit, and the fruit of the Spirit. Paul

delineates these and exhorts the Galatians to avoid the works of the flesh and to exemplify the fruit of the Spirit. The next section of the paraenesis (6:1–6) is about Paul instructing the Galatians on how they should conduct themselves towards one another, by restoring one another, but also how they should examine their own work. In the final section (6:7–10), Paul instructs them about sowing and reaping.

The closing of the letter (6:11–18) contains Paul's final thoughts for the Galatians. This includes the reiteration that circumcision and uncircumcision are not anything, but a new creation is. He writes about those who compel them to be circumcised, who do not themselves keep the law, and states his wish that no one would keep causing him trouble.

The subject matter of Galatians is varied throughout the letter, but it has been established that the main Participants are Paul and the Galatians. But in relation to Paul and the Galatians, the major subjects of the law, the promise to Abraham, slavery, heirship, freedom, and circumcision as identified through the transitivity network are central to the body of the letter—especially the law. This letter is also about Paul's relationship to the Galatians, as either an enemy or as brothers and sisters and children of Paul. Circumcision is also an important subject in the paraenesis of the letter, as an example and possibly a synecdoche of the law, where Paul argues that it is meaningless. The paraenesis also contains the themes of the law and the Spirit, proper conduct towards one another, and sowing and reaping. It is apparent that among the various themes of Galatians, the law and circumcision are recurring themes in both the body and paraenesis of the letter.

The question I posed in Chapter 1 is whether Paul addresses legalism or covenantal nomism in his letter to the Galatians. Identifying the subject matter, or field of discourse, is a crucial component for answering this question, although mode and tenor contributes as well, and the major part of the letter in which Paul addresses this is the body. Legalism has been defined as the belief that salvation is obtained by obedience to the law and covenantal nomism as the belief that salvation is obtained through God's grace; but for covenantal nomism, obedience to the law is a requirement for keeping salvation, or remaining in the covenant—even for Gentile believers in Christ. The analysis of the transitivity network in this letter has shown that the letter primarily involves Paul and the Galatians, and that the issues he addresses in the letter is primarily about the law, but also the promise to Abraham, slavery, heirship, freedom, and circumcision—and that the issue of justification is background material.

That the law is a major subject of Galatians comes as no surprise—but it is what Paul says about the law that is helpful, and some of this is found in background material (which appropriately provides supportive material for the mainline). Background material, at this point, helps to elucidate what Paul states about the law. As stated already, there are eight instances where the law appears as a Primary Participant in the letter (3:12, 17, 19, 21 [2x], 24; 5:14, 23). In the first, 3:12, Paul contrasts the law with faith (*ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως*); the law, he states, is not from faith. In 3:17, which appears in what I have called the prominent peak of the letter (3:15–25), Paul states that the law, which came 430 years after the promise, does not annul the previously ratified covenant that God made with Abraham. In 3:19, he states that the law was given because of transgressions (*τῶν παραβάσεων χάριν*), to function until the offspring came to whom the

promise was made (i.e., Christ). In 3:21, he states that the law does not oppose the promises of God, and that it is unable to give life (*νόμος ὁ δυνάμενος ζωοποιῆσαι*). He states in 3:24 that the law served as an instructor (*παιδαγωγός*) for Christ, with the purpose that justification would come by faith (*ἵνα ἐκ πίστεως δικαιωθῶμεν*); this statement of the law being their instructor is also frontgrounded (through *γένονεν*), and the statement about justification serves as background material. Later, in 5:14, which is in the paraenesis, Paul states that the whole law is summed up with the command to love one's neighbor as oneself. And finally in 5:23, also the paraenesis, he states that the law is not against the fruit of the Spirit.

The major difference between legalism and covenantal nomism as related to the law is how each views the function or role of the law. Legalism sees the role of the law as being way to obtain salvation, or to be justified—a soteriological function—while covenantal nomism sees its role as being the way to maintain Jewish privilege, as boundary markers to distinguish them as Jewish believers from the other nations—a sociological function. Covenantal nomism holds that salvation is obtained by God's election of his people and that it is maintained by obedience to the law. But the survey above shows that legalism is a better explanation for describing the situation at Galatia than covenantal nomism. Paul contrasts law with faith and states that its function was temporary until Christ came. Christ came to provide a way for them to obtain salvation, not simply to distinguish themselves from unbelievers nor to secure a salvation they already possessed. Furthermore, Paul states that the law is unable to give life, a reference to obtaining salvation, not merely keeping it; or else he would have said "maintain life" or something similar. And the law serves as an instructor to lead them to Christ, so that

they would be justified by faith. Paul makes these statements because his opposers were teaching the Galatians that salvation, or life, was obtained by obedience to the law, not merely that it secured the salvation they already had, nor that it was an entry requirement to be identified as a member of the people of God. Paul contrasting the law with faith, which justifies a person, and these other statements of his reflects a situation whereby Paul was addressing a form of legalism rather than covenantal nomism. And finally, Paul reorients the focus of the law from elements like circumcision and the Jewish calendar to love and proper spiritual behavior. This is why it is confusing for Sanders to admit that one of Paul's primary convictions is that "salvation is available to all on the same basis: faith."<sup>23</sup> He admits that Paul was arguing that salvation was based on faith in Christ, and not by works of the law (or obedience to the law). But if this is the case, why does Paul contrast faith in Christ with works of the law? It seems more likely that the alternative gospel that Paul's opposers were teaching was that obedience to the law—probably in addition to faith in Christ—was necessary for their inclusion in God's salvific program.

### **Lexis**

This procedure for analyzing the field of discourse relates to the lexis, or vocabulary, of a language. Along with the above analysis of the Participants and Processes of the primary clauses for each sub-section, this procedure includes identifying the most commonly occurring lexemes and possibly analyzing their lexical meanings (see for example the Excursus). Thus, unlike the previous procedures of dividing my analysis according to the sub-sections of the outline of the letter, I note the most frequently occurring lexemes

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<sup>23</sup> Sanders, *Paul, the Law, and Jewish People*, 48.

(non-function words, or content words) which occur 10 or more times in this letter. There are a total of 24 of these lexemes (these include any cognates or related forms): ἐγώ (59x), εἰμί (53x), σύ (52x), Χριστός (38x), νόμος (32x), θεός (31x), πιστ- words (27x), αὐτός (26x), πνεῦμα (18x), σάρξ (18x), Ἰησοῦς (17x), πᾶς (15x), ἀνθρωπῶς (14x), εὐαγγελ- words (14x), δίκ- words (13x), υἱός (13x), γίνομαι (12x), οὗτος (12x), ἀδελφός (11x), δουλ- words (11x), ἐλευθερ- words (11x), ἐπαγγελ- words (11x), λέγω (11x), and ἔθνος (10x). While lexical analyses of each lexeme are unnecessary, several observations are made to elucidate the field of Galatians.

First is that within the first three most frequently occurring lexemes, two are the personal pronouns ἐγώ and σύ, further confirming that Paul and the Galatians are the major Participants of this letter.<sup>24</sup> Again, this may be expected in a personal letter from the writer to the recipient(s), but nevertheless it is important to note. The second most frequently occurring lexeme, εἰμί (including cognates), is not surprising either, as it is a commonly occurring word in general. Paul makes “being” assertions in this letter frequently (e.g., in 3:12, he writes ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως).

A second observation is that Χριστός and θεός are also among the top frequently occurring lexemes, occurring 38 and 31 times respectively. This is also not surprising, as Paul is writing a letter regarding theological matters, and of course it is expected that “Christ” and “God” are referring to frequently. Furthermore, if occurrences of Ἰησοῦς is counted along with Χριστός, they occur a total of 55 times together.

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<sup>24</sup> This includes both singular and plural forms of these personal pronouns, and includes occurrences of various cases. Of the 52 times this lexeme occurs, however, only four of them are singular (2:14; 3:8; 3:16; 5:14)—the first refers to Peter and the rest are Scripture quotations—and the rest, plural.

A third observation is that νόμος is a top frequently occurring lexeme in this letter, occurring 32 times and fifth on this list. This finding complements the conclusion from the transitivity analysis above that the law is a major subject in this letter. It may be concluded that the law is just as important to Paul's letter to the Galatians as Christ and God is—or at least one can conclude that the law is referred to with similar frequencies as Christ and God. It has been noted in Chapter 1 of this study that covenantal nomism sees the role of the law as a means for maintaining Jewish privilege, a set of boundary markers in order to distinguish them from the Gentiles. Both sides agree that Paul's opposers were requiring Gentile believers to fulfill the law; in particular, circumcision. But the difference is in the motivation for this requirement. Legalism contends that it was because they taught that it was required for salvation—whether or not it is in addition to faith—while covenantal nomism contends that it was required to *remain* in the covenant of God and identify as God's people, which they were already a part of. In the conclusion section of the transitivity analysis above, I argued that legalism better reflects the situation at Galatia than covenantal nomism—especially in surveying the references to the law in the mainline of the letter.

Aside from the expected lexemes that refer to Paul, the Galatians, God, and Christ, as well as the law and “being,” πιστ- words are also quite frequent in this letter, occurring 27 times and ranking as the seventh most commonly occurring lexeme. Along with “law,” “faith” is another major theme for Paul in this letter. He refers to faith in terms of a body of belief (1:23; 3:23, 25; 6:10), being justified by it (2:16; 3:8, 24), living by it (2:20; 3:11, 12), contrasting it with works of the law (3:2, 5), those who are of it being sons of Abraham and blessed (3:7, 9), receiving the promise through it (3:14, 22),

being sons of God through it (3:26), having hope by it (5:5), being superior to circumcision and uncircumcision (5:6), and a fruit of the Spirit (5:22). Paul's use of πιστ- words indicates that faith (in Christ) is the means by which salvation is obtained, not by obedience to the law.<sup>25</sup>

A fifth observation is that words for circumcision and uncircumcision have not made this list of commonly occurring lexemes, contrary to what might be expected.<sup>26</sup> A suggestion to explain this might be that circumcision is not so much a concern for Paul as compared to other concerns, such as the law as a whole. Circumcision is obviously *one item* of the law, especially highlighted in the Antioch Incident (Galatians 2), but one can infer from the occurrences, or lack of occurrences of these words, that Paul is more concerned with the law than with circumcision itself. In other words, Paul's concern for the Galatians was not so much that his opposers were requiring circumcision—although it may have been important in Antioch—but how his opposers were requiring the law as a whole; at least this is reflected in the frequency of words being used in this letter. This understanding is corroborated, as I noted above in the section on 3:26—4:11, by Paul's identification of the Jewish calendar as another element of the law that the Galatians were focused on. Thus, it is not exclusively circumcision that Paul was concerned with, although it was a major concern, but he was concerned with the law as a whole, as evidenced by his use of νόμος as one of the most frequently used lexemes in this letter.

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<sup>25</sup> Sanders agrees on this point, but his view of covenantal nomism does not explain why then faith is often contrasted with the law, if Judaism did not teach the salvific effects of obedience to the law (Sanders, *Paul, the Law, and Jewish People*, 47–48).

<sup>26</sup> περιτομή and its cognates occur 7x in this letter (2:7; 2:8; 2:9; 2:12; 5:6; 5:11; 6:15), while ἀχροβυστία and its cognates occur 3x (2:7; 5:6; 6:15).

A final observation is that δῖκ- words are used by Paul in this letter 13 times, ranking as the 15th most frequent lexeme on this list (of approximately 500 different words used in this letter). While I have argued above (in the section on 2:11–21) that justification is not a central subject or main concern of Paul, it is still a subject that Paul spends some space on (even if it is mostly within background material). Justification is not his main concern, but it is nevertheless a concern for Paul.

Other frequent lexemes, such as “spirit,” “flesh,” “human,” and “gospel” show that these are also other important topics throughout Paul’s letter to the Galatians.

### **Conclusion**

This letter is primarily about Paul and the Galatians, based on the fact that they are most often occurring Primary Participants in this letter, but this conclusion is not particularly illuminating for this study. The question is: what *about* Paul and the Galatians does this letter describe? In such a lengthy letter (compared to other letters in the Greco-Roman world), there are many subjects covered; these have been identified above. But a synthesis of the transitivity network and lexis of this letter shows that one of the major subjects in this letter is the law; other major subjects include the promise to Abraham, slavery, heirship, freedom, and circumcision, as well as faith. The main idea, then, of Paul’s letter to the Galatians can be summed up in this way. Paul writes to the Galatians about the law (with circumcision as a primary but not exclusive element of the law in view) and its relationship to the promise to Abraham and to faith. The law does not cancel out the promise—the law is temporary and thus has no value any more for the believer in Christ—and it is in opposition to faith. The role of faith (in Christ) is in

obtaining salvation or justification. Paul contrasts this faith with the law, indicating that the law was a competitor to faith in their functions. Furthermore, the Galatians are not to live in slavery, but they should recognize that they are heirs of God and have freedom in Christ. The law of Christ that they *should* follow, in fact, is summed up by love and exhibiting proper spiritual behavior towards one another.

EXCURSUS: THE MEANING OF ΕΡΓΑ ΝΟΜΟΥ: A RESPONSE TO DUNN  
CONSIDERING LEXICAL SEMANTICS AND CASE SEMANTICS

A major issue in the New Perspective on Paul (NPP) is the meaning of the word group ἔργα νόμου (works of the law). In his collection of essays, *The New Perspective on Paul*,<sup>1</sup> James D. G. Dunn has at least four essays on the meaning of “works of the law,” published originally in 1985, 1992, 1998, and 2002. He begins his 1985 essay<sup>2</sup> by focusing on the “social function of the law” in Paul’s context of writing his letters, and how this affects what Paul concentrates on in his letters.<sup>3</sup> He argues that the social function of the law, for Israel, was to mark her as distinct from the other surrounding nations. The law served as *identity markers* and *boundary markers* for Israel, especially the laws of circumcision and dietary restrictions. Referencing 1 Macc 1:60–63, Dunn writes: “For ever since the Maccabean period these two sets of legal requirement had been fundamental to the devout Jew’s identity as a Jew, as member of the people whom God had chosen for himself and made covenant with; these two ritual enactments had a central role in marking Israel off from the surrounding nations.”<sup>4</sup> A third law of Sabbath observance would be included in this list as well.<sup>5</sup> Thus, these laws were not important in and of themselves, according to Dunn; they were important because they demarcated

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<sup>1</sup> Dunn, *New Perspective*.

<sup>2</sup> Dunn, “Works of the Law and the Curse of the Law (Gal. 3.10–14),” 121–40.

<sup>3</sup> Dunn, *New Perspective*, 122.

<sup>4</sup> Dunn, *New Perspective*, 123.

<sup>5</sup> Dunn, *New Perspective*, 124.

Israel as God's people, set apart from the other nations. To understand the word group *ἔργα νόμου*, he asserts, one must have a shift in thinking, from Reformation categories of works-righteousness to the social world of first-century Judaism. So Dunn identifies "works of the law" as "those obligations prescribed by the law which show the individual concerned to belong to the law, which mark out the practitioner as a member of the people of the law, the covenant people, the Jewish nation."<sup>6</sup>

In his 1992 essay,<sup>7</sup> a response to Charles Cranfield, Dunn explains that the meaning of "works of the law" itself is not restricted to the specific laws of circumcision, diet, and the Sabbath, but that it is a broad, encompassing category that is somewhat synonymous to covenantal nomism. He writes: "On the contrary, as I understand the usage, 'works of the law' characterizes the whole mindset of 'covenantal nomism' – that is, the conviction that status within the covenant (=righteousness) is maintained by doing what the law requires ('works of the law')."<sup>8</sup> The reason why these particular laws have been focused on, explains Dunn, is because they were the key test cases that Jews faced. By key test case, Dunn refers to the distinctives of the Jewish religion over other religions.

In Dunn's 1998 essay,<sup>9</sup> he asserts the importance of *ἔργα νόμου* in Paul, especially as it relates to the heart of Paul's gospel of justification by faith, the counterpart to *ἔργα νόμου*. After stating that "works" and "works of the law" in Paul are not synonymous, a claim that he sees others make, he asserts that "of the law" is a crucial part of the word

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<sup>6</sup> Dunn, *New Perspective*, 126.

<sup>7</sup> Dunn, "Yet Once More – 'The Works of the Law': A Response," 213–26.

<sup>8</sup> Dunn, *New Perspective*, 214.

<sup>9</sup> Dunn, "Whatever Happened to 'Works of the Law'?", 381–94.

group, identifying those laws that marked out Israel as a covenant nation.<sup>10</sup> Related to this is his other point that “works of the law” does not signify “good works” in general.<sup>11</sup> In other words, when Paul was confronting “works of the law,” he was not addressing works-righteousness. He reiterates his previous contention that “works of the law” refers to the covenantal nomism of Sanders.

Finally in 2002,<sup>12</sup> he continues an interaction with Heikki Räisänen and reasserts his previous view of the meaning of “works of the law.” One major support for Dunn’s view is the publication of the Qumran text 4QMMT, in which the phrase “works of the law” appears, a rare occasion of an extant non-canonical document that is contemporaneous with Paul. He argues that the usage of this word group coheres with his definition, that they “were deemed by the observant to be necessary bulwarks to sustain and preserve their self-definition, their identity.”<sup>13</sup> Dunn states that Paul was acting against Jewish exclusivism and that he had no less than circumcision and food laws in mind when referring to “works of the law.” He also distinguishes between simply “works” and “works of the law” as containing different meanings, including eschatological implications.

Recently, Dunn published an essay called “A New Perspective on the New Perspective on Paul,” in which he reviews the NPP in light of the many discussions that have taken place over the several decades since its inception.<sup>14</sup> With regard to “works of the law,” he maintains the fact that it refers to the identity and boundary markers that

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<sup>10</sup> Dunn, *New Perspective*, 384.

<sup>11</sup> Dunn, *New Perspective*, 386.

<sup>12</sup> Dunn, “Noch Einmal ‘Works of the Law’: The Dialogue Continues,” 413–28.

<sup>13</sup> Dunn, *New Perspective*, 424.

<sup>14</sup> Dunn, “New Perspective on the New Perspective,” 157–82.

distinguished Israel as God's covenant nation, including circumcision, clean/unclean laws, and Sabbath observance. He writes: "These, it should perhaps be stressed, were not necessarily the most important commandments of the law, but they were often the make or break issues, the most defining issues because they were so distinctive of Judaism."<sup>15</sup> He does affirm again that *in general* "works of the law" refers to "the principle of keeping the law in all its requirements."<sup>16</sup> But he asserts that in the context of Paul's mission to the Gentiles, especially in the context of Jewish believers compelling Gentiles to follow Jewish customs, that "works of the law" refers to these boundary markers—which would be the case for the situation at Galatia.

The significance of "works of the law" (for this study) is that Dunn equates it to Sanders's *covenantal nomism*, "that which characterizes 'being in' the covenant and not simply 'getting into' the covenant."<sup>17</sup> Dunn takes "works of the law" as referring to identity and boundary markers, rather than works-righteousness, and Sanders sees covenantal nomism as the belief of security in the covenant rather than permission to enter into it. But the major question is: is this the *meaning* of ἔργα νόμου? And can insights from linguistics, particularly lexical semantics and Greek case semantics, help answer that question? The goal of this brief excursus, then, is to investigate the meaning of ἔργα νόμου in light of modern linguistics and Greek grammar. There are two major issues at play in determining the meaning of ἔργα νόμου: (1) the issue of lexical semantics, and (2) the meaning of the genitive, which Dunn himself points out as significant for the discussion.<sup>18</sup>

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<sup>15</sup> Dunn, "New Perspective on the New Perspective," 172–73.

<sup>16</sup> Dunn, "New Perspective on the New Perspective," 174.

<sup>17</sup> Dunn, *New Perspective*, 127.

<sup>18</sup> Dunn, *New Perspective*, 126–27.

### A Brief Overview of Lexical Semantics

Lexical semantics is the study of the meaning of words.<sup>19</sup> In more technical terms, it is about “meaning phenomena in the lexicon” of a language.<sup>20</sup> At the outset, I realize and admit that *ἔργα νόμου* is not a word but a word group, at a different (higher) rank than word. But in this case, we are referring to what some call *phrasal lexemes*, those lexemes which are not word-lexemes but lexemes whose forms are phrases.<sup>21</sup> Another way to look at it is that I am rank shifting *ἔργα νόμου* from word group to word and dealing with it (at least for the relevant part of my analysis) as a word.<sup>22</sup> There are several approaches to lexical semantics, including historical and philological, structuralist, generative, neostructuralist, and cognitive (or cognitive linguistic),<sup>23</sup> but without getting too detailed in a survey of lexical semantics, one major assertion that drives my study is the fact that context (or rather co-text) is a crucial factor, if not *the* crucial factor, in shaping the meaning of a word.<sup>24</sup> In fact, this is significant given Dunn’s contention that “works of the law” does have a broad, general meaning of doings of the law, but that *in context* it refers to the identity and boundary markers of circumcision, dietary laws, and the Sabbath.

Cruse offers a contextual approach to address the question of how interpreters determine the meanings of words. A contextual approach assumes that “the semantic

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<sup>19</sup> Cruse, *Lexical Semantics*, xiii.

<sup>20</sup> Geeraerts, *Theories of Lexical Semantics*, xv.

<sup>21</sup> Lyons, *Language and Linguistics*, 145.

<sup>22</sup> For rank and rank shifting, see e.g., Halliday, *System and Function*, 58–59.

<sup>23</sup> See Geeraerts, *Theories of Lexical Semantics*, for an overview of these approaches. He asserts that the cognitive approach is probably the most preferred one (*Theories of Lexical Semantics*, xiv)

<sup>24</sup> I hold to the lexical semantic view of monosemy, which can be described as the view that a word has one general, highly abstract meaning, and that the context of situation in which the word appears shapes the meaning of the word more precisely. This view contrasts with most dictionaries and lexicons, which offer multiple meanings of words: hence, polysemy. See Ruhl, *On Monosemy*.

properties of a lexical item are fully reflected in appropriate aspects of the relations it contracts with actual and potential contexts.”<sup>25</sup> Another way to describe it might be to state that a word itself does not have meaning but *meaning potential*, and its meaning is found in the “utterance” which contains that word, based on the meaning potential of that word. He identifies two sources of primary data for a contextual study of lexical semantics. First is the productive output of the native users of the language, which entails investigating the corpus of literature that exists in the language and the instances of how that word is used in the corpus. In the case of this study, the corpus is relatively fixed: the Pauline letters. The second source of primary data is the “intuitive semantic judgments” of native users of the language.<sup>26</sup> Native users have an intuitive understanding of how their language works, and even if they are not able to articulate these understandings, they are still able to identify what is “right” and what is “wrong,” or perhaps more accurately, what is conventional and sensical and what is unconventional and nonsensical. In the case of Koine Greek, however, we unfortunately do not have native speakers available, so only the primary source is relevant for this study.

A relevant concept is *collocation*, which describes the way words collocate with certain words more than with others. Collocation is the phenomenon when “lexical items regularly co-occur.”<sup>27</sup> Halliday and Hasan state: “In general, any two lexical items having similar patterns of collocation—that is, tending to appear in similar contexts—will generate a cohesive force if they occur in adjacent contexts.”<sup>28</sup> For purposes of this study, however, what is interesting is if, along with *ἔργα νόμου*, there are patterns of collocation

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<sup>25</sup> Cruse, *Lexical Semantics*, 1.

<sup>26</sup> Cruse, *Lexical Semantics*, 9.

<sup>27</sup> Halliday and Hasan, *Cohesion in English*, 284.

<sup>28</sup> Halliday and Hasan, *Cohesion in English*, 286.

with other words or word groups that might have an influence on how the meaning of ἔργα νόμου is shaped in its context.

