The effect of a metaphor is based on a shift in expectancy and cannot be established in advance. Various proposals on the meaning of παράδειγμα are considered in the light of Paul's argumentative strategy in Galatians 3. In the light of this strategy it is evident that Paul uses this metaphor to indicate the temporary and captive nature of the situation under the law. As a persuasive strategy this metaphor provides the reader with an unexpected view on the function of the law, as well as their own position, urging them to return to 'his' gospel.

In his discussion of the function of the law in Galatians 3 Paul introduces the concept παράδειγμα - a word that occurs only twice in the New Testament. In this paper the persuasive force of this metaphor will be considered.

1 THE DEFINITION OF METAPHOR

In modern literature the concept 'metaphor' is used in a narrower and a broader sense. In the narrower sense it is used for the description of a figure of speech (σχέσα) used in prose and poetry, for which certain rules and standards of acceptance are maintained. In the broader sense it is used as an indication of all the metaphorical processes typical of literature, philosophy, art, science, etc. (Shibles 1971b:1-11). Metaphor will be understood in this paper in the narrower sense of the word with the emphasis on the argumentative function of this figure of speech.

As a figure of speech, metaphor is defined as follows by I A Richards (1965:93):¹

¹ For an overview of different views on metaphor see Hawkes (1972:1-91). He indicates two fundamental views of metaphor (the classical and romantic views) that are based on two different notions of language.
In the simplest formulation, when we use a metaphor, we have two thoughts of different things active together and supported by a single word, or phrase, whose meaning is a resultant of their interaction.

Furthermore, it is important to note that a metaphor is one of the figures of speech based on a shift in expectancy (Snyman & Cronje 1986:113-21) and, as such, functions in the following way:

It involves a radical shift in semantic domains in which the semantic relations between base and extended meaning depend either upon a supplementary component or a reinterpreted diagnostic component.

(Nida 1979:122).

2 THEORIES ON THE EFFECT OF METAPHOR

Since antiquity theoreticians have been trying to establish the effects that the use of metaphor may have. In the following short overview some of these opinions are listed:

Aristotle (384-322 BC): Metaphors give clarity (τὸ σαφές), pleasure (τὸ ἀδόξα) and a foreign air (τὸ ἀνωτέρω) to style (Rhet 3.2.8). They also serve as a means to set objects before the eyes (Rhet 3.10.5-6).

Pseudo-Demetrius: Metaphors help one to express ideas with greater clearness and precision (Eloc 2.78). Metaphors may be used in the elevated style (μεγαλοπρέπεις) because they impart charm (ἀδόξα) and grandeur (μεγεθεσίς) to style (Eloc 2.78). Metaphors may also be used in the forcible style (δειλός), although with a different end in mind, namely as one of the effective ways of gaining force in an argument.

Cicero (106-43 BC): Metaphors are used to convey some degree of brilliance to style, to make the meaning clear to the audience, or to achieve brevity (DeOrat 3.38-41).

Quintilian (35-95 AD): Metaphors are used because they are necessary, to make the meaning clearer, or to produce a decorative effect (Orat 8.6.6).

Russian Formalism: Metaphor is seen as one of the devices of ostranenie (defamiliarisation), whereby objects are made unfamiliar by presenting them from a totally different perspective, thus increasing the difficulty and length of perception (Shklovsky 1965:12; Stacy 1977:51-98; Cronje 1990: 16-33).

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2 For detailed discussions of Aristotle’s view on the use of metaphor see Ricoeur (1978:9-43) and Shibles (1971a:115-25).

3 The work Περὶ Ὁμιλείας (dating from circa 100 AD) was wrongly ascribed to Demetrius of Phaleron who brought Greek learning from Athens to Alexandria circa 308 BC.
metaphor may be described in terms of the actions of suggesting, producing emotions, creating puzzlement, forming intimacy, and metaphorising4 (Mac Cormac 1985:175-9).

Olsen: According to the way a metaphor functions within a given context, it may be classified as a summarising, ornamental, dramatic or implicative metaphor (Olsen 1982:39-48).