The main procedure for lexical semantics in this study, namely for ἔργον and νόμος is by starting with the *meaning potential*, which is generally provided in a lexicon,<sup>29</sup> and then by surveying the various instances of ἔργα νόμου (rank shifting from word group to word) that appear in the Pauline corpus to examine its meaning in real contexts.

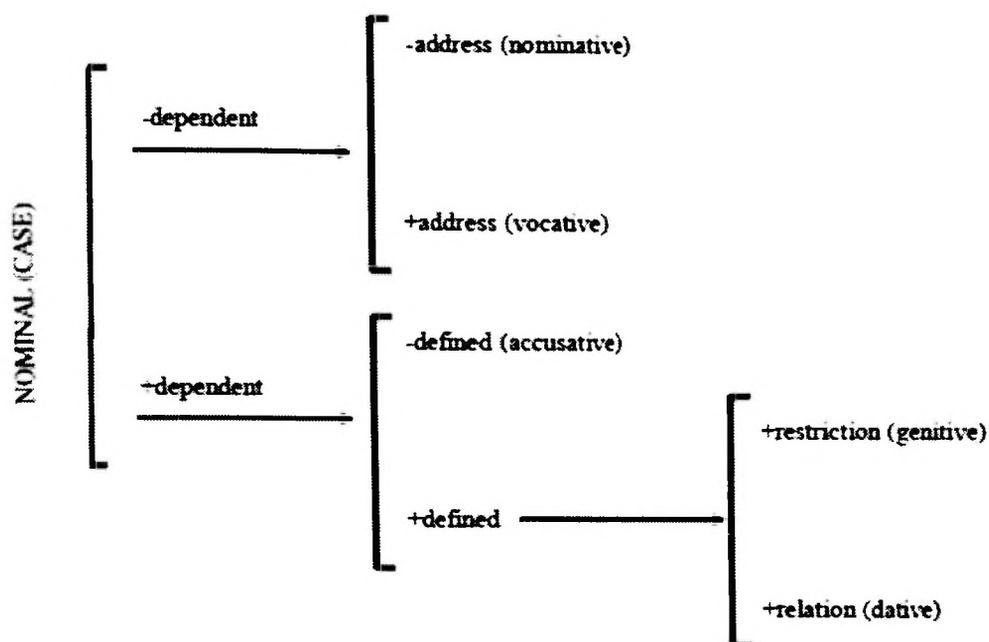
### Case Semantics of the Genitive

The other significant component to this study is the meaning of the genitive construction. While some have identified dozens of uses of the genitive case, I take a minimalist view of grammar by identifying a grammatical category in the simplest terms. I agree with Porter (drawing from Louw) that the genitive case essentially grammaticalizes *restriction*.<sup>30</sup> Restriction can be either *partitive*, applied with reference to the grammatical object itself, or *pertaining to*, the object's adjunct. I suggest the following system network of case.

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<sup>29</sup> I will utilize LN for this study.

<sup>30</sup> Porter, *Idioms*, 92.



*Figure 1. System Network of Hellenistic Greek Case*

This system network has the point of origin as NOMINAL (CASE), identifying the case system of Greek. In the first division, there are two choices based on the nominative and non-nominative grammatical descriptions of case, which I label as [ $\pm$ dependent]. Within [-dependent], grammaticalizing the semantics of independence, are two options, [-address] which identifies the function of the nominative case, and [+address] which identifies the function of the so-called vocative case. The other choice of [+dependence] includes the next set of options of [ $\pm$ defined]. The semantics of [-defined] is grammaticalized by the accusative case. The semantics of [-defined] includes a further (and final) set of options, [+restriction] or [+relation], which are grammaticalized by the genitive and dative cases respectively. Since I am concerned with the genitive case in this paper, then, according to the system network above, it is viewed as grammaticalizing the semantics of [+dependence: +defined: +restriction].

A part of Porter and Pitts's linguistic methodology for the meaning of the construction *πίστις Χριστοῦ* is beneficial and applicable for this study.<sup>31</sup> Although I slightly differ from their system network of Greek case, the major point that the genitive is best described as the case of restriction is significant, although they identify the genitive as [+restriction: +extension: +specification].<sup>32</sup> Based on their system network, they state: "The genitive consistently restricts meaning through the feature of specification."<sup>33</sup> This is not far off from my description (nor from Porter's) of the genitive as simply a case of restriction.<sup>34</sup> In the case of their study of *πίστις Χριστοῦ*, they conclude: "When Paul used the genitive he merely intended to restrict the meaning of the head term through specification, using the context to determine what he was saying."<sup>35</sup> I would slightly amend it by stating that a writer using the genitive with a head term simply conveys that the meaning and extent of the head term (*πίστις*, in this case) is restricted by the genitive attached to it (*Χριστοῦ*). More on how this applies to the present study is delineated below.

### Analysis of ἔργα νόμου in the Pauline Corpus

Dunn identifies the passages that contain the word group *ἔργα νόμου* (and related forms) in the Pauline corpus: Rom 3:20, 27–28; 9:32; Gal 2:16; 3:2, 5, 10.<sup>36</sup> This word group

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<sup>31</sup> Porter and Pitts, "Πίστις with a Preposition," 33–53.

<sup>32</sup> Porter and Pitts, "Πίστις with a Preposition," 41. I would argue, however, that despite slightly differing terminology within each network, our understandings of the semantics of the genitive case are not very far apart from each other at all.

<sup>33</sup> Porter and Pitts, "Πίστις with a Preposition," 44.

<sup>34</sup> Porter, *Idioms*, 92.

<sup>35</sup> Porter and Pitts, "Πίστις with a Preposition," 48.

<sup>36</sup> Dunn, *New Perspective*, 381.

interestingly does not appear anywhere outside of Romans and Galatians, but Dunn states that many consider “works” in the other Pauline letters (such as in Eph 2:8–9; 2 Tim 1:9; and Tit 3:5–7) to be in fact synonymous to *ἔργα νόμου*.<sup>37</sup> While it may certainly be the case that “works” is shorthand for “works of the law” for Paul, especially in his later letters,<sup>38</sup> I restrict my analysis to the occurrences of *ἔργα νόμου* in Romans and Galatians. In fact, Dunn himself agrees that the genitive construction “of the law” is crucial to interpret. In that vein, I will analyze the above passages that Dunn identifies with the principles from lexical semantics and the case semantics of the genitive as outlined above.

#### Lexical Semantics and Case Semantics of *ἔργα νόμου*

The starting point for my lexical study is to determine the *meaning potential* of the two lexemes *ἔργον* and *νόμος*, which make up the word group in question *ἔργα νόμου*.

According to LN,<sup>39</sup> *ἔργον* has three different entries. All three entries are in Semantic Domain 42: “Perform, Do,” and Sub-Domain B, “Do, Perform.” In the first entry (42.11; act), it is defined as “that which is done, with possible focus on the energy or effort involved,” with the suggested English glosses “act” or “deed.” In the second entry (42.42; work), it is defined as “that which one normally does,” with the suggested glosses, “work” or “task.” The final entry (42.12; workmanship) defines it as “the result of someone’s activity or work,” with the glosses, “workmanship” or “result of what has been

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<sup>37</sup> Dunn, *New Perspective*, 381–82.

<sup>38</sup> Cf. Porter, *Romans*, 194.

<sup>39</sup> LN works from the traditional lexical polysemy approach (I hold to a monosemy approach), but their categorization of lexemes into semantic domains is extremely helpful for lexical studies.

done.” Based on the content of these entries in LN and considering my view of lexical monosemy, I conclude that the core meaning of ἔργον relates to work in the sense of a deed, act, or performance of some sort.

The lexeme νόμος also contains three entries in LN. They are all found in Semantic Domain 33: “Communication,” and Sub-Domain G’ “Law, Regulation, Ordinance.” In the first entry (33.333; law), it is defined as “a formalized rule (or set of rules) prescribing what people must do,” with the suggested glosses “law,” “ordinance,” or “rule.” The second entry (33.55; the Law) defines it as “the first five books of the Old Testament called the Torah (often better rendered as ‘instruction’)” with the suggested gloss of “the Law.” The final entry (33.58; the Scriptures) defines it as “(an idiom, literally ‘the Law and the Prophets’) all of the sacred writings of the Old Testament, including the Law, the Prophets, and the Writings,” with the glosses “the sacred writings, the Law and the Prophets.” From my lexical monosemous view and these entries, I suggest that the core meaning of νόμος is law or some sort of set of rules, and that any reference to the Old Testament or Torah is an extension meaning based on the context in which it is used.<sup>40</sup> As it turns out, in most cases of use in the New Testament, νόμος tends to be a reference to Old Testament law rather than a general reference to the law or rules.

Combining this understanding of the lexical meanings of ἔργον and νόμος with the understanding of the function of the genitive construction—to restrict—I conclude that the general meaning potential of ἔργα νόμου is that it refers to some sort of action that is restricted to the “law.” So the English translation of “works of the law” simply refers to

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<sup>40</sup> Rapa, *Meaning of “Works of the Law”*, 7. He notes that there is a scholarly consensus that the νόμος in question is in reference to the Jewish law. See also Porter, *Apostle Paul*, 120–21.

acts (“act” or “deed” is probably better than “work,” to avoid any ideas of “working” for something, as in “to earn”) that relates to the law. Another rendering might be “doings of the law.” More nuanced meanings should be evident in context. To these contexts, I now turn.

#### Romans 3:20

The verse reads: διότι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ δια γὰρ νόμου ἐπίγνωσις ἁμαρτίας (“because by works of the law no flesh will be justified before him, for through law, there is knowledge of sin”).<sup>41</sup> The previous co-text contains a string of quotations from Psalms to Isaiah.<sup>42</sup> After arguing that both Jews and Romans are under the same criteria for judgment and that the power of sin is evident for both groups, the writer of this letter, Paul, quotes from selected Old Testament passages to illustrate that no one is righteous and that all have turned away from God and are worthless, further described as having throats as open graves and mouths full of cursing and bitterness, and concluding that there is no fear of God in them. He then states that “we know” that whatever the law says, it says to those who are under the law. Some have thought this to refer to Jews specifically, since they were beneficiaries of the law, but it is most likely in reference to what some call “natural law” that Paul expounded on in Romans 1–2, that every person knows the law, the whole world.<sup>43</sup> Thus the whole world will be silenced and accountable before God.

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<sup>41</sup> English translations are my own, unless otherwise noted.

<sup>42</sup> Porter, *Romans*, 88.

<sup>43</sup> Porter, *Romans*, 91.

Then Paul makes the statement that all flesh will not be justified (*δικαιωθήσεται*) on the basis of “works of the law.” The prepositional phrase “by works of the law” has as its predicate “justified,” which refers to being put into a right relationship with God, of making or declaring a person to be righteous or just.<sup>44</sup> He says that all flesh will not be justified on the basis of “works of the law,” because it is actually through the law that knowledge of sin is realized.

#### Romans 3:27–28

Paul continues his treatise (3:21–27) by explaining that the righteousness of God is revealed, not through the law but through faith in Christ, even though the Law and the Prophets testify to this righteousness. He asserts that there is no distinction between Jew and Gentile because *all* have sinned and lack the glory of God.<sup>45</sup> But not only do all sin, all are freely *justified* (made right in their relationship with God) by his grace through Christ’s redemption. This redemption was achieved through Christ’s sacrifice of atonement, to be both the just and the justifier for those who put their faith in Christ. He then asks the question, “Where, then, is boasting?”<sup>46</sup> It is excluded, he answers. It is excluded by the law of faith, not the law of works.

Then Paul writes, *λογιζόμεθα γὰρ δικαιούσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου* (“for we consider that a person is justified by faith apart from works of the law”). Again, a cognate of *δικαιώω* (justify) is collocated with “works of the law.” Paul is stating that a

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<sup>44</sup> Defining justification, I realize, is a major point of contention in the debate, especially with Sanders as he defines justification in terms of entering into the covenant membership of God as a descendant of Abraham (see Sanders, *Paul, the Law, and the Jewish People*, 20). But even Wright admits that the term refers to a declaration of a status conferred onto someone (see Wright, *Justification*, 91–92).

<sup>45</sup> Cirafesi, “‘To Fall Short’ or ‘To Lack’?,” 429–34.

<sup>46</sup> Cf. Gathercole, “*Where Is Boasting?*”

person is made right in relation to God in relation to faith, and that works of the law are not considered a factor in this. Faith is pitted against works of the law here, relating to how a person is justified.

#### Romans 9:32

The relevant part of the verse reads: οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων [νόμου] (“not by faith but as by works [of the law]). Dunn cites this as a passage that contains the word group “works of the law,”<sup>47</sup> but the textual evidence is divided on the two readings: ἐξ ἔργων or ἐξ ἔργων νόμου. The former is attested by P46<sup>(vid)</sup>, κ\*, A, B, F, and G, among other Greek manuscripts and non-Greek witnesses. The latter is attested by κ<sup>2</sup>, D, and ψ, among others. This is not the place to necessarily decide on a textual variant, but if the reading ἐξ ἔργων is preferred (the external evidence seems to favor this reading), it may have been shorthand (at least in this co-text) for ἔργων νόμου.<sup>48</sup> In the immediate co-text, it is contrasted with and in apposition to ἐκ πίστεως. In the larger co-text, Paul had been discussing Israel and how sorrowful he was for them, expounding the concept of election and mercy (Rom 9:16). After quoting from Hosea and Isaiah, to reassure his readers of God’s commitment to Israel, he compares the Gentiles’ pursuit of righteousness (κατέλαβεν δικαιοσύνην) and Israel’s pursuit of righteousness, and concludes that Israel did not attain it (οὐκ ἔφθασεν) because they did so by works and not by faith. Thus, faith is contrasted with works here as the basis of *attaining* righteousness.

<sup>47</sup> Dunn, *New Perspective*, 381.

<sup>48</sup> See Porter, *Apostle Paul*, 114–15.

## Romans 2:15

There is also a verse that Dunn does not cite as containing ἔργα νόμου, Rom 2:15, perhaps because the head term is singular. Paul writes: οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν (“who show that the work of the law is written in their hearts”). The line of argument in the previous co-text of this verse is Paul, beginning in chapter 2, indicting those who judge others, since they are judged according to the same criteria by which they judge. He explains that God judges equitably, according to what each person has done (κατὰ τὰ ἔργα αὐτοῦ). Here, ἔργον is used in a general sense of act or deed.

Then in the immediate co-text, Paul explains that those who sin apart from the law will perish apart from the law, and those who sin under the law are judged according to the law. But when he looks at Gentiles who do what is in the law, which they have not even seen, they become a law to themselves. This is where Paul writes that the work of the law is written in their hearts. In other words, the actual carrying out the law by an outward deed—or an act of the law—is innately known by these Gentiles who fulfill it.

## Galatians 2:16

In the previous co-text on Gal 2:16, Paul describes what is commonly called the Antioch Incident, in which he rebukes Peter for his hypocrisy for refusing table-fellowship with Gentiles. I have argued in Chapter 3 that Paul’s recorded speech to Peter does not end at 2:14a, but that it most likely continues to the end of chapter 2.<sup>49</sup> But regardless of whether Paul says the following to Peter and the others at Antioch or strictly to his

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<sup>49</sup> See also Yoon, “Identifying the End of Paul’s Speech.”

Galatian audience, Gal 2:15 begins the sentence that carries through v. 16: ἡμεῖς φύσει Ἰσσοδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοί· εἰδότες [δὲ] ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπίστευσάμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ (“We are Jews by nature and not sinners from among the Gentiles, knowing that a person is not justified by works of the law but through faith in Jesus Christ. And we believe in Christ Jesus, in order that we might be justified through faith in Christ and not by works of the law, because no flesh will be justified by works of the law”).

The collocation of δικαιοῦ with ἔργα νόμου is evident in this passage, which repeats ἔργα νόμου three times. When a form of δικαιοῦ appears with a negative particle, it is collocated with ἐξ ἔργων νόμου and when a form of δικαιοῦ appears without the negation (the one time), it is collocated with ἐκ πίστεως Χριστοῦ. Paul’s argument here is that justification is not by works of the law but by faith in Jesus Christ,<sup>50</sup> contrasting the two in opposition to one another (i.e., faith vs. works). In the previous co-text, Paul rebukes Peter in the Antioch Incident because of the issue of table-fellowship, although it is not specified if dietary laws were actually a concern, or whether it was simply associating with Gentiles that was in view. Circumcision (and uncircumcision) is also mentioned, but it is not the issue that Paul addresses directly in this incident, just a way to identify those with whom Peter associated and dissociated. So it appears that “works of

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<sup>50</sup> The discussion of whether this is a subjective or objective genitive has been exhaustive. While I think the notion of subjective/objective genitive is a category fallacy, I hold the view that it is faith that is *restricted* to Jesus (the genitive function) that is in view, hence faith *in* Christ. See above and Porter and Pitts, “Πίστις with a Preposition.”

the law” is directly contrasted with “faith,” the former collocated with δικαιόω with negation and the latter with δικαιόω without negation.

#### Galatians 3:2

A few verses down, in Galatians 3, Paul returns the discourse back to the Galatians, and calls them “foolish” (ἀνόητοι; 3:1), followed by a couple of rhetorical questions. Then he writes: τοῦτο μόνον θέλω μαθεῖν ἀφ’ ὑμῶν· ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; (“I want to learn this one thing from you; did you receive the Spirit by works of the law or by hearing in faith?”). Here, the issue is not justification, as in the previous passages investigated so far, but “receiving the Spirit.” But like the previous passages, “works of the law” is contrasted with “faith.”

#### Galatians 3:5

After a few more rhetorical questions, repeating essentially the question of whether the Galatians received the Spirit by works of the law or by faith, once substituting “works of the law” with “flesh” (σάρξ; 3:3), Paul continues with the rhetorical questioning by asking: ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; (“therefore, he who provides you the Spirit and performs miracles among you, did he do it by works of the law or by hearing in faith?”). As in above examples, Paul contrasts “works of the law” with “(hearing in) faith” here, in relation to how they received the Spirit. The next verse then, quoting from Gen 15:6, refers to Abraham believing in God and that it was considered to him as righteousness.

## Galatians 3:10

The final instance of ἔργα νόμου in this survey is just a few verses down from the previous passage. Paul has contrasted works of the law with (hearing in) faith, in reference to how they obtained the Spirit and how one is justified. In the next few verses, he develops the Abraham example by arguing that those who rely on faith (rather than works of the law) are children of Abraham. He then writes: "Οσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπο κατάραν εἰσίν· γέγραπται γὰρ ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά ("For as much as they exist by works of the law, they exist under a curse; for it is written, 'Cursed is everyone who does not maintain everything that is written in the book of the law, to do them'"). Paul quotes Deut 27:26 to support his claim of those who are cursed. This passage is significant because Paul repeats the "curse" in Deuteronomy, and in some ways the quotation expands on the meaning of ἔργα νόμου as οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά. In other words, ἔργα νόμου in this context is not restricted to certain laws, but "everything" written in the book of the law.

### Conclusion

Aside from Rom 2:15, where the singular τὸ ἔργον τοῦ νόμου is used, all of the passages investigated so far refer to the plural ἔργα and singular νόμου. I have two major observations that are significant for this study in relation to what Dunn has posited regarding the meaning of ἔργα νόμου as synonymous to covenantal nomism.

First, in all of the instances of ἔργα νόμου surveyed above, they are all, with the possible exception of Gal 2:16, general references to doings of the law without any

specific laws identified. But even in Gal 2:16, where dietary laws and circumcision might possibly be in view, it is not certain that these particular laws were what Paul was directly specifying against Peter. Paul's rebuke of Peter was due to Peter's dissociation with the Gentiles, and while this might be due to the fact that Gentiles were eating "unkosher" foods, the text does not necessitate this. And while circumcision is mentioned in this co-text, it is not explicitly stated that this was the reason for Paul's opposition of Peter either; the only relation of circumcision to Paul's rebuke is that Jews and Gentiles were distinguished by it. But in all of the other instances of *ἔργα νόμου* examined above, there is no reference to particular aspects of the law.

Second, the collocation of *ἔργα νόμου* with *δικαιόω* and *πίστις* (Χριστοῦ) in several of the passages above is also significant. Regarding Gal 2:16, Robert Keith Rapa writes that Paul "understands the *soteriological implications* of Peter's actions. If the Gentiles were to be compelled to become 'practical Jews' in order to be 'acceptable,' it would mean that they were required to 'do' something in order to gain God's favor."<sup>51</sup> If one understands justification to be soteriological—so Sanders's "getting in" terminology—then "works of the law" relates to earning one's place in the covenant, not simply "staying in." So there is, in fact, some idea of *earning* or *obtaining* salvation or God's favor when "works of the law" is collocated with "justification." Furthermore, "works of the law" is frequently placed in opposition to "faith (in Christ)"; the two contrast each other in these contexts.<sup>52</sup> In other words, for one to be justified, they must replace "works of the law" with "faith (in Christ)."

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<sup>51</sup> Rapa, *Meaning of "Works of the Law"*, 264.

<sup>52</sup> Cf. Silva, "Faith Versus Works of Law," 217–48.

Thus, from a study of the lexical semantics and case semantics of ἔργα νόμου, it is seen that it is a word group with the meaning potential of “deeds restricted to the law,” or “doings” of the law. It is neither a positive nor negative meaning in and of itself (so not necessarily referring to “legalism” nor “covenantal nomism”) but a word group used to refer to practices of the law. But in the contexts surveyed above, especially in cases where we find collocation with δικαιόω (and cognates) as well as its opposition to πίστις (Χριστοῦ), it refers to human doings of the law to obtain justification before God, in contrast with faith, which actually brings this justification. Thus, the claim that “works of the law” refers to the distinctives of Israel among the nations is lacking in linguistic support.

## CHAPTER 6: TENOR ANALYSIS OF GALATIANS

The final component of register to be analyzed in this study is tenor. The previous chapters investigate the mode and field of discourse, by analyzing the textual and ideational meanings of the text, respectively. I identified the ways in which Paul structures his letter to the Galatians in terms of cohesion, thematization, and prominence, and then identify the main ideas and subject matter of the letter through analysis of the transitivity network and lexis. Tenor, however, is realized by the interpersonal metafunction, which involves how language is used in the discourse through speech functions (linguistic factors) and the social roles of the Participants in the discourse (extra-linguistic, or social, factors). Both of these are analyzed in this chapter, with a concluding summary of the tenor of this letter.

### **Speech Functions**

I noted in Chapter 3 that speech functions operate at two levels: the semantic stratum, based on clause type, and the contextual stratum, based on its use in the co-text and context. Identifying the semantic function of a clause is much more straight-forward, as it is based on form (or more specifically, clause type); identifying its contextual function, however, is open to interpretation based on the co-text and context. The contextual function describes how Paul uses the semantic function of a clause to achieve what he wants to achieve. So in this analysis, the semantic function of a primary clause is

identified first, followed by a description of the contextual function(s) in each subsection, answering the question of what the writer (Paul) is *doing*.

#### Galatians 1:1–5 – The Letter Opening

There are only verbless clauses in the opening of this letter; thus, the speech functions (of the two primary clauses in this letter opening) are all simple statements. The contextual function of both of these simple statements, however, is simply identifying the writer (Paul) and recipients (the Galatians) of the letter and sending them a standard Christian greeting.

#### The Omitted Thanksgiving Section

After the standard opening of the letter, Paul omits a thanksgiving section and immediately transitions to the body.<sup>1</sup> Since a majority of Paul's letters (including the authentic and so-called deutero-Pauline letters) contain a thanksgiving section (e.g., Rom 1:8; 1 Cor 1:4; Eph 1:16; Phil 1:3; Col 1:3; 1 Thess 1:2; 2 Thess 1:3; 2 Tim 1:3; Phlm 4), this omission is significant. In general, the omission of an expected element of a social interaction (such as a letter or even an in-person discourse) conveys an interpersonal meaning as much as—or sometimes even more than—the presence of an element. Take for example a situation where a beggar asks a passerby, "Sir, excuse me, can I have some change?" The passerby reaches into his pocket to give a handful of change to the beggar, saying, "Ok sure, here you go." The beggar rises, receives the change, and immediately

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<sup>1</sup> Not only do most of Paul's letters (or letters attributed to Paul) contain a thanksgiving section, many documentary papyri contain thanksgiving formulae. See e.g. Reed, "Are Paul's Thanksgivings 'Epistolary'?" 87–99; White, "Epistolary Formulas," 297; Artz-Grabner, "Paul's Letter Thanksgiving," 129–58, although Artz-Grabner views the thanksgiving within the body of the letter as an introduction to it.

walks away without saying a word. The expected omission of a “thank you” or any other response probably communicates that the beggar was not very grateful for the change that the passerby had given him, or another possible reason for not responding in an expected way.

There are several possible reasons for Paul’s omission of a thanksgiving section in his letter to the Galatians. It is often viewed as one of his earlier letters (if not the earliest), so one might conjecture that a thanksgiving section was not a Pauline convention at the time of writing. But since it already seems to have been a convention outside of the Pauline corpus, and there is no evidence that Paul began to use the conventional thanksgiving section *after* writing his letter to the Galatians, this explanation does not seem likely.<sup>2</sup> Another explanation might be that the urgency of the subject matter compels Paul to skip a thanksgiving and dive right to the pressing matter.<sup>3</sup> There is a sense of urgency to be sure, but this omission seems to mean more than simply urgency. The most likely scenario is that Paul’s assessment of the situation at Galatia was so dismal—he seems to take the situation personally (see below)—that he found nothing to be thankful for, or at least he did not think communicating any thanksgiving was appropriate for the situation. If a thanksgiving section was conventional for Paul, the omission of such a section betrays his lack of thanksgiving regarding them, God’s work in them, or their current situation. As Artz-Grabner notes, “Paul’s thanksgivings are obviously caused by the receipt of written or oral news about the ‘well-being’ of his addressees. However, he does not refer to their physical well-being [in his letters], but to

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<sup>2</sup> Artz-Grabner, “Paul’s Letter Thanksgiving,” 129–58. Cf. Bruce, *Galatians*, 80.

<sup>3</sup> E.g., Bruce (*Galatians*, 80) suggests that Paul’s omits a thanksgiving section because of his sense of “overmastering urgency” of the situation at Galatia. But I agree with Porter (*Apostle Paul*, 201 n. 46) that there seems to be more to Paul’s omission than just urgency.

their good faith in God, their fellowship in Christ, and their imitation of the apostle in everyday life.”<sup>4</sup> Considering that Paul included a word of thanksgiving even for letters which contained much rebuke, such as 1 Corinthians, it is significant that Paul omits this from his letter to the Galatians. Thus, this significant omission at the outset reveals much about the tenor of the letter. The issue that Paul was addressing in the letter was so severe and disheartening to him that any thanksgiving for his recipients was deemed inappropriate.

#### Galatians 1:6–12 – The Occasion for the Letter

Immediately after the opening, Paul begins the body of the letter with a direct statement (semantic function), which begins with the predicate, *θαυμάζω*. While this word is usually used in the New Testament as a positive response to an event or statement (e.g., “marvel” or “amazed”), in this co-text, it seems that Paul uses it negatively (e.g., “astonished,” “appalled,” or “shocked”).<sup>5</sup> Paul’s response to the Galatians’ abandonment of his gospel is without a doubt a negative one, expressed by astonishment or shock. Its contextual function is to express disapproval of their abandonment of his gospel, the only gospel. The next primary clause with *ἔστω* is a command (semantic function), “may he be cursed” (1:8), directed towards those who preach a different gospel than the one they received. Paul again reminds them through another direct statement (semantic function), *ἄρτι πάλιν λέγω* (1:9), that anyone who preaches another gospel should be cursed (semantic function of command). In these primary clauses that reflect command, the

<sup>4</sup> Artz-Grabner, “Paul’s Letter Thanksgiving,” 158.

<sup>5</sup> See Porter, “*θαυμάζω* in Mark 6:6 and Luke 11:38,” 75–79. Cf. also Hansen, *Abraham in Galatians*, 33–44, who notes the negative uses of *θαυμάζω* in ancient literature as rebuke.

contextual function mirrors its semantic function. Paul uses the directive force of the command to wish cursing upon those who preach a different gospel.

The next two primary clauses have the semantic functions of direct question: ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν and ζητῶ ἀνθρώποις ἀρέσκειν (1:10). But their contextual functions are not so much open-ended questions as they are affirmations that Paul in fact does not seek approval from people but from God; the answers to these questions should be obvious, at least it is to Paul. But by putting these statements in question form—some might call these rhetorical questions<sup>6</sup>—Paul invites the Galatians to ponder the obvious answer, that he seeks to please only God. But in case they were wondering, the next primary clause states that if he were seeking to please people (second-class conditional; contrary to fact), he would not be a slave of Christ (Χριστοῦ δοῦλος οὐκ ἂν ἦμην; direct statement). Its contextual function is a statement of absurdity, given the absurd case that he is trying to seek approval from people. His use of the second-class conditional (with the contingent particle ἂν) indicates that this is contrary to fact. There may also be an implication with this question that Paul's opposers have the opposite motivation of pleasing people.

He concludes this sub-section with three more direct statements (semantic function), with the primary clauses having the Processes γνωρίζω, παρέλαβον, and ἐδιδάχθην. These also have the contextual functions of statements, as Paul clarifies that his gospel is not from people, that he did not receive it from people, nor was he taught it.

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<sup>6</sup> By "rhetorical question," I use it in a general sense of where a question is used to make a point stronger than a simple statement or when the answer is or should be obvious; an answer is not necessarily expected from the recipient.

These direct statements serve to clarify any potential mistaken answer that may have been given to Paul's earlier questions.

The major question for analyzing speech functions is discovering what the writer is *doing* interpersonally. In this sub-section, the beginning of the body of the letter, Paul is doing several things. First, by omitting the thanksgiving section, Paul communicates to the Galatians that he finds nothing to be thankful regarding them or God's work in them, reflecting the gravity of the situation about which he writes. Second, by beginning the letter with a statement of astonishment, he communicates his disapproval of their behavior, directing cursing upon those who preach a gospel contrary to the one he had taught them. Third, by using rhetorical questions, he invites the Galatians to think about his motive for his ministry, whether it is to please God or people. But in case his audience does not answer correctly, he concludes with statements regarding the origins of his gospel, that it did not come from people but from God directly. Thus, the speech functions of this sub-section reflect Paul's disappointment towards the Galatians for falling away from his gospel, his motives for his ministry, and the origin of his gospel, through the use of direct statements, commands, and direct questions.

#### Galatians 1:13–2:10 – Paul's Post-Conversion Experience

This entire sub-section consists of primary clauses which are all direct statements (semantic function), excepting the final primary clause, *μόνον τῶν πτωχῶν*, which is a verbless clause; its semantic function is a simple statement. All of these direct statements as well as the simple statement at the end also function contextually as statements. Paul, in this sub-section, informs the Galatians of his travels to various locations after his

conversion experience on the Damascus Road, explaining that he received the gospel directly from God and that no one influenced that gospel. A majority of these primary clauses reflect his travels, as well as his interactions with others such as the apostles and the churches of Judea. In providing this information, Paul is providing an explanation of what he stated in the previous sub-section regarding the origin of his gospel, the gospel that he had previously taught the Galatians before they were influenced by the false teachers. He received it as a direct revelation from God and there were really no others that taught him this gospel.

#### Galatians 2:11–21 – The Antioch Incident

The first part of this sub-section (2:11–14a) continues the narrative and describes what happened in Antioch, when Paul opposed Peter for his hypocrisy. The six primary clauses that make up this part of the sub-section all have the semantic function of direct statement. They function contextually as a narrative of the events that took place there.

Paul's speech in Antioch begins in 2:14b, where Paul uses a conditional construction, the protasis reflecting a first-class conditional and the apodosis reflecting a direct question: *εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῆς* (protasis), *πῶς τὰ ἔθνη ἀναγκάζεις ἰουδαΐζειν* (apodosis). The apodosis is the primary clause in this clause complex (the protasis is subordinate to it), and its clause type is open question. While its semantic function is direct question, its contextual function is a rhetorical question, to make the point that the ideas posed in the protasis and apodosis oppose each other. In other words, this first-class conditional construction (a simple condition made for the

sake of argument)<sup>7</sup> points out the absurdity of their behavior: that while they are Jews who live like Gentiles, they make Gentiles live “Jewishly.” How can this be? The implied answer is that it cannot. He resumes with a simple statement (the semantic function of *ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἔθνῶν ἁμαρτωλοί*), which functions contextually also as a statement: “we are Jews by nature and not Gentile sinners.” The next primary clause, *ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν*, is a direct statement that informs them (Peter and those with him at Antioch) that “we” believe in Christ Jesus (2:16), given that they know that justification is by faith in Christ and not by works of the law (this is a secondary clause). While the semantic function of the primary clause is a direct statement, its contextual function is more than providing information. This statement should be obvious to Paul’s audience—that they believe in Christ Jesus—so its contextual function is to remind them of what Paul had taught them before, since they know (*εἰδότες*) this already.

Paul continues his point with another conditional construction, *εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος* (first-class conditional). The primary clause is the apodosis, *Χριστὸς ἁμαρτίας διάκονος*, having the semantic function of simple question. As in the direct question above, this simple question functions contextually as a rhetorical question, pointing out the absurdity of what is posed. If in seeking to be justified in Christ they are found to be sinners, Paul rhetorically asks if Christ is then a minister of sin. The obvious answer is in the negative, but in case his audience is confused, he answers, *μὴ γένοιτο*.

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<sup>7</sup> Porter, *Idioms*, 256–59.

The rest of this sub-section (2:18–21) is a series of direct statements (semantic function). The first primary clause (2:18) is part of another conditional construction (first-class), where Paul poses the idea that if he rebuilds what he has torn down (presumably seeking justification by works of the law based on the previous co-text), he proves to be a transgressor. He makes a series of direct statements explaining that he died to the law so that he would live to God, that he has been crucified with Christ and thus no longer lives, that Christ lives in him and he lives by faith, and that he does not nullify the grace of God. The final direct statement (semantic function) is the apodosis of another conditional construction (first-class), where Paul poses that if justification were through the law, then Christ died for no reason. All of these direct statements (including the conditional) have a contextual function of informing them of the content of the gospel that Peter and the others were violating. Paul would not have had to state these things if their behavior was congruent with them.

In this sub-section, then, Paul uses direct statements, direct questions, and a simple question (including a first-class conditional construction) to note how their behavior is absurd and contradictory to who they are and what they believe. He also states what he believes, essentially the gospel (that he presumably taught them earlier), and that their behavior is incongruent with this gospel.

#### Galatians 3:1–14 – The Problem: Faith and the Law

Paul now ends his recollection of the Antioch Incident and resumes his direct discourse to the Galatians with the nominative of address, *ὧ ἀνόητοι Γαλάται* (3:1). The interpersonal

functions of nominatives of address (or vocatives) are discussed below in the section on social roles.

After beginning this sub-section with the nominative of address, Paul asks a direct question, *τίς ὑμᾶς ἐβάσκανεν* (3:1). While this its semantic function is direct question, its contextual function is not so much to gain information from the reader as it is to inform them that they have in fact been enchanted (*ἐβάσκανεν*) by Paul's opposers. Perhaps it is the case that he does not know who his opposers are and wants to know their identity—the co-text does not seem to indicate exactly who they are (but if this were the case, I would expect more requests from Paul for their identity throughout other parts of the letter). But the more relevant message of this question, however, is Paul communicating to the Galatians that they have been enchanted, whoever may be the cause for it.

Nevertheless, he continues with a direct statement (*τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν*) followed by a series of direct questions. In fact, these questions reveal what Paul is really concerned about regarding the Galatians. This direct statement (semantic function) has a contextual function of obtaining information from them; the series of questions that are posed in 3:2b–5 elaborates what Paul wants to know, even if the questions may be rhetorical. In the first direct question, Paul asks if they received the Spirit by works of the law, or by hearing with faith (3:2b). Its contextual function is a rhetorical question: the answer is obvious—or should be obvious—that they received the Spirit by hearing with faith. The rest of the direct questions are related. He continues by asking, “in this way, are you foolish?” (*οὕτως ἀνόητοί ἐστε*; 3:3). Then he asks, “if you began with the Spirit, do you now end with the flesh?” (*ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελείσθε*; 3:3). He continues: “did you suffer so many things in vain?” (*τοσαῦτα ἐπάθετε εἰκῆ*; 3:4). Their

semantic functions are direct questions, but their contextual functions are rhetorical questions, with the answers being obvious and pointing out the absurdity of the logic presented here. The next question is a simple question using a verbless clause: ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως, with a preceding secondary (subordinate) clause (nominal word group complex), ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν (3:5). It also has the contextual function of a rhetorical question, where the answer is—or should be—obvious. In case the Galatians are confused, the next primary clause, beginning with the predicate γινώσκετε (3:7), clarifies that the answer is faith (as opposed to the law or the flesh); in fact, they should know this already. This functions semantically as a direct statement and contextually as an answer to and clarification on his previous questions. Sometimes rhetorical questions are motivated by frustration or anger, at least in modern society; if this also applies in Paul's context, it can be assumed that the rhetorical questions posed in this letter are also motivated by frustration and anger by Paul at the situation in Galatia.

The rest of this sub-section consists of direct statements (semantic function). Paul elaborates his answer to the rhetorical questions posed, stating that the Scriptures had already proclaimed the gospel to Abraham (προευγγελίσατο τῷ Ἀβραάμ; 3:8). He also states that those who are of faith are blessed with the faithful Abraham (3:9) and that as many as are under the law are under a curse, citing Scripture as proof (3:10). He states that the law is not of faith but that the one who does them will live by them (3:12), concluding that Christ redeemed them from the curse of the law by becoming a curse for them (3:13). These direct statements (semantic function) all have a contextual function of instruction or correction.

In this sub-section, then, after Paul poses several rhetorical questions contrasting faith with the law and the flesh, probably motivated by frustration and anger, and identifying the absurdity and inconsistency of their behavior, he makes the point that it is faith that allows them to receive the blessing of Abraham and that those who are of the law are cursed. The overall contextual function of the direct questions, simple questions, and direct statements in this sub-section are didactic, to instruct the Galatians and remind them of the content of the gospel that they have abandoned.

### Galatians 3:15–25 – The Promise and the Law

As established in the mode analysis (Chapter 3) of this study, this sub-section is the prominent peak of Paul's letter and continues the didactic discourse from the previous sub-section. All of the primary clauses in this sub-section are direct statements, except two which are simple questions.

Paul begins with this sub-section with a nominative of address (*ἀδελφοί*)<sup>8</sup> and states (direct statement) that he speaks to them humanly, or from a human perspective (*κατὰ ἄνθρωπον λέγω*; 3:15). Drawing from human experience, he refers to a human covenant which is conventionally neither rejected nor added to. He continues by stating that the promises were to Abraham and his descendant—not descendants—referring to Christ (3:16). He explains that the law does not cancel the previously established covenant (3:17). Then using a conditional construction (first-class), he states that if the inheritance comes by law (protasis and secondary clause), then it is no longer by the promise (apodosis and primary clause), but the fact is that the inheritance was given by

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<sup>8</sup> See the section below on social roles for the interpersonal function of nominatives of address.

the promise (3:18). All of these direct statements (semantic function) have a contextual function of instruction or explanation. Paul contrasts the law and the promise, and that the inheritance given by God to Abraham and his descendant, Christ, was given by the promise, not the law.

Paul then asks a simple question (semantic function), *τί οὖν ὁ νόμος* (3:19). This simple question functions contextually to continue the logic of Paul's argumentation in this sub-section, in basic diatribe manner.<sup>9</sup> Although it is debatable whether the style or form in Paul's letter to the Galatians reflects diatribe, Paul probably used diatribe in other letters (e.g., Romans and 2 Corinthians), so it seems reasonable to assume Paul uses at least some element of diatribe throughout this letter. In any case, Paul introduces a possible objection or question by his interlocutors regarding the role of the law, since he has written on it unfavorably so far. The answer to this question may not be so obvious to his readers, since he subsequently provides instructive answers, showing that this is may be a valid question to ask at this juncture of his argument. He answers with three direct statements; the first is that it was added because of transgressions, with secondary clauses explaining that the law was temporary until the descendant, Christ, would come, having been commanded through angels by a mediator (3:19). The second is that a mediator implies more than one party; and the third, that God is one (3:20).<sup>10</sup> These direct

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<sup>9</sup> For the standard monograph on ancient diatribe in relation to Paul, see Stowers, *Diatribes and Paul's Letter*; see also Malherbe, *Paul and the Popular Philosophers*, 25–33; Song, *Reading Romans as Diatribe*; and Porter, "Diatribes," 296–98.

<sup>10</sup> The meaning of this verse is perplexing, as it is unclear how the meaning of the second clause ("God is one") relates to the first ("the mediator is not one"). While the determining the meaning of this verse is not crucial for this study, it is probably a contrast between the law and the promise. While a mediator's role is to be concerned with both parties, here regarding the law, God, who gives the promise, is one. See Moo, *Galatians*, 235–37; Bruce, *Galatians*, 178–79.

statements (semantic function) all function contextually as instruction or explanation, in response to the question just posed.

Paul then asks another simple question (semantic function), *ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]* (“is the law, then, against the promises [of God]?”; 3:21).<sup>11</sup> The contextual function of this simple question is similar to the previous one in 3:19, to raise a possible objection from his interlocutors from what he has stated so far and to give himself an opportunity to respond to and elaborate on it. Since he has thus far contrasted the law and the promise, he anticipates his interlocutors wondering if they are then opposed to each other. He answers with an emphatic no (possible statement), *μὴ γένοιτο* (3:21); its contextual function is to forcefully reject that line of logic posed by that question. The rest of this sub-section contains direct statements, beginning with a conditional construction (second-class, contrary to fact): *εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζῶποιῆσαι* (protasis and secondary clause), *ὅντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη* (apodosis and primary clause).<sup>12</sup> This provides the reason why the law is not opposed to the promise, since the law is not able to give life, and as a result righteousness cannot be obtained by the law—implying that the promise is what gives life. Paul continues with a direct statement (semantic function), stating that Scripture kept everything a prisoner under sin (3:22), its contextual function being instruction. He states that they were kept as a prisoner under the law before faith came (3:23) and that the law was an instructor until Christ came (3:24); thus, they are no longer under this instructor (3:25) since Christ has come. These direct statements all function contextually as instruction or explanation.

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<sup>11</sup> The textual variant here does not affect my argument either way.

<sup>12</sup> The apodosis is the primary clause, with the protasis as the secondary or subordinate clause.

Thus, in this sub-section, Paul provides further instruction and elaboration through the use of direct statements on the role of the law and the promise in the Christian's life, using two simple questions (3:19 and 3:21) and one possible statement (3:21) to develop these points.

#### Galatians 3:26–4:11 – Heirship

Having instructed the Galatians on the promise of God and the law, Paul states that all of them are sons and daughters of God through faith in Christ Jesus (3:26). He continues by stating that as many as those who have been baptized with Christ have also been clothed with Christ (3:27). Then in a series of οὐκ ἔνι statements, he removes the distinction between human categories such as Jew/Gentile, slave/free, and male/female, since they are all one in Christ (3:28). Being one in Christ, then, they are descendants of Abraham (3:29).

He continues with the direct statement (semantic function), λέγω (4:1), which has a contextual function of elaboration or explanation. He continues by explaining that when an heir is still a child, they are indistinguishable from a slave, being under guardians and managers until the opportune time set by their father. In the same way, when they were children, they were slaves to the basic principles of the world until the opportune time came, when God sent his Son, Christ Jesus, to redeem those under the law (4:1–5). And not only did he send his Son, Paul explains, but he sent the Spirit of his Son into their hearts (4:6), so that they are no longer slaves but sons and daughters (4:7), heirs through God (4:8). He returns to the notion of slavery, stating that when they did not know God, they were enslaved to things that are not gods (4:8).

Paul then asks a direct question (semantic function): how are they turning back to these basic principles (4:9)? This has a contextual function of a rhetorical question, pointing out the absurdity of their behavior based on what Paul has just explained regarding their identity as sons and daughters of God and heirs according to the promise. He continues with a direct statement (semantic function), *ἡμέρας παρατηρέϊσθε καὶ μῆμας καὶ καιροῦς καὶ ἐνιαυτούς* (4:10), which has a contextual function of identifying an example of their behavior being incongruent with who they are and what they (should) believe. In the previous chapter on field (Chapter 5), I noted that it is significant that Paul does not list circumcision here as an example but another element of the law.

Paul concludes this sub-section with a direct statement (semantic function), *φοβοῦμαι ὑμᾶς* (4:11); he fears that he has labored for them in vain. It functions contextually not only as an expression of Paul's concern for them but of his hope—whatever amount of hope he had—that he has not, in fact, labored for them in vain. He has not given up hope on them—or else he would not have written this letter in the first place. But he expresses his concern that all of his efforts for the Galatians was for nothing—if in fact they do not revert back to Paul's gospel. The labor to which he refers is not only his proclamation and instruction of the gospel to them and the implications of that gospel for Christian life but also the time and energy he spent in traveling to and staying in their region. By stating his fear for them, Paul is hoping that the Galatians would change their behavior to come back in line with what he had previously taught them.

This sub-section is mostly didactic in nature; all of the primary clauses are direct statements, except for one direct question. Paul instructs the Galatians on the implications

of the roles of the law and the promise that he has laid out in the previous sub-section and states that through this promise they are heirs in Christ. This sub-section, however, contains an important insight into the discussion of the Old and New Perspectives on Paul. Paul's language in 4:11 seems to indicate that the Galatians' behavior was not simply an adherence to Jewish ethnocentrism but a violation of the gospel that he had previously taught them. His statement of fear for them, that he may have labored in vain for them, reveals that his efforts in the past may have gone to naught with their focus on observing the law. If the matter was simply proper, or improper, Christian practice—if they were merely endeavoring to remain in the covenant they already were in—Paul was overreacting to tell them that his labor was in vain, since salvation was not at stake and they were simply practicing improper Christian behavior. But assuming that Paul was not simply overreacting and that his concern was in fact genuine and their behavior was a serious threat to his gospel, the pressing matter was more likely that his gospel was at stake in their change of heart and subsequent behavior. This was not just a matter of maintaining the salvific status they had already but a matter of undermining salvation (or justification) through faith in Christ.

#### Galatians 4:12–18 – Paul's Personal Plea

Paul begins this sub-section with a command (semantic function), *γίνεσθε ὡς ἐγώ*; its contextual function is also a command, but by wanting the Galatians to become like him (because he has become like them),<sup>13</sup> he uses a command to seek solidarity with him (cf.