From this survey it has become clear that quite a number of effects may be associated with the use of a metaphor. Although one can detect a high degree of agreement between these theoreticians, and even though it would be possible to reduce all the effects mentioned to three or four basic types, it also has become clear that it would be impossible to pinpoint the effect that a metaphor may have in advance (cf Perelman & Olbrechts-Tyteca 1971:169-70), as, according to the effects listed above, it could vary from mere embellishment to forceful persuasion. In any case, it would be wrong to assume that a metaphor would produce a certain effect simply because it is a metaphor. A better approach would be to analyse a specific metaphor within its textual context and within the situation it is used in order to determine the function it fulfils. When a metaphor is used within an argumentative context as is the case with πατήρας one should analyse its use in terms of the argumentative strategies employed in order to determine to what extent the metaphor serves these argumentative strategies (Snyman 1988:102).

3 THE ΠΑΤΗΡΑΣ IN ART AND LITERATURE

Since the use of a metaphor involves a shift in semantic domains, it is necessary to investigate which components of meaning could have been associated with the lexical item πατήρας.

Apart from Gl 3:23-26, πατήρας is used only once in the rest of the New Testament. In 1 Cor 4:14-15 Paul contrasts the ‘thousands of πατήρας’ that these Christians may have had with himself, the only father they had. The most that can be gained from this statement is that it is based upon the assumption that a closer relationship exists between a father and his children than between a πατήρας and the children he supervises. For more information on the πατήρας we have to investigate classical and Hellenistic sources.

From these sources the following picture of a πατήρας may be drawn:5 For the first six years of their life children were put under the supervision of a τίτη (‘wet-nurse’) or a τροφός (‘nurse’). Thereafter they were put under the su-

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4 Metaphorising refers to the hearer/reader’s action of searching for meaning by examining analogies and disanalogies in the belief that the author intended the semantically anomalous words to generate meaning (Mac Cormac 1985:175-9).

5 The following discussion is based upon Young (1990:80-6), Belleville (1986:59-60), Oepke (1973:120-3), Lull (1986:481-98) and Betz (1979:177-8).
pervision of a παιδαγωγός, a domestic slave who was responsible for the children from the time they woke up in the morning until they went to bed at night. The παιδαγωγός supervised the children's daily activities, their hygiene and studies. However, he was not a teacher (διδάσκαλος), and only had to accompany the children to school and back, carrying their books and utensils. He was also responsible for teaching the children good manners and proper behaviour — a task which made rebuke and punishment necessary. Accordingly, παιδαγωγοί sometimes had reputations for harshness and were often depicted with a cane, a whip or a rod. On the other hand, many παιδαγωγοί fulfilled their task with kindness and in some cases life-long bonds of friendship existed between a παιδαγωγός and the child he supervised. The παιδαγωγός' task always came to an end when the child came of age.

From this summary it is clear that the lexical item παιδαγωγός could have had quite a number of components of meaning (diagnostic or supplementary) associated with it that could be applied to the law. Amongst these are the following:

* To guide.
* To discipline.
* To protect/care for.
* To be strict.
* A temporary measure.

In the exegetical process this have lead to various and often contradictory interpretations of the function of the law. The following suggestions have been made as to what is emphasised by this metaphor:

* The strict temporary supervisory task and custodian care of the law (Belleville 1986:60).
* The elenctic function of the law (Luther 1953:334; Reicke 1985:256).
* The harshness of the law (Betz 1979:178).
* The protective task of the law (Gordon 1989:154).
* The situation under the law is defined as a period of childhood, a captive situation that equals slavery (Lull 1986:458-98).

If this metaphor is considered out of its context any one of these suggestions would be a legitimate way of interpreting it. However, since it is introduced as part of an argumentative strategy in Galatians 3, it is advisable to consider these
suggestions in the light of this strategy.

4 THE ARGUMENTATIVE STRATEGY IN GALATIANS 3

As Lategan (see elsewhere in this volume) has discussed the argumentative situation of the Letter to the Galatians in detail, only two aspects will be reiterated:

* Because they had formerly been gentiles, the readers/hearers found the complete reorientation of value systems that was necessitated by their conversion to Christianity too difficult and were easily convinced by Paul's opponents to obey the Torah and adopt a Jewish way of life in addition to faith in Christ.
* The issue at stake was the two modes of existence — an existence of slavery under the law versus an existence of freedom in Christ.