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<sup>13</sup> The meaning of this verse (4:12) is unclear. While determining the meaning of this verse is beyond the scope of this study, it seems that Paul is pleading with them to become like him in the way he has described; that he has died to the law and lives for Christ, and since he has become like them, Gentiles,

4:16). He strengthens his request with the direct statement (semantic function), *δέομαι ὑμῶν*, having a contextual function of command, intensifying his previous command to become like him. This is followed by another direct statement (semantic function), *οὐδέν με ἠδικήσατε*, which functions contextually to reassure his audience that he is not personally offended (although there are elements of this letter that betray his personal offense) (4:12).

Paul continues with the direct statement (semantic function), *οἶδατε*, stating what they know, that Paul came to them with a physical illness when he first preached the gospel to them and that they received him positively nonetheless (4:13–14). He then asks the simple question (semantic function), *ποῦ οὖν ὁ μακαρισμὸς ὑμῶν*, functioning contextually as a legitimate question to which Paul provides no answer (4:15). The blessing he refers to is the gospel they initially received from him; he asks, what happened to your blessing? He continues with a direct statement (semantic function), *μαρτυρῶ γὰρ ὑμῖν*, with the contextual function of expressing his confidence that they would have gouged their eyes out for him if that were required, possibly an allusion to circumcision which he evidently did not require of them (4:15).<sup>14</sup> In other words, his relationship with the Galatians started off so strong—because of their gratitude towards him for teaching the gospel of Christ to them—that they would have gone to extreme

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they should be like him, living in freedom in Christ apart from the requirements of the law (cf., Bruce, *Galatians*, 208; Dunn, *Galatians*, 232–33; Moo, *Galatians*, 281–83).

<sup>14</sup> It has been suggested that this statement is a reflection of Paul's physical illness, some sort of ophthalmic impediment, so that they would have given their eyesight to Paul (e.g., Dunn, *Galatians*, 236). It is also suggested that this statement is merely an idiom that refers to taking extreme measures for the benefit of another (e.g., Betz, *Galatians*, 226; Bruce, *Galatians*, 210–11; Longenecker, *Galatians*, 193). I think, however, that there may be a case for the allusion of circumcision here, given that both refer to cutting off of a body part, although this interpretation is immaterial to my overall thesis and conclusion.

measures for him. Yet Paul's relationship with them was displaced by some new (false) teachers who required circumcision and other works of the law, to which they apparently capitulated.

He asks them a direct question (semantic function), *ἐχθρὸς ὑμῶν γέγονα* (4:16), which seems to reflect the fact that Paul did take this situation personally. Its contextual function, however, is more of a statement that reflects a line of reasoning based on their behavior: since they reject Paul's gospel they reject *him*, and in so doing it makes him an enemy. He then makes a series of direct statements (semantic function) that reflect the motives of Paul's opposers. He states that they seek the Galatians with wrong motives and that they do it to exclude them (from Paul's ministry) (4:17). The contextual function of these statements is persuasion by identifying the ulterior motives of Paul's opposers in their proselytizing of the Galatians. But on the other hand, it is good to be sought out, he states (4:18).

Thus, in this short sub-section, Paul uses a variety of speech functions, and particularly in this sub-section he highlights the interpersonal component of this letter and the situation that spurred its writing. He challenges his readers to identify the type of relationship that they have with Paul, whether they would sacrifice themselves for him as when they first knew him, or whether they are now considering him as an enemy.

#### Galatians 4:19–5:1 – Slavery and Freedom

Paul begins this sub-section by calling them *τέκνα μου* (see the next section on nominatives of address below) and gives a command (semantic function), *λέγετε μοι* (4:19). Although its semantic function is a command, its contextual function is more of a

question, as he wants to gain information from them; in fact, the next primary clause is a direct question. He asks them, *τὸν νόμον οὐκ ἀκούετε* (semantic function) (4:21). Its contextual function is a rhetorical question, to make a point, addressing them as those who want to be under the law (4:21). The point he makes with this question is that the law actually teaches what Paul has taught and is teaching them. With this rhetorical question, Paul introduces a short treatise on what the law says about slavery and freedom, using the figures of Hagar and Sarah in Genesis as an allegory.

The next direct statement (semantic function) is the Scripture quotation formula *γέγραπται* (4:22), which functions contextually as not just a statement but as an argument from Scripture. It introduces the allegory of Hagar and Sarah, which introduces Paul's teaching on slavery and freedom. He uses direct statements and one simple statement in the primary clauses to state that Hagar represents slavery and Sarah (although not mentioned by name) freedom (4:22–26). The son of Hagar was born according to the flesh, while the son of Sarah was born according to the promise (4:23). He refers to Scripture again (4:27; cf. Isa 54:1) and then states that the Galatians are identified with Isaac, children of promise (4:28). These direct statements function contextually as instruction or argument from Scripture.

Paul then asks a direct question (semantic function), *τί λέγει ἡ γραφή* (4:30), which has a contextual function similar to the Scripture quotation formulae above (*γέγραπται*; 4:22 and 27), introducing Scripture as support for his argument. Its semantic function as a direct question, however, is significant; instead of using the usual *γέγραπται* to introduce Scripture, he uses a question to engage the audience to consider a possible answer and creates anticipation for that answer. After quoting Gen 21:10, he makes the

direct statement (semantic function), οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας (4:31), functioning contextually as a statement as well. He then makes another direct statement (semantic function), τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν (5:1), related to what he has just said; its contextual function is a statement relating everything he has said about what the law says regarding slavery and freedom to the Galatians: Christ set you free for freedom. As a result (οὖν), he gives two commands (semantic function), στήκετε and μὴ πάλιν ζυγῶ δουλείας ἐνέχεσθε (5:1), both functioning contextually as commanding or hortatory as well.

Thus, in this sub-section, Paul uses mostly direct statements but also commands, simple statements, and direct questions. He does several things with these clause types in this sub-section: to show the Galatians that the law that they were supposedly following teaches on slavery and freedom, to associate them with freedom since Christ set them free, and to implore them to stand firm and to stop being burdened by slavery.

#### Galatians 5:2–12 – The Role of Circumcision

Paul begins this final sub-section of the body of the letter with an interjection, ἴδε, and states, ἐγὼ Παῦλος λέγω ὑμῖν (5:2; semantic function of direct statement). In secondary clauses, he tells them that if they receive circumcision, Christ will be of no value to them. In fact, he states, all who are circumcised are obligated to adhere to the entire law (5:3; semantic function of direct statement). Continuing with a series of direct statements (semantic function), Paul juxtaposes justification by the law with faith in Christ, stating that in Christ Jesus neither circumcision nor uncircumcision means anything (5:4–6). Then in a simple statement (semantic function), he states that what matters is faith

working through love (5:6). All of these direct and simple statements have a contextual function of instruction or explanation. He then addresses the Galatians by stating that they were running well (5:7a), *ἐτρέχετε καλῶς* (semantic function of direct statement), having a contextual function of affirmation, reflecting on the Galatians' previous behavior as commendable. He follows this with a direct question (semantic function), *τίς ὑμᾶς ἐνέκοψεν [τῆ] ἀληθείᾳ μὴ πείθεσθαι* (5:7b), which functions contextually as rhetorical question, since Paul does not seem to be interested in the specific identity of his opposers—at least this is not evidenced throughout the letter. It is a rhetorical question for making the point that they were on the right course of faith until someone (or some people) came in and hindered them from being persuaded by the truth. It also shifts the blame to his opposers, instead of blaming the Galatians directly for their deviation.

Regarding this persuasion, then, Paul makes another simple statement (semantic function), *ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς* (5:8), which functions contextually as a statement which dissociates Paul's opposers from God (*τοῦ καλοῦντος ὑμᾶς*). He continues a direct statement (semantic function), stating that a little yeast leavens the whole batch (5:9). This is apparently an aphorism (cf. 1 Cor 5:6) that refers to the fact that a small element can have a great effect on something; it functions contextually as a warning against Paul's opposers.<sup>15</sup> He then makes a direct statement (semantic function) regarding his confidence in the Galatians, *ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ* (5:10a), that they would take no other view than his, having a contextual function of persuasion. While it is

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<sup>15</sup> Cf. Bruce, *Galatians*, 234–35; Dunn, *Galatians*, 275–76; Moo, *Galatians*, 334; Longenecker, *Galatians*, 231. Although commentators state that the “leaven” represents the false teaching that infiltrated the Galatian church, it probably represents Paul's opposers themselves, given the personal nature of this letter so far.

a statement of confidence, he uses it to express his trust in the Galatians and to persuade them that his view reflects the truth of the gospel. He adds another direct statement (semantic function) that those who are troubling them would receive judgment (5:10b), functioning contextually as a judgment against his opposers.

He then asks a direct question (semantic function), *τί ἔτι διώκομαι* (5:11a), which functions contextually as a rhetorical question; if he has been preaching circumcision, it makes no sense that he has faced persecution. Paul is obviously against the practice of circumcision, at least for these Galatians. The rhetorical question is posed to point out the absurdity of the logical implication of that question. The appropriate response is that the persecution he has been facing in his ministry is largely due to the fact that he has been preaching against circumcision, so the Galatians should not be confused as to what Paul believes regarding this issue. He responds, however, by stating that if it were the case that he was preaching circumcision, the obstacle of the cross has been abolished (5:11b; semantic function of direct statement). Its contextual function is to point out again the (absurd) logical conclusion to the rhetorical question he has just posed. Paul concludes the body of the letter by making another direct statement (semantic function), *ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς* (5:12). As a severe statement of wanting his opposers to be castrated—a reference, no doubt, to circumcision—its contextual function serves to underscore the severity of Paul’s antagonism, not only against the false teaching to which the Galatians have been adhering but against the opposers themselves. This statement (although background material; see Chapter 5), among others identified already, reveals the personal nature of Paul’s letter to the Galatians, that it is not a matter of simply

correcting a doctrinal or behavioral issue but a matter that Paul finds personally offensive.

Thus, in this final sub-section of the body of the letter, Paul uses mostly direct statements, as well as a couple of simple statements and direct questions, to make several points. He informs them about the meaningless of circumcision (or uncircumcision) for the Christian and the importance of faith in love. He also affirms that they began their faith journey well, until Paul's opposers persuaded them otherwise, but he also affirms his confidence in them that they would return to his gospel. He situates his opposers against God and curses them, wishing they would be castrated. Paul uses strong language in this sub-section in order to underscore the meaninglessness of circumcision, his confidence in the Galatians, and his vitriol against his opposers.

#### Galatians 5:13–26 – The Spirit and the Flesh

This sub-section begins the paraenesis of the letter, where Paul addresses proper Christian behavior, usually based on what he has said in the body.<sup>16</sup> But before giving any exhortations, Paul begins this paraenesis with a direct statement (semantic function), *ὕμεις γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε* (5:13), reflecting the reality of their calling into freedom (contextual function). He then makes a simple statement (semantic function), *μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆς σαρκί* (5:13). Many translations (such as the NIV, NAS, or NKJV) translate this clause as an English command (something akin to “only do not use your freedom into an opportunity for the flesh”), reflecting a contextual function of commanding or hortatory. But being a simple statement, it functions contextually as an

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<sup>16</sup> Cf. Whang, “Paul’s Letter Paraenesis,” esp. 255–66.

elaboration on what sort of freedom they were called to, e.g., “only, not freedom for an opportunity for the flesh.” In the next primary clause, Paul states a command, *διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις* (5:13), functioning contextually as commanding or hortatory as well.

Paul continues with a direct statement (semantic function) that the entire law (which he has written extensively about in the body of the letter) is fulfilled in one message, *ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν* (5:14; cf. Lev 19:18). This direct statement has a contextual function of explanation, signaled by the explanatory conjunction, *γὰρ*. It explains the reason for his command to serve one another through love: because the entire law is summarized by love. He continues with another command (semantic function), *βλέπετε*, the apodosis of a conditional construction (first-class). He commands them to watch, if they bite and devour one another (protasis), that they may not consume one another (apodosis; 5:15). The apodosis, *μὴ ὑπ’ ἀλλήλων ἀναλωθῆτε*, is another primary clause, which is a probable statement (semantic function) functioning contextually as a probable outcome if the condition (protasis) is met and they do not watch out.

Paul continues in this sub-section with another direct statement, *λέγω* (5:16), having the contextual function of emphasizing what he is about to state next. He continues with a command (semantic function), *πνεύματι περιπατεῖτε* (5:16), with the contextual function of commanding or hortatory as well. He follows with a probable statement (semantic function), *ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε* (5:16), connected to the previous primary clause with *καὶ*. Its contextual function, however, seems to be direction (so commanding) rather than expectancy or result (most English translations reflect a

future tense for οὐ μὴ τελέσητε; e.g., NIV, NAS, NKJV<sup>17</sup>). In other words, Paul is commanding them, “walk in the Spirit” and, with a softer directive (reflected by the hortatory subjunctive), “do not gratify the desire of the flesh,” rather than the second clause being a consequence or result of the first.

Then with a direct statement followed by a simple statement, Paul opposes the desires of the flesh against the desires of the Spirit (5:17), continuing with a direct statement that those who are led by the Spirit are not under the law (5:18). These direct statements and simple statement function contextually as instruction on the appositional relationship between the flesh and the Spirit. He then lists the works of the flesh (5:19–21) and the fruit of the Spirit (5:22). The direct statements (semantic function) in 5:19–22 function contextually as prohibition and direction, prohibition against works of the flesh and direction towards the fruit of the Spirit. He adds another direct statement (semantic function) that the law is not against this fruit of the Spirit (κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος; 5:23). This direct statement has a contextual function of a litotes. By this negative understatement, he affirms in fact that the whole point of the law, as he has implicated elsewhere in this letter (e.g., 5:14), is this fruit of the Spirit. “The law is not against these things,” but in fact, the law is absolutely *for* this fruit of the Spirit.

After his list of works of the flesh and fruit of the Spirit, Paul makes a direct statement (semantic function) that those who belong to Christ have crucified the flesh with its passions and desires (5:24). This direct statement functions contextually as a logical conclusion regarding works of the flesh for the Christian. He concludes this sub-

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<sup>17</sup> Although the future form is identical here, I think it makes better sense of the passage, although this is not essentially to my overall thesis.

section with two probable statements (semantic function). The first is part of a conditional construction (first-class), with the protasis, εἰ ζῶμεν πνεύματι, and the apodosis (and primary clause), πνεύματι καὶ στοιχῶμεν (5:25). While the semantic function of the apodosis is probable statement, it has the contextual function of a command (i.e., hortatory subjunctive).<sup>18</sup> The second primary clause, μὴ γινώμεθα κενόδοξοι (5:26), is also a probable statement (semantic function), which has a contextual function of a command as well.

In this first sub-section of the paraenesis, Paul seems to give only three commands, given the semantic function of the primary clauses, but he also uses direct statements and probable statements to direct the Galatians towards proper Christian behavior. As a result of what he has stated in the body of the letter, Paul instructs the Galatians that the entire law is summed up in the command to love, to avoid works of the flesh, and to pursue the fruit of the Spirit.

#### Galatians 6:1–6 – One Another

This sub-section continues the paraenesis, beginning with a command (semantic function) within a conditional construction (third-class), καταρτίζετε (6:1). If anyone is caught in any trespass, Paul states, those who are spiritual should restore such a person. The contextual function of this command is a general rule for them to follow (reflecting the third-class conditional). He continues with another command (semantic function), ἀλλήλων τὰ βάρη βαστάζετε—it functions contextually as a command as well—following

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<sup>18</sup> de Silva, *Galatians*, 128.

with a direct statement (semantic function), οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ, which functions as an explanation for the previously given command to bear one another's burdens (6:2). This statement coheres with what he said in 5:14 about the law being summed up with the command to love. He then makes another statement using a conditional (first-class), if anyone thinks of himself as something when he is nothing (protasis), he deceives himself (apodosis and primary clause). While the apodosis is a direct statement semantically, its contextual function is an implied command or directive, the implication being that a person should *not* think of himself as something (of significance).

Paul continues with another command (semantic function) for each person to examine their own work; its contextual function is command as well, even though it is in the third person (each one) (6:4).<sup>19</sup> As in the command above (6:2), he follows the command with a direct statement (semantic function), τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον, which functions contextually as a reason for following the command, the reason being that he has boasting in himself alone and not in someone else (6:4). He makes another direct statement, ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει (6:5), which has a contextual function of explanation (using the explanatory conjunction γὰρ) for the command in 6:4, that each will bear their own burden. While this seems to contradict what he has said in 6:2 about bearing one another's burdens, he simply means that while they were to bear each other's burdens, each person is ultimately responsible for themselves. He concludes this sub-section with a command (semantic function) for

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<sup>19</sup> Third person imperatives still carry the full force of an imperative but directed towards a third party.

those who are taught the word to share (*κοινωνεῖτω*) all good things with those who teach them (6:6). It functions contextually as a command as well.

Thus, in this sub-section, Paul uses commands and direct statements to provide further instruction on proper Christian living and reasons for following his instructions. These instructions revolve around the relationships that the Galatians have with each other, as well as the responsibility they had to test their own work.

### Galatians 6:7–10 – Doing Good

Paul begins this sub-section with a (negative) command (semantic function), *μὴ πλανᾶσθε* (6:7), which functions contextually as a prohibition against being deceived. He makes two direct statements (semantic function), *θεὸς οὐ μυκτηρίζεται* and *τοῦτο καὶ θερίσει* (6:7), both of which function contextually as an explanation for the prohibition. The second direct statement is the apodosis of the conditional (third-class), with the protasis, *ὁ γὰρ ἐὰν σπείρη ἄνθρωπος*.

After explaining the causal relationship between sowing and reaping (found in secondary clauses in 6:7–8), he makes a probable statement (semantic function), *τὸ δὲ καλὸν ποιῶντες μὴ ἐγκακῶμεν* (6:9). The contextual function of this probable statement is a prohibition against growing weary in doing good. The next primary clause is a direct statement (semantic function) that at the appropriate time they will reap by not giving up (6:9), with the contextual function of explanation or reason for the previous exhortation to not grow weary. Paul concludes this sub-section with a probable statement, *ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας* (6:10), which functions contextually as commanding or hortatory.

Thus, in this final sub-section of the paraenesis, Paul uses commands, direct statements, and probable statements to instruct the Galatians to not be deceived, to not grow weary (of doing good), and to continue to do good, providing explanations and reasons why they should do so.

#### Galatians 6:11–18 – Closing

In the final section of this letter, the closing, Paul seems to reiterate the major points of his letter.<sup>20</sup> He begins with a command (semantic function), ἴδετε, which functions contextually to bring attention to what he is about to say, although it may very well be a command to see something—these two functions are not mutually exclusive of one another. He then makes a direct statement (semantic function) referring to the large letters with which he writes (6:11).<sup>21</sup> The contextual function of this statement is to attest to the authenticity of this letter.

He continues with a series of direct statements (semantic function) in this closing section. He states that many want to make a good showing in the flesh and that they force the Galatians to be circumcised (6:12). The contextual functions of these two direct statements are rhetorical,<sup>22</sup> to persuade the Galatians of the motives of Paul's opposers. In other words, Paul argues that these opposers are merely forcing the Galatians to be circumcised because they are trying to make a good showing outwardly. He makes another direct statement (semantic function), that those who are circumcised do not really keep the law (referring to what he has stated regarding what the law *really* teaches), and

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<sup>20</sup> Weima, "Gal. 6:11–18: A Hermeneutical Key," 90–107.

<sup>21</sup> Cf. Reece, *Paul's Large Letters*.

<sup>22</sup> I use "rhetoric" here in a general sense, i.e., persuasion, and not a reference to a formal ancient Greco-Roman practice.

that they seek to circumcise the Galatians so that they can boast in their flesh (6:13). The contextual functions of these two direct statements are rhetorical as well, to persuade the Galatians that these opposers are inconsistent in their following of the law and that their motives, once again, are disingenuous, as their motives are for an outward boast. But then using a possible statement (semantic function), Paul affirms that he would never boast about anything except the cross of Christ (6:14); its contextual function is to compare himself to his opposers, as he has just characterized them as boastful and outwardly.

Paul then make a direct statement (semantic function) that neither circumcision nor uncircumcision means anything, but a new creation is what matters (6:15); its contextual function is instruction or possibly even a summative statement on what he has already stated on circumcision (given that this is the closing of the letter). He makes another direct statement (semantic function), that many follow this rule (*ἄσοι τῷ κανόνι τούτῳ στοιχήσουσιν*), functioning contextually as a statement as well, followed by a simple statement (semantic function), that peace be upon them as well as mercy upon the Israel of God (6:16), functioning contextually as a wish or blessing.

As a final statement (*τοῦ λοιποῦ*), Paul gives a command (*κόπους μοι μηδεὶς παρεχέτω*; direct statement), which functions contextually as a wish for no one to cause him trouble. He follows this with a direct statement (semantic function) that he bears the marks of Jesus on his body. This has a contextual function of explanation or reason, by use of the explanatory conjunction, *γάρ*, for the command just given. In other words, Paul does not wish for anyone else to give him trouble, as he has been given so much trouble already as evidenced by the physical abuse he has on his body.

He concludes the closing and letter with a simple statement (semantic function), ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν, which functions contextually as a letter closing.

Thus, in the final section of this letter, the closing, Paul uses mostly direct statements, as well as two commands, a possible statement, and two simple statements (1) to assure his readers of the authenticity of this letter, (2) to compare himself with his opposers and expose their false motives, (3) to give final instructions, (4) to wish those who follow the rule (of a new creation) peace and mercy, (5) to wish no more trouble upon himself, and (6) to wish grace as the closing of the letter.

#### Conclusion to Speech Functions

In Chapter 3 of this study, I distinguished between speech functions and speech acts; the former is represented by the semantic function of the (primary) clause and the latter by its contextual function. I have analyzed every primary clause in this letter and have identified both its semantic function and contextual function, the latter of which describes what Paul is *doing*.

After his letter opening, which identifies the writer and audience with a standard Christian greeting, Paul intentionally omits an expected thanksgiving section, signifying not only the urgency of the matter he addresses to them but also his lack of thanksgiving for them. The situation, in his assessment, was so severe and dire that he did not think they were deserving of any thanksgiving. In the beginning of the body of the letter, Paul states his astonishment at how the Galatians have abandoned his gospel and wishes cursing upon those who have led them astray. He then describes his post-conversion

experience, recalling his travels and interactions with prominent Christian leaders, explaining that he received the gospel as a direct revelation from God. In the rest of the body of the letter, Paul instructs and possibly reminds the Galatians of the gospel that they had forsaken, the true gospel. As identified in the field analysis, he writes about the law, the promise to Abraham, slavery, heirship, freedom, and circumcision, as well as faith. He uses a variety of speech functions to explain, instruct, persuade, and direct the Galatians back to this teaching. Paul continues the letter with the paraenesis, which contains instructions on what a Christian life looks like. He identifies what the law really teaches, summed up by love for one another and demonstrating the fruit of the Spirit.

Noteworthy in analyzing the speech functions in this letter is the strong language he uses. He expresses his astonishment (*θαυμάζω*) at the Galatians' abandonment of his gospel (1:6), wishes a curse upon his opposers (1:8; 1:9), opposes Peter to his face (2:11), stating that the Galatians have been enchanted (or vexed) (3:1), asking if he has become their enemy (4:16), and wishing that his opposers would be castrated (5:12), as well as his frequent use of rhetorical questions, some of which reflect his frustration at the current situation. These examples show that the tenor of Paul's letter reflects strong negative emotions and that the situation that prompted Paul to write this letter was very personal and earnest for him.

### **Social Roles**

Social roles identify the social relationships that the major Participants in this letter have with each other, described here by the categories of (1) power, (2) contact, and (3) affective involvement. Power relates to the social advantages and disadvantages between

Participants in a social context rather than to physical power and is on a cline from equal to unequal. Contact relates to the frequency of contact between the Participants and the familiarity or unfamiliarity between them, on a cline from frequent to infrequent.

Affective involvement relates to the level of emotional involvement or commitment between Participants, on a cline from high to low.

As stated in the previous chapter, Paul and the Galatians are the two major Participants in this letter. In addition, Paul's opposers, although not specifically referenced by proper nouns or by name, are a major group of people significant to this letter, since they are a primary factor of Paul's writing this letter. In this section, then, I briefly describe the identities of these Participants as relevant to the letter and explain the social roles of these three Participants according to the categories of power, contract, and affective involvement in relation to each other.

#### Paul, the Galatians, and Paul's Opposers

By his own attestation (e.g., 2 Corinthians 11; Philippians 3), Paul describes himself as a Pharisee (among Pharisees), born into and raised in a religiously advantageous position. He testifies about how he was advancing in Judaism, zealous for the traditions of his fathers, and a leading figure in opposing the surging Christian movement (Gal 1:13–14). While on this successful trajectory, however, he was converted to the sect later called Christianity, receiving a call directly from Jesus to preach the gospel to the Gentiles while on his way to persecute Christians on the Damascus Road (cf. Acts 9, 22, 26). Paul was accepted as an apostle by the church and was commissioned by the other apostles to evangelize to the nations (Acts 14:14; Gal 2:8). Thus, early in Paul's Christian ministry

(probably during his first missionary journey<sup>23</sup>), he went to the churches in Galatia and preached the gospel to which he had been called, affirming the origin of this gospel by a direct revelation of Christ (Gal 1:16–17). The infamy of Paul’s pre-conversion activities of persecuting the church, no doubt, led to initial skepticism from other Christian believers and leaders (e.g., Acts 9:26), and his status as an authoritative apostle may not have been fully received early on.

The precise identity of the recipients of this letter is still a matter of scholarly debate, as its destination and date of composition are still disputed. What is certain about them is that they were largely, if not exclusively, Gentile believers in Christ, whose conversion Paul was responsible for.<sup>24</sup> But the destination (and hence recipients) of the letter is a matter yet unsettled; the two major options are commonly called the North Galatia hypothesis and the South Galatia hypothesis. Although determining the destination of this letter is beyond the scope of this study, it is necessary to provide a brief overview of these two hypotheses here.<sup>25</sup> The North Galatia hypothesis suggests that the recipients of this letter are those inhabitants of north-central Asia Minor who immigrated from the ancient area of the Galatians (the inhabitants known as Gauls or Celts, originally from around modern-day France) in around the fourth century BCE. The South Galatia hypothesis suggests that the recipients of this letter are the inhabitants

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<sup>23</sup> While the chronology of Paul’s missionary career is a disputed matter, it is most probable that Paul’s first visit to the churches in Galatia (i.e., the South Galatia hypothesis) occurred during his journey to Syrian Antioch (cf. Acts 11:25–26). See below for more on this.

<sup>24</sup> But cf. Van Os, “Jewish Recipients of Galatians,” who argues that the Galatians were composed of both Jewish and Gentile believers.

<sup>25</sup> The literature on this topic is vast, and discussions of the hypotheses are covered in sufficient detail in most commentaries. For a few recent discussions on this issue, see, e.g., Breytenbach, “What Happened to the Galatian Christians,” 1–17; Elmer, *Paul, Jerusalem, and the Judaizers*, 119–31; Keener, *Galatians*, 8–12; Moo, *Galatians*, 4–18; Porter, *Apostle Paul*, 187–93. See also the description in Bruce, *Paul*, 163; Silva, *Interpreting Galatians*, 129–39. The following overview is based on these sources.

of the southern part of the Roman province of Galatia. In other words, the North Galatia theory speculates that the addressees are an *ethnic* group called Galatians while the South Galatia theory speculates that the addressees are a *geographical* group of the inhabitants of the southern part of the province of Galatia (which included cities such as Pisidian Antioch, Lystra, Iconium, and Derbe; cf. Acts 13–14). The North Galatia theory requires a later date for the letter (sometime during Paul’s third missionary journey), while the South Galatia theory is open to either an early date (sometime during Paul’s first missionary journey, before the Jerusalem Council in Acts 15), or a later date. While the arguments are abundant for either side, the strongest one seems to be based on parallels between the accounts of Paul’s missionary journeys in Acts, with these chronological factors favoring the South Galatia theory and an early date for the letter. It seems unlikely that the Antioch Incident occurs after the Jerusalem Council, in which the apostolic leaders all uniformly agree that the Gentiles should not be forced to become circumcised. The language in Acts 15 seems to reflect a situation whereby circumcision for Gentiles was a matter of dispute, and the Council’s decision authoritatively resolves this matter.<sup>26</sup> In short, it seems more likely that the letter to the Galatians was written prior to the Jerusalem Council, with the events of Gal 2:1–10 paralleling Acts 11:27–30 and 12:25, leaving the South Galatia theory as the more plausible explanation.<sup>27</sup> Thus, Paul is not

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<sup>26</sup> Although the letter that came out of the Jerusalem Council is addressed to a different audience—Gentile believers in Antioch, Syria, and Cilicia—the letter establishes an important precedent to be applied for all Gentile believers faced with a similar issue. Cf. Moo, *Galatians*, 16.

<sup>27</sup> While there is no mention of the Antioch Incident in Acts, there is in turn no mention of the Jerusalem Council in the letter to the Galatians either, so an argument from silence on this matter can be argued in favor of either view. Cf. Moo, *Galatians*, 15–16.

addressing an ethnic group of people called Galatians but residents of the southern part of the Roman province known as Galatia.<sup>28</sup>

Paul's opposers are a third category of major Participants in this letter, although they do not appear as a frequent Participant in the transitivity analysis in Chapter 5 of this study, because they are referred to in a variety of ways without a consistent name (e.g., οἱ ταρασσοντες [1:7], τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε [1:9], τις ὑμᾶς ἐβάσκανεν [3:1], τις ὑμᾶς ἐνέκοψεν ἀληθεία μὴ πείθεσθαι [5:7], ὁ ταρασσων [5:10], οἱ ἀναστατοῦντες [5:12], and ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί [6:12]) and sometimes implied by third person plural referents (e.g., in 4:17). Throughout this study, I have used "opposer" as the nomenclature for this group of people rather than "opponent," as it is unknown as to whether they thought of Paul himself as an opponent, but at least Paul considered them to oppose him (or at least his gospel).<sup>29</sup> But regardless of how they are described or called, there is no doubt that they play a significant role in the situation at Galatia which prompted Paul to write this letter.

The precise identity of Paul's opposers in Galatia is not known with certainty. While the literature is vast on this question,<sup>30</sup> there are a couple of general agreements as to who they were.<sup>31</sup> First, they were Jewish Christians (or Christian Jews). That is, they were ethnically Jewish and imposed their "Jewishness" upon Gentile believers (i.e.,

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<sup>28</sup> See also the argument of Breytenbach, "What Happened to the Galatian Churches," in favor of the South Galatia hypothesis.

<sup>29</sup> Cf. Keener, *Galatians*, 12; Sumney, 'Servants of Satan', 158.

<sup>30</sup> For surveys on Paul's opposers or opponents in Galatia, see, e.g., Brinsmead, *Galatians*; Longenecker, *Galatians*, lxxxviii–c; Dunn, *Theology of Paul's Letter*, 8–12; Howard, *Crisis in Galatia*. Cf. also Oropeza, *Jews, Gentiles, and the Opponents of Paul*, 3–35; Porter, *Apostle Paul*, 196–200; Sumney, 'Servants of Satan', 134–59, who draws conclusions based on internal evidence in the letter. Also, Hurd, "Paul's 'Opponents' in Galatia," suggests his opposers are the two brothers in 2 Corinthians 8–9, although this theory has not garnered much attention.

<sup>31</sup> The following is a summary of Dunn, *Galatians*, 9–11, and Porter, *Apostle Paul*, 196–200.

obedience to the law and circumcision in particular), but they were also believers in Christ Jesus. That they were Christian<sup>32</sup> is evident in the language Paul uses regarding faith in Christ in this letter (cf. 2:15–17; ch. 3; 4:19; 5:1; 6:2; 6:12), reflecting that faith in Christ was not an issue in Galatia. Second, they arrived in the Galatian churches sometime after Paul's initial visit as apostles or apostolic representatives from Jerusalem. Paul's focus on Jerusalem (cf. 1:18; 2:1; 4:25–26) seems to indicate that his opposers were sent from there.<sup>33</sup> But aside from these descriptions of Paul's opposers in Galatia, little else is certain about them—and even these descriptions have been disputed.<sup>34</sup>

The role of Peter with Paul's opposers should be mentioned here, since he is presented as an antagonist to Paul in this letter, at least in Galatians 2. Paul prologues the main argument of the letter (3:1–5:12) by recounting the Antioch Incident, in which he opposes Peter for his hypocrisy for “siding” with his opposers rather than with him or his version of the gospel. Although Peter is not usually identified as Paul's opposer, he is posed in this letter as an obstacle to Paul's gospel and thus can be associated with them. There is no evidence in the letter that he imposed Jewish regulations upon the Galatians, such as circumcision and observance of the calendar as did Paul's opposers, but his practice of withdrawing from table fellowship with the Gentiles (2:12) reflected an inconsistency with Paul's gospel that at its core resembled his opposers.

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<sup>32</sup> If such an anachronism is appropriate; but cf. Acts 11:26, where the term “Christian” was used early on.

<sup>33</sup> Cf. Elmer, *Paul, Jerusalem, and the Judaizers*, 131–34.

<sup>34</sup> Cf. Porter, *Apostle Paul*, 196–200.

## Power

Paul's use of nominatives of address (so-called vocatives) in this letter reflect some power dynamics between himself and the Galatians—more accurately, they reveal how Paul perceives the relationship he has with them. There are three nominatives of address occurring 13 times in this letter: *ἀδελφοί* (1:11; 3:15; 4:12; 4:28; 4:31; 5:11; 5:13; 6:1; 6:18), *ἀνόητοι Γαλάται* (3:1), and *τέκνα μου* (4:19). The vast majority of these instances is *ἀδελφοί*, which is a common term used by Paul and other Christians to denote spiritual familial relations with addressees. It can be defined as “a close associate of a group of persons having a well-defined membership (in the NT *ἀδελφός* refers specifically to fellow believers in Christ).”<sup>35</sup> It connotes equal (spiritual) status, uniformity and togetherness. His use of *ἀνόητοι Γαλάται* has an interpersonal function of expressing his frustration with them, an address that would be used by one with more power than the addressee(s). It is fitting in the co-text of the letter, as Paul expresses his frustration with the Galatians for turning away from his gospel to another one. His use of *τέκνα μου*, on the other hand, depicts both a familial meaning and a power meaning. It is used by one who has more power (i.e., as with a father to a child) but indicates intimacy between the two parties. Thus, in using these nominatives of address, Paul mostly addresses the Galatians as spiritual equals, but twice addresses them as one with more power (or authority), and one of these times with antagonistic motivations. Paul has social power over the Galatians, since he was able to persuade them to his gospel (at least initially) and felt that he had enough repute to persuade them back after abandoning it.

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<sup>35</sup> LN 11:23.

In relation to his opposers, however, Paul seems to have less power than them (at least at the time of the writing of this letter), evident by the occasion of the letter, in fact. F. F. Bruce reconstructs a likely scenario in which Paul's opposers arrive in Galatia some time after Paul and Barnabas (or Barnabas and Paul) had been there. An immediate objection from the Galatians to the teaching of the opposers might have been, "But this is not what we were taught!" Bruce continues: "Such a response would have provoked the question: 'Who taught you?' If they replied, 'Barnabas and Paul,' then they would be told that the authority of Jerusalem was superior to Barnabas and Paul's – in fact, that Barnabas and Paul had no authority apart from that conferred on them by the leaders of the Jerusalem church."<sup>36</sup> Although this is a likely scenario, there is no way of knowing what actually transpired between the Galatians and these false teachers. But regardless of the accuracy of this reconstruction, the fact of the matter is that Paul's opposers were able to persuade the Galatians to turn away from Paul's gospel to their own—or at least turn them towards a variant of the gospel that they were originally taught by him, thereby exhibiting more social power over Paul.

As for the role of power for the Galatians, they have the least amount of it in relation to the others. They are recipients of the "gospel," of both Paul and his opposers. Thus, the cline of power among these three Participants from greatest to least is: Paul's opposers, Paul, and the Galatians.

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<sup>36</sup> Bruce, *Paul*, 180.

## Contact

While the timing and frequency of Paul's contact with the Galatians is a matter of dispute, according to the South Galatia hypothesis, Paul first encountered the Galatians during his first missionary journey with Barnabas (cf. Acts 13–14). Along with Barnabas, he visited a number of cities in the southern Roman province of Galatia, including Pisidian Antioch (not to be confused with Syrian Antioch), Iconium, Lystra, and Derbe. He then visited this area again during his second (Acts 16:1–6) and third missionary journeys (Acts 18:23), both of which would have been after the writing of his letter to them and of course after the Jerusalem Council. During this first missionary journey, Barnabas and Paul faced much opposition against their preaching. In Pisidian Antioch, their preaching initially received reception and interest mostly from Gentiles (Acts 13:42–44, 48), but this positive response was followed by jealousy and opposition from the Jewish leaders there who would argue with him and persecute him, leading them to expel Paul and Barnabas from the city (Acts 13:45, 50). In the next city, Iconium, as much as Paul and Barnabas received a welcome to the gospel they were preaching, those who were opposed to it made plans to assault them, so they fled to the nearby cities of Lystra and Derbe (Acts 14:1–7). In Lystra, Paul healed a lame man, and witnesses hailed him and Barnabas as gods. In spite of their efforts to desist their worship, they kept persisting, and Jews from Antioch (Pisidian, presumably) and Iconium arrived in the city and stoned them (Acts 14:8–20). Some disciples help them up and they traveled to Derbe, where they won a considerable number of disciples (*μαθητεύσαντες ἱκανοὺς*) without any apparent opposition (Acts 14:20–21). They return to Lystra, Iconium, and (Pisidian)

Antioch to encourage the disciples there and to appoint elders in each city (Acts 14:21–24).

In his second missionary journey, assuming this occurred after he had written this letter to the Galatians, Paul visits Derbe and then Lystra, where he meets Timothy and brings him along on his journey, circumcising him because his father was Greek (Acts 16:3). The decision to circumcise Timothy is a curious one, given that (1) Paul has written so strongly against circumcision and obedience to the law in Galatians (regardless of when he wrote it), (2) the Jerusalem Council had already taken place in the not-so-distant past, releasing Gentiles from the requirement of circumcision, and (3) they proclaimed this decision of the Jerusalem Council to the towns they subsequently visited (Acts 16:4). But as one commentator notes, this decision to circumcise Timothy simply shows Paul's sensitivity to the preaching the gospel to a community of Jewish believers.<sup>37</sup> As Paul has said elsewhere, to Jews he becomes a Jew and to Gentiles a Gentile, in order to win as many to faith in Christ (1 Cor 9:20), and perhaps this act of circumcising Timothy is to remove any impediment that Jews might have to receive Jesus as the Messiah.

In Paul's third missionary journey, he returned to the Galatian region (τὴν Γαλατικὴν χώραν καὶ Φρυγίαν)<sup>38</sup> to strengthen the disciples there. The main purpose of this stop seems to be for edifying the believers there, more so than to build more converts to Christianity. This would mean that Paul's letter to them was effective in persuading at

<sup>37</sup> Bock, *Acts*, 321–22. Cf. also Acts 16:3 – λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους.

<sup>38</sup> I.e., "Phrygian Galatia." Cf. Breytenbach, "What Happened to the Galatian Churches," 6–7; Porter, *Apostle Paul*, 190.

least some of the Galatian believers, if not a majority of them, back to Paul's gospel and that there was a fair number of believers there whom Paul felt compelled to encourage.

Between the Galatians and Paul's opposers, the only evidence of the nature of contact between these two groups is found in Acts. According to a reconstruction of the early date of the South Galatia hypothesis, they were those Jewish leaders who opposed and persecuted Paul and Barnabas while they were in the Galatian region during the first missionary journey. If they were the same group of unnamed Jews mentioned in Acts 13–14, their contact with the Galatians may have been more frequent than the Galatians' contact with Paul, since they were geographically closer. It could be the case that after Paul left the area, they came back to dissuade the inhabitants there away from Paul's gospel.

Finally, regarding contact between Paul and his opposers, there is no clarity on whether or not they had any contact with each other, let alone whether or not Paul knew who they were exactly (cf. Gal 3:1; 5:7). But, again, if they were the same group of unnamed Jews mentioned in Acts 13–14, then Paul did have some contact with them, characterized by opposition and physical assault, climaxing with his stoning in Lystra. While it cannot be affirmed with certainty that Paul's opposers in Galatia were the same ones in Acts 13–14, if the chronology of the early date of South Galatia hypothesis is correct, it is likely that these same Jews who opposed and stoned Paul during his first missionary journey were the same ones (or at least from the same group) against whom Paul wrote this letter.

### Affective Involvement

By just considering the fact that Paul wrote this letter, it is clear that he had a high level of emotional commitment to the people in the Galatian churches. But the type of language he uses in this letter (see the above section on speech functions) reflects his level of emotional involvement to be high. His affective involvement with his opposers is high as well, although the type of emotions towards his opposers is markedly different than towards the Galatians. Towards the Galatians, in spite of his astonishment and frustration with them, he still has much affection and goodwill for them (e.g., his use of ἀδελφός and τέκνον, and his wish for them to return to his gospel). Towards his opposers, there is much animosity and vitriol (e.g., his wish for cursing and castration for them; 1:8; 1:9; 5:12).

The affective involvement of the Galatians to Paul, however, is much more difficult to assess, since there is no direct evidence of how they reacted to Paul's letter to them. But if what is recorded in Acts (13–14; 16:1–6; and 18:23) is any indication of their reaction to him, there were many Galatians who at least initially received Paul's gospel, and some who regarded him as a god, due to his healing of the lame man. During his second and third missionary journeys, where Paul visited this region to strengthen the disciples there, it is assumed that they received him positively, after receiving the rebuke in his letter. Those who were persuaded by him seem to remain steadfast in their commitment to Paul and his gospel—as evidenced by Luke's account in Acts. Furthermore, some epigraphic evidence from the third and fourth centuries suggests that Paul was the most common male name in southern Galatia (with very little evidence for "Paul" in the northern region), suggesting that the apostle bearing that name was a

significant (and positively received) figure in that southern region.<sup>39</sup> The Galatians' affective involvement with Paul's opposers, however, seems to be mixed, as many seemed to have been receptive to him and his gospel initially, while others seem to have been dissuaded by his opposers. Not much else is known about their emotional involvement to Paul's opposers.

There is not much evidence for the affective involvement that Paul's opposers had with either Paul and the Galatians, but some assumptions can be made. The Acts accounts show that they were probably incensed at (maybe intimidated by) Paul (and Barnabas) for preaching a foreign message and subverting the religious tradition that they upheld, so much so that they physically assaulted Paul to near death. Their affective involvement with the Galatians, however—whether they had any *emotional* involvement for them—is much more difficult to conclude. Perhaps they had a high emotional commitment to the Galatians, but it is more likely that they simply wanted the Galatians to side with them for selfish motives (cf. Gal 4:17) and thus had no emotional attachment to them.

#### Conclusion to Social Roles

The extra-linguistic feature of social roles within a tenor analysis examines the identity of the major characters (Participants) and social factors such as power, contact, and affective involvement between these characters. In terms of power, the cline from high to low at the time of the writing of the letter is: Paul's opposers, Paul, and the Galatians. In terms of contact, the Galatians were the subject of contact, so they had the most. Paul's opposers probably had more contact with the Galatians than Paul did. And in terms of

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<sup>39</sup> Breytenbach, "What Happened to the Galatian Churches," 12–13.

affective involvement, Paul probably had the most; the levels of affective involvement of the Galatians and Paul's opposers is less certain.

This analysis of social roles reveals several points about the interpersonal meaning of this letter. First, it shows that Paul had considerably less power (or authority) in comparison with his opposers, given that the Galatians seemed to have been easily convinced away from Paul's gospel. This makes sense of Paul's strong language in order to exert power over his opposers. In other of Paul's letters, i.e., Romans, Paul does not use such strong language. The reasons for this could be many—perhaps the situations prompting the other letters were not as dire as in Galatians—but one explanation might be that it was written early in Paul's ministry while he was still establishing himself as a legitimate, authoritative apostle. Second, it shows that Paul's relationship with the Galatians was characterized by a high level of affection and emotional commitment. Perhaps this was true for all of Paul's converts, but nevertheless this does not diminish the amount of affection he had for them. This is a personally invested letter, not simply a letter to instruct and direct his readers towards some core Christian doctrines and values. Third, it shows Paul's vitriol against his opposers, whomever they were, for swaying the Galatians away from his gospel. This letter reflects more than Paul hating the sin but loving the sinner; it reflects Paul hating both the sin and the sinner(s). Thus, the social components of power and affective involvement are high in this letter, while contact is not as relevant of a component.

## Conclusion

Tenor is realized by the interpersonal metafunction of language, evoked by both linguistic and extra-linguistic features of the text. Linguistic features involve speech functions, while extra-linguistic features involve social roles. This chapter identifies the various speech functions that Paul uses in this letter: (1) to express frustration and even anger, (2) to instruct and explain the gospel that he was given directly by God, (3) to correct the Galatians of the false gospel that his opposers taught, (4) to direct the Galatians towards proper Christian behavior, and (5) to curse his opposers, among others identified above. He uses strong language throughout the letter to forcefully make his points. But the reason for this strong language is probably because Paul did not perceive that he had the same level of power (or authority) as his opposers did and because of his affection for the Galatians. Though he did not know the Galatians for as long as his opposers probably did, Paul took it personally when the Galatians defected to another gospel, and he let the Galatians know that it affected him in this way.

This overall summary of the tenor of this letter shows the gravity and acuteness of the situation at Galatia. The severity of the tenor of this letter reflects more of an Old Perspective reading rather than a New Perspective reading. It was not simply that Paul was addressing improper Christian behavior and that he aimed to correct it; he was addressing something more pressing. The gospel itself—the belief of “God’s making humanity right, delivering humanity from the grip of the present evil age, through the faithful death of Jesus Christ and only through the faithful death of Jesus Christ”<sup>40</sup>—this for Paul was at stake in the situation at Galatia. By adding to this gospel, by requiring

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<sup>40</sup> Gaventa, “Singularity of the Gospel,” 190.

obedience to the law in addition to faith in Christ, Paul's opposers were causing the Galatians to abandon this gospel, and so Paul uses the strongest language he could utilize in order to persuade the Galatians back to the true gospel.

## CHAPTER 7: A SUMMARY AND A CONTEXTUAL CONFIGURATION OF PAUL'S LETTER TO THE GALATIANS

This study has defined SFL discourse analysis, with special reference to register and context of situation, and has situated it within the broader field of linguistics but also within biblical studies. It has identified the three register components of field, tenor, and mode in order to determine the context of situation of Paul's letter to the Galatians, described by what can be called a contextual configuration of the three components. The major issue I address in this study is the situation at Galatia which prompted Paul to write to the Galatians, and whether this situation reflects more of an Old Perspective or a New Perspective context. Dunn, representing a New Perspective view, has claimed that this letter is Paul's first attempt at addressing (or combating) covenantal nomism.<sup>1</sup> An Old Perspective view would suggest that Paul was dealing with the threat of legalism (as I have defined it in Chapter 1 of this study) influencing (successfully) the Galatian churches.<sup>2</sup> Another way to formulate this question is by asking whether salvation or justification was at stake (Old Perspective), or whether *simply* appropriate Christian behavior was (New Perspective). Using the resources of SFL discourse analysis with respect to register, I analyzed the field, tenor, and mode of this letter in order to compare a contextual configuration of the letter with both Perspectives.