Basically, Paul's argumentative strategy in Galatians 3 consists of the creation of an antithetical structure consisting of two poles ('his' gospel, πίστις, and 'their' gospel, νόμος). These two poles are then compared in the light of various arguments in order to demonstrate the superiority of 'his' gospel. The following arguments are used:

* In Gl 3:1-6/cola 62-70 an argument based on experience is used. By means of a series of rhetorical questions Paul tries to convince the readers/hearers that their own experience of faith proves his point as they had received the Spirit as a result of faith and not of the law.
* In Gl 3:7-14/cola 71-80 the superiority of faith above the law is proved by means of the example of Abraham. In this section law is associated with curse, but faith is associated with Abraham's behaviour (he believed and was justified), blessing and the promise of the Spirit.
* The example of a human will (Gl 3:15-18/cola 82-89) is also used to compare faith and law. When compared to faith the inferiority of law is evident in two ways: It was given 430 years after the promise was made to Abraham, and, secondly, the law was unable to provide a heritage.

In colon 90 Paul asks the question τι οὖν ὁ νόμος; and proceeds to consider the function of the law. What is important though, is that Paul does not abandon the argumentative strategy used up to this point, as he discusses the function of the law in such a way that its inferiority in terms of faith is always in the background.

Consider his answer to this question τι οὖν ὁ νόμος; (Gl 3:19):τῶν παραβάσεων χάριν προσέτηθι, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ὦ ἐπήγγελται, διαταγέτες δι' ἄγγελων ἐν χειρὶ μεσίτου. Take note that the function of the law is described in such way that the inferiority of the law when viewed against faith is
implicated:

* Colon 91a: It was given in order\(^6\) that there might be transgressions.
* Colon 91b-c: It had a temporary function.
* Cola 91d-93: It was given by a plurality of parties - a fact, that when compared with the oneness of God, indicates its inferiority (Betz 1979:171; Wallace 1990:245).

This strategy is continued in Gl 3:21. In spite of exclaiming μὴ γένωτο to his own question whether one should thus regard the law as being against the promises of God, he does not give a positive description of the law's function, but emphasises its inability to produce life (ζωοποιήσαν) or righteousness — exactly those things that are made possible by belief.

From Gl 3:22/colon 97 onwards Paul describes the situation before faith came in three ways:

* Colon 97a: συγκλείσειν ἡ γραφὴ τὰ πάτα ὑπὸ ἀμαρτίαν
* Colon 98b-d: ὑπὸ νόμου ἐφρουροῦμεθα συγκλείσειν εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι
* Colon 100b: ὑπὸ παιδαγωγὸν ἐσμεν

The exegetical difficulty in these three statements is that both verbs συγκλείω and φρουρέω may be interpreted in a negative, neutral, or even a positive sense, with the result that a wide variety of interpretations of the nature of the situation ὑπὸ ἀμαρτίαν, ὑπὸ νόμου and ὑπὸ παιδαγωγόν exists (Belleville 1986:56-61). In order to make a choice, three basic principles should be kept in mind:

1 The interpretation should be consistent in the sense that συγκλείω should be interpreted in both cases in the same way.
2 The structural parallelism between the phrases ὑπὸ ἀμαρτίαν, ὑπὸ νόμου and ὑπὸ παιδαγωγόν should not be ignored in the interpretation.
3 These statements should be considered in the light of Paul’s argumentative strategy up to this point. As I have indicated, his strategy has largely been to compare law and faith in the light of various arguments in order to emphasise the superiority of faith — a strategy that is also employed when the function of the law is discussed. Thus, it may be assumed that his use of παιδαγωγός as a metaphor for describing the function of the law should be understood along the same lines, namely as a metaphor to describe the function of the law in terms of its inferiority to faith. This means that the positive interpretation of παιδαγωγός

\(^6\) In v19 χάριν expresses purpose and not antecedent cause (Hübner 1984:26; Bruce 1982:175).
(its elenctic function and moral supervision) can be disregarded. Rather, παιδαγωγός is used to underline the inferiority of the law when compared to faith, but in what sense? Based on the textual context (Gl 3:23-25/cola 98-100) two suggestions spring to mind:

* The sharp contrast between the time before and the time after faith (Gl 3:22-25) suggests that the παιδαγωγός metaphor refers to the temporary nature of the law.