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<sup>1</sup> Dunn, *New Perspective*, 173.

<sup>2</sup> E.g., Fung, *Galatians*, 7-9.

I began with mode, consisting of cohesion, thematization, and prominence, in order to map out the structure and organization of the letter, establishing a general outline of the letter, and identifying the thematic and prominent elements of each section. Some relevant conclusions from this analysis include the following. (1) Paul's discourse in 2:14b–21 was most likely given at Antioch to Peter and others with them, signifying Peter's hypocritical behavior to be a violation of the gospel, not to be simply improper Christian behavior. (2) Justification words are not thematized in any of the sub-sections of this letter, but on the other hand Paul thematizes a variety of elements in the letter, including his opposers, Christ, faith, life, Scripture, (the works of) the law, the promise to Abraham, heirship, slavery, freedom, and circumcision/ uncircumcision. (3) The prominent peak of the letter is Gal 3:15–25, thereby signaling that this sub-section is where Paul is the most emphatic. Paul emphasizes most his explanation on the role of the law and the promises to Abraham for those who have faith in Christ, since the Galatians had an inaccurate view of the law and its role in God's program.

Field of discourse describes what the discourse is *about*, discovered by analyzing the transitivity network and lexis. An analysis of transitivity has shown that Paul and the Galatians, of course, are the two major Participants in this letter, and that there are a variety of subjects regarding Paul and the Galatians. But in addition to Paul and the Galatians, the subject matter—what Paul writes about in this letter to the Galatians—consists of the law, as well as the promise to Abraham, slavery, heirship, freedom, and circumcision, as well as faith. Justification, again, is not a major subject of this letter, according to the transitivity network and the lexis of the letter. The letter is about Paul correcting the Galatians' abandonment of the gospel, their wrong view of the law, and the

role of the law in relation to the promise to Abraham, slavery and freedom, and identifying believers in Christ (i.e., the Galatians) as children of freedom, followed by proper Christian behavior as a result of that freedom. I also established in my field analysis that Paul contrasts faith with the law at several points in the letter. The matter is not about whether or not the Galatians had faith in Christ; they did, and so did Paul's opposers. But they were swayed away from Paul's gospel by adding law-obedience (circumcision and the Jewish calendar are two examples given) as an additional requirement for justification.

In the Excursus, an extension of the field analysis, I examined the word group *ἔργα νόμου* through analysis of lexical semantics and case semantics to determine its meaning in the Pauline literature. Dunn claims that *ἔργα νόμου* essentially means covenantal nomism, but my analysis shows that this contention is without grounds. In the Pauline texts examined (Romans and Galatians), it simply refers to “doings” of the law, and often collocated with *πιστ-* words and/or *δικ-* words. In the instances examined, “works of the law” is often contrasted with “faith,” and these two are often the basis for justification, with the former referred to disparagingly and the latter favorably by Paul.

Finally, tenor reflects the interpersonal dimension of the discourse and is analyzed by identifying speech functions (linguistic factors) and social roles (extra-linguistic or social factors). Analyzing speech functions discovers what the writer is *doing* in the discourse. In Paul's omission of a thanksgiving section, Paul expresses the direness and gravity of the Galatians turning away from Paul's gospel to follow his opposers' teachings. He corrects, instructs, and exhorts the Galatians toward a right view of the gospel, and he also expresses his frustration and anger with the current situation. Paul

uses strong language in this letter, probably since he has apparently less social power (or authority) than his opposers but also because of the gravity of the situation in his view. His affection towards the Galatians is also evident in the language he uses, even though he likely did not have as much personal contact with them as his opposers did. The tenor of this letter reflects a dire and grave situation for the writer that demanded immediate reaction.

Thus, the contextual configuration from this register analysis reflects the following context of situation for Paul's letter to the Galatians. Paul in his early years of Christian ministry, on his first missionary journey, visited the Galatian region to preach the gospel to the Gentiles there. Many of them accepted that gospel, but some nearby Jewish opposers came and asserted a different gospel; they even physically assaulted him. After Paul left that region, some Jewish Christians (perhaps the same ones who opposed Paul) persuaded the Galatians to follow this different gospel. They required obedience to the law (e.g., circumcision and observance of the Jewish calendar) as a necessity for justification or salvation, possibly in addition to faith. As a response, Paul writes this letter to them, expressing his astonishment and anger that they would be swayed by these opposers. In this letter, he is most concerned with the role and purpose of the law and the Galatians' apparent misunderstanding of it. The purpose of the law was not to provide salvation but to be an instructor until the promise to Abraham was fulfilled in Christ. Paul considered the situation in Galatia to be a threat to the *gospel* that he preached—the *only* gospel<sup>3</sup>—prompting him to write this letter. In effect, he uses strong language; for example, cursing his opposers for preaching a false gospel, communicating

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<sup>3</sup> Cf. Gaventa, "Singularity of the Gospel," 188, where she notes that Paul not only refers to his gospel as the only one (all others are false), but that it also encompasses all of human life.

affection to the Galatians, and calling the Galatians foolish for being enchanted by this false gospel.

This contextual configuration of Paul's letter to the Galatians seems to reflect more closely with a situation that reflects Paul being threatened by a form of legalism rather than covenantal nomism. Paul is not addressing covenantal nomism; he is addressing legalism. It is not narrow legalism in the sense that law-obedience was *all* that was required for justification, but it is legalism in the sense that law-obedience was nonetheless *required* for justification. A major difference between legalism and covenantal nomism, which I identify in Chapter 1, is in each view's understanding of salvation. Legalism views salvation being received by law-obedience (even if other requirements such as faith in Christ are added). Covenantal nomism views salvation being received by the God's grace, and law-obedience is simply a (necessary) mark of a member of the covenant. Thus, an Old Perspective reading of Galatians is more appropriate than a New Perspective reading, since legalism, the attempt to obtain salvation by law-obedience, reflects the situation in Galatia.

There are, however, a couple of nuances to this conclusion. First is that the situation at Galatia does not reflect a sort of petty legalism (as Sanders calls it), since presumably all parties involved, both the Galatians and Paul's opposers as well as Paul himself, were believers in Christ and understood the need for faith in Christ. The situation at Galatia was such that the opposers required obedience to the law (along with faith in Christ) as a necessity for justification (or salvation). For Paul's opposers, it was not *sola fide* but *fide et lex*. Although this description might reflect covenantal nomism, it differs significantly from it. Covenantal nomism is the idea that law-obedience was simply a

natural outcome of that already-received salvation and that salvation was obtained *only* by God's grace. Furthermore, the role of obedience to the law for covenantal nomism is not for justification but for security in the covenant. The situation in this letter, however, reflects a context in which the Galatians were taught that they fell short of justification because they did not adhere to the whole law. Along those lines, I suggested that justification is not a major subject of this letter as traditionally thought. Instead, the law is, along with the promise to Abraham, slavery and freedom, and faith. Paul's focus in this letter is not to inform the Galatians on how to be saved but to correct them on a wrong view of the law. In other words, Paul's problem with the false gospel to which the Galatians submitted is that it had a wrong view of the law and its function.

A second nuance is that Dunn's view of the law as a set of boundary markers cannot be discarded wholesale, even if one has major disagreements with covenantal nomism. In his letter to the Galatians, Paul identifies circumcision mainly, as well as the Jewish calendar, as elements of the law that were misappropriated. These were certainly works of the law that *distinguished* Jews from other nations, so in a minimal sense, the law did serve as a set of boundary markers, but this does not necessitate that this was a *primary* or even *solitary* function of the law. In this letter, Paul argues against an understanding of the law's function as providing a means of justification and argues for an understanding of the law's function as a temporary instructor until the promise to Abraham was fulfilled in Christ. So while the law serves as a set of boundary markers in *one sense*, it was also considered to have salvific value for Paul's opposers, thus aligning with a form of legalism. In other words, a loose acceptance of Dunn's notion of the law

functioning as a set of boundary markers (among its other functions) does not preclude legalism.

Regarding the situation at Galatia, Sanders provides his own reconstruction:

Missionaries were attempting, apparently with some success, to convince Paul's Gentile converts that to be heirs of the biblical promises they had to accept the biblical law. To put it in the terms used earlier: the Gentile converts could enter the people of God only on condition that they were circumcised and accepted the law. In their own terms, the missionaries held the position that those who wanted to be true sons of Abraham and heirs of the promises must do as Abraham did and be circumcised (Gen. 17:9–14, 26f.). Precisely who these missionaries were remains uncertain, but their position seems to be materially the same as that of the people whom Paul calls "false brethren" in Gal. 2:4. It thus seems likely that they were "right wing" Jewish Christians.<sup>4</sup>

I agree. And this is legalism.

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<sup>4</sup> Sanders, *Paul, the Law, and Jewish People*, 18.

## APPENDIX 1: THEMATIZATION IN GALATIANS

The following is a table indicating thematization in Paul's letter to the Galatians. A relevant explanation and interpretation of the data is explained in the section on thematization in Chapter 4. The Greek text is based on NA27. I overlook the paragraph divisions and section breaks in NA27; instead I use cohesion to determine the structure of this letter. Finally, the clause divisions in this and subsequent chapters are based on the annotations provided by the OpenText project ([www.opentext.org](http://www.opentext.org)), although there are a few points of disagreement when identifying primary clauses.

Brief mention should be made on the clause, since it is the basis of my analysis. I analyze the primary clauses in this study. First, it should be noted that the clause is the basic unit by which propositions are made and analysis is performed. There are three basic types of clauses: primary (or independent), secondary (or dependent), and embedded (also dependent). For the purpose of analyzing thematization, the primary clause is given attention, as secondary and embedded clauses do not communicate thematization, since by definition secondary clauses are subordinate to the main clause, reflecting supporting material. Embedded clauses modify a higher rank element. Also for purposes of this analysis, only the Prime for each clause is notated, since Subsequent only develops the Prime and is not essential for identifying the Theme and Topic of discourse.

Additionally, I omit function words and identify lexemes (content words) as the Prime of each primary clause.

## PRIME IN GALATIANS

Verse	Greek text (primary clause)	Prime
1:1	Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδε δι' ἀνθρώπου ἀλλὰ διὰ Χριστοῦ καὶ θεοῦ πατρὸς . . . καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ . . . ταῖς ἐκκλησίαις τῆς Γαλατίας	Παῦλος. . . καὶ οἱ . . . ἀδελφοὶ
1:3	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ	χάρις . . . καὶ εἰρήνη
1:6	Θαυμάζω	Θαυμάζω
1:8	ἀνάθεμα ἔστω	ἀνάθεμα
1:9	ἄρτι πάλιν λέγω ἀνάθεμα ἔστω	ἄρτι ἀνάθεμα
1:10	Ἄρτι (γὰρ) ἀνθρώπους πείθω ἢ τὸν θεόν ζητῶ ἀνθρώποις ἀρέσκειν Χριστοῦ δοῦλος οὐκ ἂν ἤμην	Ἄρτι ζητῶ Χριστοῦ δοῦλος
1:11	Γνωρίζω (γὰρ) ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον	Γνωρίζω
1:12	οὐδὲ (γὰρ) ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ ἐδιδάχθην	οὐδὲ ἐδιδάχθην
1:13	Ἦκούσατε (γὰρ) τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ	Ἦκούσατε
1:16	εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι	εὐθέως
1:17	ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους ἀνῆλθον εἰς Ἀραβίαν πάλιν ὑπέστρεψα εἰς Δαμασκόν	ἀνῆλθον ἀνῆλθον πάλιν
1:18	Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε	Ἔπειτα ἐπέμεινα
1:19	ἕτερον (δὲ) τῶν ἀποστόλων οὐκ εἶδον	ἕτερον τῶν ἀποστόλων
1:21	Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας	Ἔπειτα
1:22	ἤμην (δὲ) ἀγνοούμενος	ἤμην ἀγνοούμενος
1:23	μόνον (δὲ) ἀκούοντες ἦσαν	μόνον
1:24	ἐδόξαζον ἐν ἐμοὶ τὸν θεόν	ἐδόξαζον
2:1	Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ	Ἔπειτα
2:2	ἀνέβην (δὲ) κατὰ ἀποκάλυψιν ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον	ἀνέβην ἀνεθέμην
2:3	οὐδὲ Τίτος ὁ σὺν ἐμοὶ . . . ἠναγκάσθη περιτμηθῆναι	οὐδὲ Τίτος
2:6	ἐμοὶ (γὰρ) οἱ δοκοῦντες οὐδὲν προσανέθεντο	ἐμοὶ
2:9	Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης . . . δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας	Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης
2:10	μόνον τῶν πτωχῶν	μόνον

2:11	κατὰ πρόσωπον αὐτῶ ἀντέστην	κατὰ πρόσωπον
2:12	μετὰ τῶν ἐθνῶν συνήσθιεν	μετὰ τῶν ἐθνῶν
	ὑπέστελλεν	ὑπέστελλεν
	ἀφώριζεν ἑαυτόν	ἀφώριζεν
2:13	συνυπεκρίθησαν αὐτῶ [καί] οἱ λοιποὶ Ἰουδαῖοι	συνυπεκρίθησαν
2:14	εἶπον τῷ Κηφᾶ ἔμπροσθεν πάντων	εἶπον
	πῶς τὰ ἔθνη ἀναγκάζεις ἰουδαΐζειν;	πῶς
2:15	ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοὶ	ἡμεῖς
2:16	ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν	ἡμεῖς
2:17	Χριστὸς ἀμαρτίας διάκονος;	Χριστὸς
	μὴ γένοιτο	μὴ γένοιτο
2:18	παραβάτην ἑμαυτὸν συνιστάνω	παραβάτην
2:19	ἐγὼ (γὰρ) διὰ νόμου νόμῳ ἀπέθανον	ἐγὼ
	Χριστῷ συνεσταύρωμαι	Χριστῷ
2:20	ζῶ (δὲ) οὐκέτι ἐγὼ	ζῶ
	ζῆ (δὲ) ἐν ἐμοὶ Χριστός	ζῆ
	ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ	ἐν πίστει
2:21	Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ	Οὐκ ἀθετῶ
	Χριστὸς δωρεὰν ἀπέθανεν	Χριστὸς
3:1	ᾧ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν	ᾧ ἀνόητοι Γαλάται
3:2	τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν	τοῦτο
	ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;	ἐξ ἔργων νόμου
3:3	οὕτως ἀνόητοί ἐστε	οὕτως
	σαρκὶ ἐπιτελεῖσθε;	σαρκὶ
3:4	τοσαῦτα ἐπάθετε εἰκῆ;	τοσαῦτα
3:5	ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;	ἐξ ἔργων νόμου
3:7	γινώσκετε	γινώσκετε
3:8	ἡ γραφὴ . . . προεηγγελίσατο τῷ Ἀβραάμ	ἡ γραφὴ
3:9	οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ	οἱ ἐκ πίστεως
3:10	Ὅσοι . . . ὑπο κατάραν εἰσίν	Ὅσοι
	γέγραπται	γέγραπται
3:12	ὁ (δὲ) νόμος οὐκ ἔστιν ἐκ πίστεως	ὁ νόμος
	ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς	ὁ ποιήσας
3:13	Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου	Χριστὸς
3:15	Ἀδελφοί, κατὰ ἄνθρωπον λέγω	Ἀδελφοί
	οὐδεὶς ἀθετεῖ	οὐδεὶς
	(ἢ) ἐπιδιατάσσεται	ἐπιδιατάσσεται
3:16	τῷ (δὲ) Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ	τῷ Ἀβραάμ
	οὐ λέγει	οὐ λέγει

	ὅς ἐστιν Χριστός	ὅς
3:17	τοῦτο (δὲ) λέγω	τοῦτο
	διαθήκην προκεκυρωμένην . . . ὁ . . . νόμος οὐκ ἀκυροῖ	διαθήκην προκεκυρωμένην
3:18	οὐκέτι ἐξ ἐπαγγελίας	οὐκέτι
	τῷ (δὲ) Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ θεός	τῷ Ἀβραάμ
3:19	Τί (οὖν) ὁ νόμος;	Τί
	τῶν παραβάσεων χάριν προσετέθη	τῶν παραβάσεων
3:20	ὁ (δὲ) μεσίτης ἑνος οὐκ ἔστιν	ὁ μεσίτης
	ὁ (δὲ) θεός εἷς ἐστιν	ὁ θεός
3:21	ὁ (οὖν) νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ];	ὁ νόμος
	Μὴ γένοιτο	Μὴ γένοιτο
	ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη	ὄντως
3:22	συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν	συνέκλεισεν
3:23	ὑπὸ νόμον ἐφρουρούμεθα	ὑπὸ νόμον
3:24	ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν	ὁ νόμος
3:25	οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν	οὐκέτι
3:26	Πάντες (γὰρ) υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ	Πάντες
3:27	Χριστὸν ἐνεδύσασθε	Χριστὸν
3:28	οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην	οὐκ ἔνι
	οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος	οὐκ ἔνι
	οὐκ ἔνι ἄρσεν καὶ θήλυ	οὐκ ἔνι
	πάντες (γὰρ) ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ	πάντες
3:29	(ἄρα) τοῦ Ἀβραάμ σπέρμα ἐστέ	τοῦ Ἀβραάμ σπέρμα
4:1	Λέγω (δὲ)	Λέγω
	ἐφ' ὅσον χρόνον ὁ κληρονόμος νηπιός ἐστιν	ἐφ' ὅσον χρόνον
	οὐδὲν διαφέρει δούλου	οὐδὲν
4:2	ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους	ὑπὸ ἐπιτρόπους καὶ οἰκονόμους
4:3	οὕτως καὶ ἡμεῖς . . . ἡμεθα δεδουλωμένοι	οὕτως
4:4	ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ	ἐξαπέστειλεν
4:6	ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν	ἐξαπέστειλεν
4:7	οὐκέτι εἰ δοῦλος ἀλλὰ υἱός	οὐκέτι
	κληρονόμος διὰ θεοῦ	κληρονόμος
4:8	ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς	ἐδουλεύσατε
4:9	πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πρωχὰ στοιχεῖα	πῶς
4:10	ἡμέρας παρατηρεῖσθε καὶ μῆμας καὶ καιροὺς καὶ ἐνιαυτοὺς	ἡμέρας
4:11	φοβοῦμαι ὑμᾶς	φοβοῦμαι

4:12	Γίνεσθε ὡς ἐγώ δέομαι ὑμῶν οὐδέν με ἠδικήσατε	Γίνεσθε δέομαι οὐδέν
4:13	οἶδατε (δὲ)	οἶδατε
4:15	ποῦ (οὖν) ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ (γὰρ) ὑμῖν	ποῦ μαρτυρῶ
4:16	ἐχθρὸς ὑμῶν γέγονα	ἐχθρὸς ὑμῶν
4:17	ζηλοῦσιν ὑμᾶς οὐ καλῶς ἐκκλεῖσαι ὑμᾶς θέλουσιν	ζηλοῦσιν ἐκκλεῖσαι θέλουσιν
4:18	καλὸν (δὲ) ζηλοῦσθαι	καλὸν
4:19– 21	τέκνα μου . . . λέγετε μοι	τέκνα μου
4:21	τὸν νόμον οὐκ ἀκούετε;	τὸν νόμον
4:22	γέγραπται (γὰρ) Ἄβραάμ δύο υἱοὺς ἔσχεν	γέγραπται Ἄβραάμ
4:23	ὁ (μὲν) ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται ὁ (δὲ) ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας	ὁ ἐκ τῆς παιδίσκης ὁ ἐκ τῆς ἐλευθέρας
4:24	ἄτινά ἐστιν ἀλληγορούμενα αὗται (γὰρ) εἰσιν δύο διαθήκαι ἥτις ἐστὶν Ἄγαρ	ἄτινά αὗται ἥτις
4:25	τὸ (δὲ) Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ συστοιχεῖ (δὲ) τῇ νῦν Ἱερουσαλήμ δουλεῖει (γὰρ) μετὰ τῶν τέκνων αὐτῆς	τὸ Ἄγαρ συστοιχεῖ δουλεῖει
4:26	ἡ (δὲ) ἄνω Ἱερουσαλήμ ἐλευτέρα ἐστὶν ἥτις ἐστὶν μήτηρ ἡμῶν	ἡ ἄνω Ἱερουσαλήμ ἥτις
4:27	γέγραπται	γέγραπται
4:28	Ἵμεῖς (δέ), ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ	Ἵμεῖς
4:29	οὕτως καὶ νῦν	οὕτως
4:30	τί λέγει ἡ γραφή;	τί
4:31	ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας	ἀδελφοί
5:1	Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν στήκετε (οὖν) μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε	Τῇ ἐλευθερίᾳ ἡμᾶς στήκετε μὴ πάλιν
5:2	Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν	Ἴδε
5:3	μαρτύρομαι (δὲ) πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ	μαρτύρομαι
5:4	κατηργήθητε ἀπὸ Χριστοῦ τῆς χάριτος ἐξεπέσατε	κατηργήθητε τῆς χάριτος

5:5	ἡμεῖς (γὰρ) πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα	ἡμεῖς
5:6	ἐν (γὰρ) Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία	ἐν Χριστῷ Ἰησοῦ
	πίστις δι' ἀγάπης ἐνεργουμένη	πίστις
5:7	Ἐτρέχετε καλῶς	Ἐτρέχετε
	τίς ὑμᾶς ἐνέκοψεν [τῆ] ἀληθείᾳ μὴ πείθεσθαι;	τίς
5:8	ἢ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς	ἢ πεισμονὴ
5:9	μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ	μικρὰ ζύμη
5:10	ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ	ἐγὼ
	ὁ (δὲ) ταρασσῶν ὑμᾶς βαστάσει τὸ κρίμα	ὁ ταρασσῶν
5:11	Ἐγὼ (δέ), ἀδελφοί . . . τί ἔτι διώκομαι;	Ἐγὼ
	κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ	κατήργηται
5:12	ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς	ἀποκόψονται
5:13	Ἑμεῖς (γὰρ) ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί	Ἑμεῖς
	μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆς σαρκί	μόνον
	διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις	διὰ τῆς ἀγάπης
5:14	ὁ (γὰρ) πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται	ὁ πᾶς νόμος
5:15	βλέπετε	βλέπετε
	μὴ ὑπ' ἀλλήλων ἀναλωθῆτε	μὴ ὑπ' ἀλλήλων
5:16	Λέγω (δέ)	Λέγω
	πνεύματι περιπατεῖτε	πνεύματι
	ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε	ἐπιθυμίαν σαρκὸς
5:17	ἢ (γὰρ) σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος	ἢ σὰρξ
	τὸ (δὲ) πνεῦμα κατὰ τῆς σαρκὸς	τὸ πνεῦμα
	ταῦτα (γὰρ) ἀλλήλοις ἀντίκειται	ταῦτα
5:18	οὐκ ἐστὲ ὑπὸ νόμον	οὐκ ἐστὲ
5:19	φανερὰ (δέ) ἐστὶν τὰ ἔργα τῆς σαρκὸς	φανερὰ
	ἅτινά ἐστιν . . .	ἅτινά
5:22	ὁ (δὲ) καρπὸς τοῦ πνεύματος ἐστὶν . . .	ὁ καρπὸς τοῦ πνεύματος
5:23	κατὰ τῶν τοιούτων οὐκ ἐστὶν νόμος	κατὰ τῶν τοιούτων
5:24	οἱ (δὲ) τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις	οἱ τοῦ Χριστοῦ [Ἰησοῦ]
5:25	πνεύματι καὶ στοιχῶμεν	πνεύματι
5:26	μὴ γινώμεθα κενόδοξοι	μὴ γινώμεθα
6:1	ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος	ὑμεῖς οἱ πνευματικοὶ
6:2	Ἀλλήλων τὰ βάρη βαστάζετε	Ἀλλήλων
	οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ	οὕτως

6:3	φρεναπαταῖ ἑαυτόν	φρεναπαταῖ
6:4	τὸ (δὲ) ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος	τὸ ἔργον ἑαυτοῦ
	τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον	τότε
	οὐκ εἰς τὸν ἕτερον	οὐκ εἰς τὸν ἕτερον
6:5	ἕκαστος (γὰρ) τὸ ἴδιον φορτίον βαστάσει	ἕκαστος
6:6	Κοινωνεῖτω (δὲ) ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς	Κοινωνεῖτω
6:7	Μὴ πλανᾶσθε	Μὴ πλανᾶσθε
	θεὸς οὐ μυκτηρίζεται	θεὸς
	τοῦτο καὶ θερίσει	τοῦτο
6:9	τὸ (δὲ) καλὸν ποιοῦντες μὴ ἐγκακῶμεν	τὸ καλὸν
	καιρῷ (γὰρ) ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι	καιρῷ ἰδίῳ
6:10	ἐργαζόμεθα τὸ ἀγαθὸν πρὸς πάντας	ἐργαζόμεθα
6:11	ἴδετε	ἴδετε
	πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ	πηλίκους ὑμῖν γράμμασιν
6:12	Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί	Ὅσοι
	οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμεσθαι	οὗτοι
6:13	οὐδὲ (γὰρ) οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν	οὐδὲ
	θέλουσιν ὑμᾶς περιτέμεσθαι	θέλουσιν
6:14	Ἐμοὶ (δὲ) μὴ γένοιτο καυχᾶσθαι	Ἐμοὶ
6:15	(οὔτε γὰρ) περιτομὴ τί ἐστίν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις	περιτομὴ
6:16	ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν	ὅσοι
	εἰρήνη ἐπ' αὐτούς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ	εἰρήνη
6:17	Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω	Τοῦ λοιποῦ
	ἐγὼ (γὰρ) τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω	ἐγὼ
6:18	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

## APPENDIX 2: TRANSITIVITY NETWORK IN GALATIANS

The following is an analysis of the transitivity network of the primary clauses in Galatians. A detailed explanation and interpretation of the data is provided in Chapter 5. Those Participants listed in parentheses are subjects that are implied through the person and number of the predicate of the primary clause.<sup>1</sup>

Verse	Greek text (primary clause)	Participant & Type	Process & Type
1:1	Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδε δι' ἀνθρώπου ἀλλὰ διὰ Χριστοῦ καὶ θεοῦ πατρὸς . . . καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ . . . ταῖς ἐκκλησίαις τῆς Γαλατίας	Παῦλος ἀπόστολος [1] οἱ ἀδελφοὶ [1] ταῖς ἐκκλησίαις τῆς Γαλατίας [2]	--
1:3	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ	χάρις [1] εἰρήνη [1]	--
1:6	Θαυμάζω	(Paul) [1]	Θαυμάζω [I]
1:8	ἀνάθεμα ἔστω	(ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ from prev. clause) [1] ἀνάθεμα [2]	ἔστω [AV]
1:9	ἄρτι πάλιν λέγω	(Paul) [1]	λέγω [I]
	ἀνάθεμα ἔστω	(τις ὑμᾶς εὐαγγελίζεται παρ' ὃ	ἔστω [AV]

<sup>1</sup> The following abbreviations are used to identify the various Participant and Process types:

- [1] – Primary Participant
- [2] – Secondary Participant
- [P] – perfective aspect
- [I] – imperfective aspect
- [S] – stative aspect
- [AV] – aspectually vague verbs
- [NA] – non-aspectual verbs (i.e., the future form)

		παρελάβετε from prev. clause) [1] ανάθεμα [2]	
1:10	Ἄρτι (γὰρ) ἀνθρώπους πείθω ἢ τὸν θεόν	(Paul) [1] ἀνθρώτους [2] τὸν θεόν [2]	πείθω [I]
	ζητῶ ἀνθρώποις ἀρέσκειν	(Paul) [1]	ζητῶ [I]
	Χριστοῦ δοῦλος οὐκ ἂν ἦμην	Χριστοῦ δοῦλος [1]	οὐκ ἦμην [AV]
1:11	Γνωρίζω (γὰρ) ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ	(Paul) [1] ὑμῖν, ἀδελφοί [2] τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ [2]	Γνωρίζω [I]
1:12	οὐδὲ (γὰρ) ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ	ἐγὼ (Paul) [1] αὐτὸ (the gospel) [2]	παρέλαβον [P]
	ἐδιδάχθην	(Paul) [1]	ἐδιδάχθην [P]
1:13	Ἦκούσατε (γὰρ) τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ	(the Galatians) [1]	Ἦκούσατε [P]
1:16	εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι	(Paul) [1] σαρκὶ καὶ αἵματι [2]	προσανεθέμην [P]
1:17	ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους	(Paul) [1] τοὺς πρὸ ἐμοῦ ἀποστόλους [2]	ἀνῆλθον [P]
	ἀπῆλθον εἰς Ἀραβίαν	(Paul) [1]	ἀπῆλθον [P]
	πάλιν ὑπέστρεψα εἰς Δαμασκόν	(Paul) [1]	ὑπέστρεψα [P]
1:18	Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα	(Paul) [1]	ἀνῆλθον [P]
	ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε	(Paul) [1]	ἐπέμεινα [P]
1:19	ἕτερον (δὲ) τῶν ἀποστόλων οὐκ εἶδον	(Paul) [1] ἕτερον τῶν ἀποστόλων [2]	εἶδον [P]
1:21	Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας	(Paul) [1]	ἦλθον [P]
1:22	ἦμην (δὲ) ἀγνοούμενος	(Paul) [1]	ἦμην ἀγνοούμενος [I] <sup>2</sup>
1:23	μόνον (δὲ) ἀκούοντες ἦσαν	(churches of Judea) [1]	ἀκούοντες ἦσαν [I]

<sup>2</sup> In a periphrastic structure, the aspect of the participle is relevant in determining the Process type, since the head term is aspectually vague.

1:24	ἐδόξαζον ἐν ἐμοί τὸν θεόν	(churches of Judea) [1] τὸν θεόν [2]	ἐδόξαζον [P]
2:1	Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ	(Paul) [1] Βαρναβᾶ [2]	ἀνέβην [P]
2:2	ἀνέβην (δὲ) κατὰ ἀποκάλυψιν	(Paul) [1]	ἀνέβην [P]
	ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον	(Paul) [1] τὸ εὐαγγέλιον [2]	ἀνεθέμην [P]
2:3	οὐδὲ Τίτος ὁ σὺν ἐμοί . . . ἠναγκάσθη περιτμηθῆναι	Τίτος [1] (Paul) [2]	ἠναγκάσθη περιτμηθῆναι [P] <sup>3</sup>
2:6	ἐμοί (γὰρ) οἱ δοκοῦντες οὐδὲν προσανέθεντο	οἱ δοκοῦντες [1] ἐμοί [2]	προσανέθεντο [P]
2:9	Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης . . . δεξιὰς ἔδωκαν ἐμοί καὶ Βαρναβᾶ κοινωνίας	Ἰάκωβος [1] Κηφᾶς [1] Ἰωάννης [1] ἐμοί [2] Βαρναβᾶ [2]	ἔδωκαν [P]
2:10	μόνον τῶν πτωχῶν	τῶν πτωχῶν [2]	--
2:11	κατὰ πρόσωπον αὐτῷ ἀντέστην	(Paul) [1] αὐτῷ (Peter) [2]	ἀντέστην [P]
2:12	μετὰ τῶν ἐθνῶν συνήσθιεν	(Peter) [1] τῶν ἐθνῶν [2]	συνήσθιεν [I]
	ὑπέστελλεν	(Peter) [1]	ὑπέστελλεν [I]
	ἀφώριζεν ἑαυτόν	(Peter) [1]	ἀφώριζεν [I]
2:13	συνυπεκρίθησαν αὐτῷ [καὶ] οἱ λοιποὶ Ἰουδαῖοι	οἱ λοιποὶ Ἰουδαῖοι [1] αὐτῷ (Peter) [2]	συνυπεκρίθησαν [P]
2:14	εἶπον τῷ Κηφᾶ ἔμπροσθεν πάντων	(Paul) [1] Κηφᾶ [2]	εἶπον [P]
	πῶς τὰ ἔθνη ἀναγκάζεις ἰουδαΐζειν;	(you/Peter) [1]	ἀναγκάζεις ἰουδαΐζειν [I]
2:15	ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοὶ	ἡμεῖς [1] Ἰουδαῖοι [2] ἀμαρτωλοὶ [2]	--
2:16	ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν	ἡμεῖς [1] Χριστὸν Ἰησοῦν [2]	ἐπιστεύσαμεν [P]
2:17	Χριστὸς ἀμαρτίας διάκονος;	Χριστὸς [1]	--
	μὴ γένοιτο	--	μὴ γένοιτο [P]
2:18	παραβάτην ἑμαυτὸν συνιστάνω	(Paul) [1]	συνιστάνω [I]

<sup>3</sup> In a catenative structure, while the aspects of both the head term (finite verb) and the infinitive have semantic value, only the aspect of the head term is relevant in determining the Process type.

2:19	ἐγὼ (γὰρ) διὰ νόμου νόμῳ ἀπέθανον	ἐγὼ [1]	ἀπέθανον [P]
	Χριστῷ συνεσταύρωμαι	(Paul) [1] Χριστῷ [2]	συνεσταύρωμαι [S]
2:20	ζῶ (δὲ) οὐκέτι ἐγὼ	ἐγὼ [1]	ζῶ [I]
	ζῆ (δὲ) ἐν ἐμοὶ Χριστός	Χριστός [1]	ζῆ [I]
	ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ	(Paul) [1]	ζῶ [I]
2:21	Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ	(Paul) [1]	ἀθετῶ [I]
	Χριστὸς δωρεὰν ἀπέθανεν	Χριστὸς [1]	ἀπέθανεν [P]
3:1	Ἦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν	Ἦ ἀνόητοι Γαλάται [1] τίς [1] ὑμᾶς [2]	ἐβάσκανεν [I]
3:2	τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν	(Paul) [1]	θέλω μαθεῖν [I]
	ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;	(the Galatians) [1] τὸ πνεῦμα [2]	ἐλάβετε [P]
3:3	οὕτως ἀνόητοί ἐστε	(the Galatians) [1]	ἐστε [AV]
	σαρκὶ ἐπιτελεῖσθε;	(the Galatians) [1]	ἐπιτελεῖσθε [I]
3:4	τοσαῦτα ἐπάθετε εἰκῆ;	(the Galatians) [1]	ἐπάθετε [P]
3:5	ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;	--	--
3:7	γινώσκετε	(the Galatians) [1]	γινώσκετε [I]
3:8	ἡ γραφὴ . . . προευηγγελίσατο τῷ Ἀβραάμ	ἡ γραφὴ [1] τῷ Ἀβραάμ [2]	προευηγγελίσατο [P]
3:9	οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ	οἱ ἐκ πίστεως [1]	εὐλογοῦνται [I]
3:10	Ὅσοι . . . ὑπο κατάραν εἰσὶν	Ὅσοι [1]	εἰσὶν [AV]
	γέγραπται	--	γέγραπται [S]
3:12	ὁ (δὲ) νόμος οὐκ ἔστιν ἐκ πίστεως	ὁ νόμος [1]	οὐκ ἔστιν [AV]
	ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς	ὁ ποιήσας [1]	ζήσεται [NA]
3:13	Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου	Χριστὸς [1] ἡμᾶς [2]	ἐξηγόρασεν [P]
3:15	Ἀδελφοί, κατὰ ἄνθρωπον λέγω	Ἀδελφοί [1] (Paul) [1]	λέγω [I]
	οὐδεὶς ἀθετεῖ	οὐδεὶς [1]	ἀθετεῖ [I]
	(ἢ) ἐπιδιατάσσεται	(οὐδεὶς from prev. clause) [1]	ἐπιδιατάσσεται [I]
3:16	τῷ (δὲ) Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ	αἱ ἐπαγγελίαι [1] τῷ Ἀβραάμ [2] τῷ σπέρματι αὐτοῦ [2]	ἐρρέθησαν [P]
	οὐ λέγει	--	οὐ λέγει [I]

	ὅς ἐστιν Χριστός	ὅς (τῷ σπέρματι αὐτοῦ) [1] Χριστός [2]	ἐστιν [AV]
3:17	τοῦτο (δὲ) λέγω	(Paul) [1]	λέγω [I]
	διαθήκην προκεκυρωμένην . . . ὁ . . . νόμος οὐκ ἀκυροῖ	ὁ . . . νόμος [1] διαθήκην προκεκυρωμένην [2]	οὐκ ἀκυροῖ [I]
3:18	οὐκέτι ἐξ ἐπαγγελίας	--	--
	τῷ (δὲ) Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ θεός	ὁ θεός [1] τῷ Ἀβραὰμ [2]	κεχάρισται [S]
3:19	Τί (οὖν) ὁ νόμος;	ὁ νόμος [1]	--
	τῶν παραβάσεων χάριν προσετέθη	(the law) [1]	προσετέθη [P]
3:20	ὁ (δὲ) μεσίτης ἑνός οὐκ ἔστιν	ὁ μεσίτης [1]	ἔστιν [AV]
	ὁ (δὲ) θεὸς εἷς ἔστιν	ὁ θεός [1]	ἔστιν [AV]
3:21	ὁ (οὖν) νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ];	ὁ νόμος [1]	--
	Μὴ γένοιτο	--	Μὴ γένοιτο [P]
	ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη	ἡ δικαιοσύνη [1]	ἦν [AV]
3:22	συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν	ἡ γραφή [1]	συνέκλεισεν [P]
3:23	ὑπὸ νόμον ἐφρουρούμεθα	(we) [1]	ἐφρουρούμεθα [I]
3:24	ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν	ὁ νόμος [1] παιδαγωγὸς ἡμῶν [2]	γέγονεν [S]
3:25	οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν	(we) [1]	ἐσμεν [AV]
3:26	Πάντες (γὰρ) υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ	Πάντες [1] υἱοὶ θεοῦ [2]	ἐστε [AV]
3:27	Χριστόν ἐνεδύσασθε	(the Galatians) [1] Χριστόν [2]	ἐνεδύσασθε [P]
3:28	οὐκ ἐνὶ Ἰουδαίῳ οὐδὲ Ἕλλην	Ἰουδαίῳ [1] Ἕλλην [1]	οὐκ ἐνὶ [AV]
	οὐκ ἐνὶ δοῦλῳ οὐδὲ ἐλεύθερος	δοῦλος [1] ἐλεύθερος [1]	οὐκ ἐνὶ [AV]
	οὐκ ἐνὶ ἄρσεν καὶ θῆλυ	ἄρσεν [1] θῆλυ [1]	οὐκ ἐνὶ [AV]
	πάντες (γὰρ) ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ	πάντες ὑμεῖς [1]	ἐστε [AV]
3:29	(ἄρα) τοῦ Ἀβραὰμ σπέρμα ἐστέ	(the Galatians) [1] τοῦ Ἀβραὰμ σπέρμα [2]	ἐστέ [AV]
4:1	Λέγω (δὲ)	(Paul) [1]	Λέγω [I]
	ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν	ὁ κληρονόμος [1] νήπιός [2]	ἐστιν [AV]

	οὐδὲν διαφέρει δούλου	(ὁ κληρονόμος) [1] δούλου [2]	διαφέρει [I]
4:2	ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους	(ὁ κληρονόμος) [1]	ἐστὶν [AV]
4:3	οὕτως καὶ ἡμεῖς . . . ἡμεθα δεδουλωμένοι	ἡμεῖς [1]	ἡμεθα δεδουλωμένοι [S]
4:4	ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ	ὁ θεὸς [1] τὸν υἱὸν αὐτοῦ [2]	ἐξαπέστειλεν [P]
4:6	ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν	ὁ θεὸς [1] τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ [2]	ἐξαπέστειλεν [P]
4:7	οὐκέτι εἶ δοῦλος ἀλλὰ υἱός	(the Galatians) [1] δοῦλος [2] υἱός [2]	εἶ [AV]
	κληρονόμος διὰ θεοῦ	κληρονόμος [1]	--
4:8	ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς	(the Galatians) [1]	ἐδουλεύσατε [P]
4:9	πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πρωχὰ στοιχεῖα	(the Galatians) [1]	ἐπιστρέφετε [I]
4:10	ἡμέρας παρατηρεῖσθε καὶ μῆμας καὶ καιροὺς καὶ ἐνιαυτούς	(the Galatians) [1] ἡμέρας [2] μῆμας [2] καιροὺς [2] ἐνιαυτούς [2]	παρατηρεῖσθε [I]
4:11	φοβοῦμαι ὑμᾶς	(Paul) [1] ὑμᾶς [2]	φοβοῦμαι [I]
4:12	Γίνεσθε ὡς ἐγώ	(the Galatians) [1] ἐγώ [2]	Γίνεσθε [I]
	δέομαι ὑμῶν	(Paul) [1] ὑμῶν [2]	δέομαι [I]
	οὐδὲν με ἠδικήσατε	(the Galatians) [1] με [2]	ἠδικήσατε [P]
4:13	οἶδατε (δὲ)	(the Galatians) [1]	οἶδατε [S]
4:15	ποῦ (οὖν) ὁ μακαρισμὸς ὑμῶν;	ὁ μακαρισμὸς ὑμῶν [1]	--
	μαρτυρῶ (γὰρ) ὑμῖν	(Paul) [1] ὑμῖν [2]	μαρτυρῶ [I]
4:16	ἐχθρὸς ὑμῶν γέγονα	(Paul) [1] ἐχθρὸς ὑμῶν [2]	γέγονα [S]
4:17	ζηλοῦσιν ὑμᾶς οὐ καλῶς	(they) [1] ὑμᾶς [2]	ζηλοῦσιν [I]
	ἐκκλεῖσαι ὑμᾶς θέλουσιν	(they) [1] ὑμᾶς [2]	ἐκκλεῖσαι θέλουσιν [I]
4:18	καλὸν (δὲ) ζηλοῦσθαι	--	--

4:19–21	τέκνα μου . . . λέγετε μοι	τέκνα μου [1] (the Galatians) [1] μοι [2]	λέγετε [I]
4:21	τὸν νόμον οὐκ ἀκούετε;	(the Galatians) [1] τὸν νόμον [2]	οὐκ ἀκούετε [I]
4:22	γέγραπται (γάρ)	--	γέγραπται [S]
	Ἄβραάμ δύο υἱοὺς ἔσχεν	Ἄβραάμ [1] δύο υἱοὺς [2]	ἔσχεν [P]
4:23	ὁ (μὲν) ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται	ὁ ἐκ τῆς παιδίσκης [1]	γεγέννηται [S]
	ὁ (δὲ) ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας	ὁ ἐκ τῆς ἐλευθέρας [1]	--
4:24	ἄτινά ἐστιν ἀλληγορούμενα	ἄτινά [1]	ἐστὶν ἀλληγορούμενα [I]
	αὗται (γάρ) εἰσιν δύο διαθήκαι	αὗται [1] δύο διαθήκαι [2]	εἰσιν [AV]
	ἣτις ἐστὶν Ἀγάρ	ἣτις [1] Ἀγάρ [2]	ἐστὶν [AV]
4:25	τὸ (δὲ) Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ	τὸ Ἄγαρ [1] Σινᾶ ὄρος [2]	ἐστὶν [AV]
	συστοιχεῖ (δὲ) τῇ νῦν Ἱερουσαλήμ	(she/Hagar) [1] τῇ νῦν Ἱερουσαλήμ [2]	συστοιχεῖ [I]
	δουλεύει (γάρ) μετὰ τῶν τέκνων αὐτῆς	(she/Hagar) [1]	δουλεύει [I]
4:26	ἡ (δὲ) ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστὶν	ἡ ἄνω Ἱερουσαλήμ [1]	ἐστὶν [AV]
	ἣτις ἐστὶν μήτηρ ἡμῶν	ἣτις [1] μήτηρ ἡμῶν [2]	ἐστὶν [AV]
4:27	γέγραπται	--	γέγραπται [S]
4:28	Ἵμεῖς (δέ), ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ	Ἵμεῖς ἀδελφοί [1] ἐπαγγελίας τέκνα [2]	ἐστέ [AV]
4:29	οὕτως καὶ νῦν	--	--
4:30	τί λέγει ἡ γραφή;	ἡ γραφή [1]	λέγει [I]
4:31	ἀδελφοί, οὐκ ἐσμέν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας	ἀδελφοί [1] (we) [1] παιδίσκης τέκνα [2] τῆς ἐλευθέρας [2]	οὐκ ἐσμέν [AV]
5:1	Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν	Χριστὸς [1] ἡμᾶς [2]	ἠλευθέρωσεν [P]
	στήκετε (οὖν)	(the Galatians) [1]	στήκετε [I]
	μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε	(the Galatians) [1] ζυγῷ δουλείας [2]	ἐνέχεσθε [I]

5:2	Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν	ἐγὼ Παῦλος [1] ὕμῖν [2]	λέγω [I]
5:3	μαρτύρομαι (δὲ) πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ	(Paul) [1] παντὶ ἀνθρώπῳ περιτεμνομένῳ [2]	μαρτύρομαι [I]
5:4	κατηργήθητε ἀπὸ Χριστοῦ	(the Galatians) [1]	κατηργήθητε [P]
	τῆς χάριτος ἐξεπέσατε	(the Galatians) [1] τῆς χάριτος [2]	ἐξεπέσατε [P]
5:5	ἡμεῖς (γὰρ) πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα	ἡμεῖς [1] πνεύματι [2] ἐλπίδα δικαιοσύνης [2]	ἀπεκδεχόμεθα [P]
5:6	ἐν (γὰρ) Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία	περιτομή [1] ἀκροβυστία [1] τι [2]	ἰσχύει [I]
	πίστις δι' ἀγάπης ἐνεργουμένη	πίστις [1]	--
5:7	Ἐτρέχετε καλῶς	(the Galatians) [1]	Ἐτρέχετε [P]
	τίς ὑμᾶς ἐνέκοψεν [τῆ] ἀληθεία μὴ πείθεσθαι;	τίς [1] ὕμᾶς [2] ἀληθεία [2]	ἐνέκοψεν [P]
5:8	ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς	ἡ πεισμονὴ [1]	--
5:9	μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ	μικρὰ ζύμη [1] ὅλον τὸ φύραμα [2]	ζυμοῖ [I]
5:10	ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ	ἐγὼ [1]	πέποιθα [S]
	ὁ (δὲ) ταρασσῶν ὑμᾶς βαστάσει τὸ κρίμα	ὁ ταρασσῶν [1] ὕμᾶς [2] τὸ κρίμα [2]	βαστάσει [I]
5:11	Ἐγὼ (δέ), ἀδελφοί . . . τί ἔτι διώκομαι;	Ἐγὼ [1] ἀδελφοί [1]	διώκομαι [I]
	κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ	τὸ σκάνδαλον τοῦ σταυροῦ [1]	κατήργηται [S]
5:12	ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς	οἱ ἀναστατοῦντες [1] ὕμᾶς [2]	ἀποκόψονται [P]
5:13	Ἑμεῖς (γὰρ) ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί	Ἑμεῖς [1] ἀδελφοί [1]	ἐκλήθητε [P]
	μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί	τὴν ἐλευθερίαν [2] τῆ σαρκί [2]	--
	διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις	(the Galatians) [1] ἀλλήλοις [2]	δουλεύετε [I]
5:14	ὁ (γὰρ) πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται	ὁ πᾶς νόμος [1]	πεπλήρωται [S]
5:15	βλέπετε	(the Galatians) [1]	βλέπετε [I]