* The verbs συγκλείω and φρονεώ, which, in accordance with Paul's negative characterisation of the situation under the law, should be interpreted in a negative sense as meaning confined and guarded respectively, suggest that the παιδαγωγός metaphor is also used to contrast the freedom brought by Jesus Christ with confinement (slavery) under the law.

Therefore, I would argue that Paul uses the παιδαγωγός metaphor to indicate the temporary and captive nature of the situation under the law — a situation that changed completely when faith came. This interpretation is supported by the next pericope where the situation ὑπὸ τὰ στοιχεῖα τοῦ κόσμου is described in terms of slavery (Gl 4:3/colon 112a).

5 A PERSUASIVE METAPHOR?

The last question to be answered is to what extent παιδαγωγός functioned as a persuasive metaphor. To answer this question the following two criteria will be used:

1 In order to be persuasive a metaphor should effect a shift in expectancy. It should — in terms of the principle of ostranenie formulated by Shklovsky — defamiliarise the usual perception of things. If the same metaphor is used over and over again, its force is eroded; it becomes 'dormant' (Perelman & Olbrechts-Tyteca 1971:405). In the case of the use of παιδαγωγός as a metaphor, this is the only example where the law is called a παιδαγωγός (Strack & Billerbeck 1985:225). Law and παιδεία are often associated — either negatively or positively (Bertram 1973:596-625; Betz 1979: 177-81), but this is the only example where the law is called a παιδαγωγός. Therefore, in terms of this criterion, the παιδαγωγός metaphor would have been effective, as it would have involved a shift in expectancy, a surprisingly new look at the function of the law. By giving the hearers/readers a surprisingly new look at the function of the law, Paul also urges them to look anew at what they are doing: By moving from faith to law they are moving backwards from a situation of freedom to a situation of being watched by a guardian! In this way this metaphor serves as a forceful way of persuading the hearers/readers to revert back to 'his' gospel.
In order to be persuasive a metaphor should communicate the speaker/author's intention correctly. In this regard Perelman and Olbrechts-Tyteca (1971:393) warn that a metaphor may be an unstable means of argument. For example, in this case the individual reader/hearer's perception and experience of a παύλαγωγός could have been decisive in understanding the analogy between παύλαγωγός and law. But, on the other hand, the way in which Paul introduces the metaphor, points the reader/hearer to a certain direction. Apart from introducing it as part of an overall argumentative strategy that reveals the inferiority of the law, he introduces it as a 'summarising metaphor', that is, a metaphor that provides a memorable summary of a description that has already been articulated (Olsen 1982:40). Paul introduces the metaphor only after having twice made a distinction between the time before and after faith had come (Gl 3:19 and 23). Furthermore, in the preceding two sentences the verbs φεύγω and συγκλείω are used. The metaphor is introduced by ὡστε to indicate that it is based on the preceding argument, and immediately after the use of the metaphor the superiority of belief is stated once again: ἵνα ἐκ πίστεως δικαιωθῶμεν. The reader/hearer who followed these clues would have been able to understand the analogy correctly.

CONCLUSION

It has been argued that the effect of a metaphor is based on a shift in expectation. As such, its effect cannot be established in advance, as it should be analysed within the context it is used. An analysis of the παύλαγωγός metaphor suggested that it was used by Paul to indicate the temporary and captive nature of the situation under the law. It was also argued that this metaphor could have functioned persuasively as it provided the reader/hearer with a surprisingly new look on the function of the law and was used in such a way that the intended analogy would have been clear to the reader. By providing them with this unusual look at the function of the law, Paul also confronts them with a new look at their own situation at that stage, thus urging them to revert back to faith as the means of salvation.

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