	μη ὑπ' ἀλλήλων ἀναλωθῆτε	(the Galatians) [1]	ἀναλωθῆτε [P]
5:16	Λέγω (δέ)	(Paul) [1]	Λέγω [I]
	πνεύματι περιπατεῖτε	(the Galatians) [1] πνεύματι [2]	περιπατεῖτε [I]
	ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε	(the Galatians) [1] ἐπιθυμίαν σαρκὸς [2]	οὐ μὴ τελέσητε [NA]
5:17	ἢ (γὰρ) σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος	ἢ σὰρξ [1]	ἐπιθυμεῖ [I]
	τὸ (δὲ) πνεῦμα κατὰ τῆς σαρκὸς	τὸ πνεῦμα [1]	--
	ταῦτα (γὰρ) ἀλλήλοις ἀντίκειται	ταῦτα [2] ἀλλήλοις [2]	ἀντίκειται [I]
5:18	οὐκ ἐστὲ ὑπὸ νόμον	(the Galatians) [1]	οὐκ ἐστὲ [AV]
5:19	φανερὰ (δέ) ἐστὶν τὰ ἔργα τῆς σαρκὸς	τὰ ἔργα τῆς σαρκὸς [1]	ἐστὶν [AV]
	ἅτινά ἐστιν . . .	ἅτινά [1]	ἐστὶν [AV]
5:22	ὁ (δὲ) καρπὸς τοῦ πνεύματος ἐστὶν . . .	ὁ καρπὸς τοῦ πνεύματος [1]	ἐστὶν [AV]
5:23	κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος	νόμος [1]	οὐκ ἔστιν [AV]
5:24	οἱ (δὲ) τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις	οἱ τοῦ Χριστοῦ [Ἰησοῦ] [1] τὴν σάρκα [2]	ἐσταύρωσαν [P]
5:25	πνεύματι καὶ στοιχῶμεν	(we) [1] πνεύματι [2]	στοιχῶμεν [I]
5:26	μὴ γινώμεθα κενόδοξοι	(we) [1]	μὴ γινώμεθα [I]
6:1	ὕμεις οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος	ὕμεις οἱ πνευματικοὶ [1] τὸν τοιοῦτον [2]	καταρτίζετε [I]
6:2	Ἀλλήλων τὰ βάρη βαστάζετε	(the Galatians) [1] Ἀλλήλων τὰ βάρη [2]	βαστάζετε [I]
	οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ	(the Galatians) [1] τὸν νόμον τοῦ Χριστοῦ [2]	ἀναπληρώσετε [NA]
6:3	φρεναπατᾶ ἑαυτὸν	(τις from prev. clause) [1] ἑαυτὸν [2]	φρεναπατᾶ [I]
6:4	τὸ (δὲ) ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος	ἕκαστος [1] τὸ ἔργον ἑαυτοῦ [2]	δοκιμαζέτω [I]
	τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον	(ἕκαστος from prev. clause) [1] τὸ καύχημα [2]	ἔξει [NA]
6:5	ἕκαστος (γὰρ) τὸ ἴδιον φορτίον βαστάσει	ἕκαστος [1] τὸ ἴδιον φορτίον [2]	βαστάσει [NA]

6:6	Κοινωνεῖτω (δὲ) ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς	ὁ κατηχούμενος τὸν λόγον [1] τῷ κατηχοῦντι [2]	Κοινωνεῖτω [I]
6:7	Μὴ πλανᾶσθε	(the Galatians) [1]	μὴ πλανᾶσθε [I]
	θεὸς οὐ μυκτηρίζεται	θεὸς [1]	οὐ μυκτηρίζεται [I]
	τοῦτο καὶ θερίσει	(ἄνθρωπος from prev. clause) [1] τοῦτο [2]	θερίσει [NA]
6:9	τὸ (δὲ) καλὸν ποιοῦντες μὴ ἐγκακῶμεν	(we) [1]	μὴ ἐγκακῶμεν [I]
	καιρῷ (γὰρ) ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι	(we) [1]	θερίσομεν [NA]
6:10	ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας	(we) [1] τὸ ἀγαθὸν [2]	ἐργαζώμεθα [I]
6:11	ἴδετε	(the Galatians) [1]	ἴδετε [I]
	πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ	(Paul) [1]	ἔγραψα [P]
6:12	Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί	Ὅσοι [1]	θέλουσιν εὐπροσωπῆσαι [I]
	οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμεσθαι	οὗτοι [1] ὑμᾶς [2]	ἀναγκάζουσιν περιτέμεσθαι [I]
6:13	οὐδὲ (γὰρ) οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν	οἱ περιτεμνόμενοι αὐτοὶ [1] νόμον [2]	φυλάσσουσιν [I]
	θέλουσιν ὑμᾶς περιτέμεσθαι	(they) [1] ὑμᾶς [2]	θέλουσιν περιτέμεσθαι [I]
6:14	Ἐμοὶ (δὲ) μὴ γένοιτο καυχᾶσθαι	Ἐμοὶ [2]	μὴ γένοιτο καυχᾶσθαι [P]
6:15	(οὔτε γὰρ) περιτομὴ τί ἐστίν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις	περιτομὴ [1] τί [2] ἀκροβυστία [1] καινὴ κτίσις [1]	ἐστίν [AV]
6:16	ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν	ὅσοι [1] τῷ κανόνι τούτῳ [2]	στοιχήσουσιν [NA]
	εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ	εἰρήνη [1] ἔλεος [1]	--
6:17	Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω	μηδεὶς [1] κόπους [2] μοι [2]	παρεχέτω [I]
	ἐγὼ (γὰρ) τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω	ἐγὼ [1]	βαστάζω [I]

		τὰ στίγματα τοῦ Ἰησοῦ [2]	
6:18	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ [1] ἀδελφοί [1]	--

### APPENDIX 3: SPEECH FUNCTIONS IN GALATIANS

The following is an analysis of the speech functions in the primary clauses (see Chapter 3), since secondary or embedded clauses are supplementary. I have identified each Process and its semantic function, based on the Process's clause-type, in this table. A detailed explanation and interpretation of the data is provided in Chapter 6.<sup>1</sup>

Verse	Greek text (primary clause)	Process	Semantic Function
1:1	Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδε δι' ἀνθρώπου ἀλλὰ διὰ Χριστοῦ καὶ θεοῦ πατρὸς . . . καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ . . . ταῖς ἐκκλησίαις τῆς Γαλατίας	--	SS
1:3	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ	--	SS
1:6	Θαυμάζω	Θαυμάζω	DS
1:8	ἀνάθεμα ἔστω	ἔστω	C
1:9	ἄρτι πάλιν λέγω	λέγω	DS
	ἀνάθεμα ἔστω	ἔστω	C
1:10	Ἄρτι (γὰρ) ἀνθρώπους πείθω ἢ τὸν θεόν	πείθω	DQ
	ζητῶ ἀνθρώποις ἀρέσκειν	ζητῶ	DQ
	Χριστοῦ δοῦλος οὐκ ἂν ἤμην	οὐκ ἤμην	DS

<sup>1</sup> The following abbreviations are used to identify the various semantic functions:

SS – simple statement

SQ – simple question

DS – direct statement

PrS – probable statement

PoS – possible statement

DQ – direct question

PrQ – probable question

PoQ – possible question

C – command

1:11	Γνωρίζω (γάρ) ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ	Γνωρίζω	DS
1:12	οὐδὲ (γάρ) ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ ἐδιδάχθην	παρέλαβον ἐδιδάχθην	DS DS
1:13	Ἦκούσατε (γάρ) τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ	Ἦκούσατε	DS
1:16	εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι	προσανεθέμην	DS
1:17	ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους	ἀνῆλθον	DS
	ἀπῆλθον εἰς Ἀραβίαν	ἀπῆλθον	DS
	πάλιν ὑπέστρεψα εἰς Δαμασκόν	ὑπέστρεψα	DS
1:18	Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε	ἀνῆλθον ἐπέμεινα	DS DS
1:19	ἕτερον (δὲ) τῶν ἀποστόλων οὐκ εἶδον	εἶδον	DS
1:21	Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας	ἦλθον	DS
1:22	ἤμην (δὲ) ἀγνοούμενος	ἤμην ἀγνοούμενος	DS
1:23	μόνον (δὲ) ἀκούοντες ἦσαν	ἀκούοντες ἦσαν	DS
1:24	ἐδόξαζον ἐν ἐμοὶ τὸν θεόν	ἐδόξαζον	DS
2:1	Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ	ἀνέβην	DS
2:2	ἀνέβην (δὲ) κατὰ ἀποκάλυψιν ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον	ἀνέβην ἀνεθέμην	DS DS
2:3	οὐδὲ Τίτος ὁ σὺν ἐμοί . . . ἠναγκάσθη περιτμηθῆναι	ἠναγκάσθη περιτμηθῆναι	DS
2:6	ἐμοὶ (γάρ) οἱ δοκοῦντες οὐδὲν προσανέθεντο	προσανέθεντο	DS
2:9	Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης . . . δεξιᾶς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας	ἔδωκαν	DS
2:10	μόνον τῶν πτωχῶν	--	SS
2:11	κατὰ πρόσωπον αὐτῶ ἀντέστην	ἀντέστην	DS
2:12	μετὰ τῶν ἐθνῶν συνήσθιεν	συνήσθιεν	DS
	ὑπέστελλεν	ὑπέστελλεν	DS
	ἀφώριζεν ἑαυτόν	ἀφώριζεν	DS
2:13	συνυπεκρίθησαν αὐτῷ [καὶ] οἱ λοιποὶ Ἰουδαῖοι	συνυπεκρίθησαν	DS
2:14	εἶπον τῷ Κηφᾶ ἔμπροσθεν πάντων	εἶπον	DS
	πῶς τὰ ἔθνη ἀναγκάζεις ἰουδαΐζειν;	ἀναγκάζεις ἰουδαΐζειν	DQ
2:15	ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοὶ	--	SS
2:16	ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν	ἐπιστεύσαμεν	DS
2:17	Χριστὸς ἀμαρτίας διάκονος;	--	SQ
	μὴ γένοιτο	μὴ γένοιτο	PoS

2:18	παραβάτην ἑμαυτὸν συνιστάνω	συνιστάνω	DS
2:19	ἐγὼ (γάρ) διὰ νόμου νόμω ἀπέθανον	ἀπέθανον	DS
	Χριστῷ συνεσταύρωμαι	συνεσταύρωμαι	DS
2:20	ζῶ (δὲ) οὐκέτι ἐγὼ	ζῶ	DS
	ζῆ (δὲ) ἐν ἐμοὶ Χριστός	ζῆ	DS
	ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ	ζῶ	DS
2:21	Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ	ἀθετῶ	DS
	Χριστὸς δωρεὰν ἀπέθανεν	ἀπέθανεν	DS
3:1	Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν	ἐβάσκανεν	DQ
3:2	τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν	θέλω μαθεῖν	DS
	ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;	ἐλάβετε	DQ
3:3	οὕτως ἀνόητοί ἐστε	ἐστε	DQ
	σαρκὶ ἐπιτελεῖσθε;	ἐπιτελεῖσθε	DQ
3:4	τοσαῦτα ἐπάθετε εἰκῆ;	ἐπάθετε	DQ
3:5	ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;	--	SQ
3:7	γινώσκετε	γινώσκετε	DS
3:8	ἡ γραφὴ . . . προευηγγελίσατο τῷ Ἀβραάμ	προευηγγελίσατο	DS
3:9	οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ	εὐλογοῦνται	DS
3:10	Ὅσοι . . . ὑπο κατάραν εἰσὶν	εἰσὶν	DS
	γέγραπται	γέγραπται	DS
3:12	ὁ (δὲ) νόμος οὐκ ἔστιν ἐκ πίστεως	οὐκ ἔστιν	DS
	ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς	ζήσεται	DS
3:13	Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου	ἐξηγόρασεν	DS
3:15	Ἀδελφοί, κατὰ ἄνθρωπον λέγω	λέγω	DS
	οὐδεὶς ἀθετεῖ	ἀθετεῖ	DS
	(ἢ) ἐπιδιατάσσεται	ἐπιδιατάσσεται	DS
3:16	τῷ (δὲ) Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ	ἐρρέθησαν	DS
	οὐ λέγει	οὐ λέγει	DS
	ὅς ἐστιν Χριστός	ἐστιν	DS
3:17	τοῦτο (δὲ) λέγω	λέγω	DS
	διαθήκην προκεκυρωμένην . . . ὁ . . . νόμος οὐκ ἀκυροῖ	οὐκ ἀκυροῖ	DS
3:18	οὐκέτι ἐξ ἐπαγγελίας	--	DS
	τῷ (δὲ) Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ θεός	κεχάρισται	DS
3:19	Τί (οὖν) ὁ νόμος;	--	SQ
	τῶν παραβάσεων χάριν προσετέθη	προσετέθη	DS

3:20	ὁ (δὲ) μεσίτης ἑνός οὐκ ἔστιν	ἔστιν	DS
	ὁ (δὲ) θεὸς εἷς ἔστιν	ἔστιν	DS
3:21	ὁ (οὖν) νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ];	--	SQ
	Μὴ γένοιτο	Μὴ γένοιτο	PoS
	ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη	ἦν	DS
3:22	συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν	συνέκλεισεν	DS
3:23	ὑπὸ νόμον ἐφρουρούμεθα	ἐφρουρούμεθα	DS
3:24	ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν	γέγονεν	DS
3:25	οὐκέτι ὑπὸ παιδαγωγόν ἔσμεν	ἔσμεν	DS
3:26	Πάντες (γὰρ) υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ	ἐστε	DS
3:27	Χριστὸν ἐνεδύσασθε	ἐνεδύσασθε	DS
3:28	οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην	οὐκ ἔνι	DS
	οὐκ ἔνι δούλος οὐδὲ ἐλεύθερος	οὐκ ἔνι	DS
	οὐκ ἔνι ἄρσεν καὶ θῆλυ	οὐκ ἔνι	DS
	πάντες (γὰρ) ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ	ἐστε	DS
3:29	(ἄρα) τοῦ Ἀβραὰμ σπέρμα ἐστέ	ἐστέ	DS
4:1	Λέγω (δὲ)	Λέγω	DS
	ἐφ' ὅσον χρόνον ὁ κληρονόμος νηπιός ἐστιν	ἐστιν	DS
	οὐδὲν διαφέρει δούλου	διαφέρει	DS
4:2	ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους	ἐστὶν	DS
4:3	οὕτως καὶ ἡμεῖς . . . ἡμεθα δεδουλωμένοι	ἡμεθα δεδουλωμένοι	DS
4:4	ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ	ἐξαπέστειλεν	DS
4:6	ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν	ἐξαπέστειλεν	DS
4:7	οὐκέτι εἶ δούλος ἀλλὰ υἱός	εἶ	DS
	κληρονόμος διὰ θεοῦ	--	DS
4:8	ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς	ἐδουλεύσατε	DS
4:9	πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πρωχὰ στοιχεῖα	ἐπιστρέφετε	DQ
4:10	ἡμέρας παρατηρεῖσθε καὶ μῆμας καὶ καιροὺς καὶ ἑνιαυτούς	παρατηρεῖσθε	DS
4:11	φοβοῦμαι ὑμᾶς	φοβοῦμαι	DS
4:12	Γίνεσθε ὡς ἐγώ	Γίνεσθε	C
	δέομαι ὑμῶν	δέομαι	DS
	οὐδὲν με ἠδίκησατε	ἠδίκησατε	DS
4:13	οἴδατε (δὲ)	οἴδατε	DS
4:15	ποῦ (οὖν) ὁ μακαρισμὸς ὑμῶν;	--	SQ
	μαρτυρῶ (γὰρ) ὑμῖν	μαρτυρῶ	DS
4:16	ἐχθρὸς ὑμῶν γέγονα	γέγονα	DQ

4:17	ζηλοῦσιν ὑμᾶς οὐ καλῶς	ζηλοῦσιν	DS
	ἐκκλεῖσαι ὑμᾶς θέλουσιν	ἐκκλεῖσαι θέλουσιν	DS
4:18	καλὸν (δὲ) ζηλοῦσθαι	--	SS
4:19– 21	τέκνα μου . . . λέγετε μοι	λέγετε	C
4:21	τὸν νόμον οὐκ ἀκούετε;	οὐκ ἀκούετε	DQ
4:22	γέγραπται (γάρ)	γέγραπται	DS
	Ἄβραὰμ δύο υἱοὺς ἔσχεν	ἔσχεν	DS
4:23	ὁ (μὲν) ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται	γεγέννηται	DS
	ὁ (δὲ) ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας	--	SS
4:24	ἄτινά ἐστιν ἀλληγορούμενα	ἐστὶν ἀλληγορούμενα	DS
	αὗται (γάρ) εἰσιν δύο διαθήκαι	εἰσιν	DS
	ἥτις ἐστὶν Ἄγαρ	ἐστὶν	DS
4:25	τὸ (δὲ) Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ	ἐστὶν	DS
	συστοιχεῖ (δὲ) τῇ νῦν Ἱερουσαλὴμ	συστοιχεῖ	DS
	δουλεύει (γάρ) μετὰ τῶν τέκνων αὐτῆς	δουλεύει	DS
4:26	ἡ (δὲ) ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστὶν	ἐστὶν	DS
	ἥτις ἐστὶν μήτηρ ἡμῶν	ἐστὶν	DS
4:27	γέγραπται	γέγραπται	DS
4:28	Ἵμεῖς (δὲ), ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ	ἐστέ	DS
4:29	οὕτως καὶ νῦν	--	SS
4:30	τί λέγει ἡ γραφή;	λέγει	DQ
4:31	ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας	οὐκ ἐσμὲν	DS
5:1	Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν	ἠλευθέρωσεν	DS
	στήκετε (οὖν)	στήκετε	C
	μὴ πάλιν ζυγῶ δουλείας ἐνέχεσθε	ἐνέχεσθε	C
5:2	Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν	λέγω	DS
5:3	μαρτύρομαι (δὲ) πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ	μαρτύρομαι	DS
5:4	κατηργήθητε ἀπὸ Χριστοῦ	κατηργήθητε	DS
	τῆς χάριτος ἐξεπέσατε	ἐξεπέσατε	DS
5:5	ἡμεῖς (γάρ) πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα	ἀπεκδεχόμεθα	DS
5:6	ἐν (γάρ) Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία	ἰσχύει	DS
	πίστις δι' ἀγάπης ἐνεργουμένη	--	SS
5:7	Ἐτρέχετε καλῶς	Ἐτρέχετε	DS
	τίς ὑμᾶς ἐνέκοψεν [τῇ] ἀληθείᾳ μὴ πείθεσθαι;	ἐνέκοψεν	DQ

5:8	ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς	--	SS
5:9	μικρὰ ζύμη ὄλον τὸ φύραμα ζυμοῖ	ζυμοῖ	DS
5:10	ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ	πέποιθα	DS
	ὁ (δὲ) ταρασσῶν ὑμᾶς βαστάσει τὸ κρίμα	βαστάσει	DS
5:11	Ἐγὼ (δέ), ἀδελφοί . . . τί ἔτι διώκομαι;	διώκομαι	DQ
	κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ	κατήργηται	DS
5:12	ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς	ἀποκόψονται	DS
5:13	Ἵμεῖς (γὰρ) ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί	ἐκλήθητε	DS
	μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί	--	SS
	διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις	δουλεύετε	C
5:14	ὁ (γὰρ) πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται	πεπλήρωται	DS
5:15	βλέπετε	βλέπετε	C
	μὴ ὑπ' ἀλλήλων ἀναλωθῆτε	ἀναλωθῆτε	PrS
5:16	Λέγω (δέ)	Λέγω	DS
	πνεύματι περιπατεῖτε	περιπατεῖτε	C
	ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε	οὐ μὴ τελέσητε	PrS
5:17	ἡ (γὰρ) σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος	ἐπιθυμεῖ	DS
	τὸ (δὲ) πνεῦμα κατὰ τῆς σαρκὸς	--	SS
	ταῦτα (γὰρ) ἀλλήλοις ἀντίκειται	ἀντίκειται	DS
5:18	οὐκ ἐστὲ ὑπὸ νόμον	οὐκ ἐστὲ	DS
5:19	φανερὰ (δέ) ἐστὶν τὰ ἔργα τῆς σαρκὸς	ἐστὶν	DS
	ἅτινά ἐστὶν . . .	ἐστὶν	DS
5:22	ὁ (δὲ) καρπὸς τοῦ πνεύματος ἐστὶν . . .	ἐστὶν	DS
5:23	κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος	οὐκ ἔστιν	DS
5:24	οἱ (δὲ) τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις	ἐσταύρωσαν	DS
5:25	πνεύματι καὶ στοιχῶμεν	στοιχῶμεν	PrS
5:26	μὴ γινώμεθα κενόδοξοι	μὴ γινώμεθα	PrS
6:1	ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος	καταρτίζετε	C
6:2	Ἀλλήλων τὰ βάρη βαστάζετε	βαστάζετε	C
	οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ	ἀναπληρώσετε	DS
6:3	φρεναπατᾶ ἑαυτὸν	φρεναπατᾶ	DS
6:4	τὸ (δὲ) ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος	δοκιμαζέτω	C
	τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον	ἔξει	DS
6:5	ἕκαστος (γὰρ) τὸ ἴδιον φορτίον βαστάσει	βαστάσει	DS
6:6	Κοινωνεῖτω (δὲ) ὁ κατηχούμενος τὸν λόγον τῶν κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς	Κοινωνεῖτω	C
6:7	Μὴ πλανᾶσθε	μὴ πλανᾶσθε	C

	θεὸς οὐ μυκτηρίζεται	οὐ μυκτηρίζεται	DS
	τούτο καὶ θερίσει	θερίσει	DS
6:9	τὸ (δὲ) καλὸν ποιῶντες μὴ ἐγκακῶμεν	μὴ ἐγκακῶμεν	PrS
	καιρῶ (γὰρ) ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι	θερίσομεν	DS
6:10	ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας	ἐργαζώμεθα	PrS
6:11	ἴδετε	ἴδετε	C
	πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ	ἔγραψα	DS
6:12	Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί	θέλουσιν εὐπροσωπῆσαι	DS
	οὗτοι ἀναγκάρζουσιν ὑμᾶς περιτέμνεσθαι	ἀναγκάρζουσιν περιτέμνεσθαι	DS
6:13	οὐδὲ (γὰρ) οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν	φυλάσσουσιν	DS
	θέλουσιν ὑμᾶς περιτέμνεσθαι	θέλουσιν περιτέμνεσθαι	DS
6:14	Ἐμοὶ (δὲ) μὴ γένοιτο καυχᾶσθαι	μὴ γένοιτο καυχᾶσθαι	PoS
6:15	(οὔτε γὰρ) περιτομή τί ἐστίν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις	ἐστίν	DS
6:16	ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν	στοιχήσουσιν	DS
	εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ	--	SS
6:17	Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω	παρεχέτω	C
	ἐγὼ (γὰρ) τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω	βαστάζω	DS
6:18	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί	--	SS

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