INTERMEDIATE BIBLICAL GREEK READER:
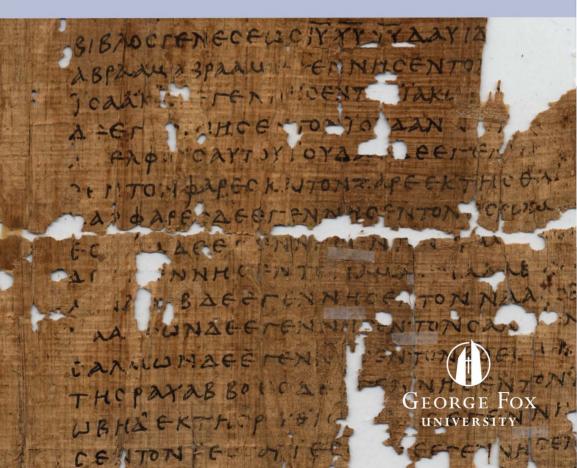## GALATIANS AND RELATED TEXTS

Edited by Nijay K. Gupta and Jonah M. Sandford

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INTERMEDIATE BIBLICAL GREEK READER: GALATIANS AND RELATED TEXTS

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ABOUT THE BOOK

After completing basic biblical Greek, students are often eager to continue to learn and strengthen their skills of translation and interpretation. This intermediate graded reader is designed to meet those needs. The reader is "intermediate" in the sense that it presumes the user will have already learned the basics of Greek grammar and syntax and has memorized Greek vocabulary words that appear frequently in the New Testament. The reader is "graded" in the sense that it moves from simpler translation work (Galatians) towards more advanced readings from the book of James, the Septuagint, and from one of the Church Fathers. In each reading lesson, the Greek text is given, followed by supplemental notes that offer help with vocabulary, challenging word forms, and syntax. Discussion questions are also included to foster group conversation and engagement.

There are many good Greek readers in existence, but this reader differs from most others in a few important ways. Most readers offer text selections from different parts of the Bible, but in this reader the user works through one entire book (Galatians). All subsequent lessons, then, build off of this interaction with Galatians through short readings that are in some way related to Galatians. The Septuagint passages in the reader offer some broader context for texts that Paul quotes explicitly from the Septuagint. The Patristic reading from John Chrysystom comes from one of his homilies on Galatians. This approach to a Greek

reader allows for both variety and coherence in the learning process.

Other unique features within this intermediate Greek reader include a set of word studies for important Greek words in Galatians, a discussion of the basics of textual criticism, and a brief glossary of syntax and key concepts in biblical Greek.

INTRODUCTION

After learning basic grammar, vocabulary, and syntax, the best way to improve skills in biblical Greek translation is simply by reading Greek texts. This book serves as a "reader" that builds on basic language knowledge (hence "intermediate"). In this reader, we wanted to offer the opportunity to focus at length on one text (Galatians) and also to introduce different kinds of Greek texts to help students to compare genres, styles, and vocabulary. Therefore, after Galatians, we have lessons on various related texts, including select Septuagint passages of which Paul has cited a portion in Galatians. We have another lesson on James 2:14–24, a text that is often studied alongside Galatians because of shared vocabulary and themes (e.g., works, faith, justification, Abraham). In terms of the history of interpretation of the Greek text of Galatians, we include a short selection from Chrysostom's Greek commentary on Galatians, and we end with a lesson on Marcion's use and redaction of Galatians (as preserved by the counter-arguments of some of the Church Fathers). Before beginning to use this reader, it is helpful to know the following:

NOTES. This reader utilizes a "helps" system for the reading lessons that is comprised of a series of notes. Notes are tagged so readers can get a sense of the kind of information offered in the note. Early on, readers may need to refer back to this abbreviation key.

ABBREVIATION KEY

Note Guide

[SN] = Syntactical Note (i.e., functions of words, e.g., dative, adverbial participle, type of infinitive, use of αὐτός, etc.). Syntax refers to the relationship between words and how a word functions in a phrase, clause, or sentence.

[GMN] = Grammatical/Morphological Note (e.g., unusual form of a word, reminder of complex grammatical issues such as liquid verbs, contract verbs, μι-verbs, mixed first/second aorist forms, plural neuter subject with singular verb). Readers are encouraged to have an introductory Greek textbook on hand to further consult on basic grammar and morphology matters. These notes will offer only brief reminders with simple explanations.

[LN] = Lexical Note. The most common vocabulary of the Greek New Testament will be assumed. LNs will offer meanings of less common words.

[TN] = Textual Note. TN is a catch-all label for information that is important or helpful to know, but does not fit into one of the above categories.

[#] = Indicates the term is listed in the Glossary

Parsing Guide

Within the translation notes, readers will frequently find parsing information. Below is the key to the parsing order and parsing abbreviations.

Parsing Order

Nouns: [GNC] = Gender, Number, Case

Verbs (Indicative, Subjunctive, Optative): [TVMPN] = Tense, Voice, Mood, Person, Number

Verbs (Participles): [TVMGNC] = Tense, Voice, Mood/Form, Gender, Number, Case

Verbs (Infinitive): [TVM] = Tense, Voice, Mood/Form

Parsing Abbreviations

Nouns:
M = Masculine, F = Feminine, N = Neuter, S = Singular, P = Plural, N = Nominative, G = Genitive, D = Dative, A = Accusative

Verbs:
Tenses: P = Present, A = Aorist, F = Future, I = Imperfect, R = PeRfect, L =PLuperfect
Voice: A = Active, M = Middle, P = Passive, D = Deponent
Mood: I = Indicative, S = Subjunctive, M = IMperative, O = Optative, P = Participle, N = INfinitive

Additional Textbook Features

Three other features of this textbook are noteworthy. First, readers will find periodic word studies that will offer additional depth in the study of Galatians. Second, there is a basic syntax glossary in the back of the book for quick reference. Third, there are MYON ("Make Your Own Note") opportunities scattered through the textbook. The student is encouraged to produce their own note based on the given prompt.

Text Edition of Greek Readings

The Greek text used in this textbook for New Testament passages is from the Society of Biblical Literature Greek New Testament (http://sblgnt.com/). The text for the Septuagint readings is from A. Rahlfs's *Septuaginta* (Stuttgart: Württembergische Bibelanstalt, 1935). The short selection from John Chrysostom

comes from J.-P. Migne, *Patrologiae cursus completus, seu, Biblio-theca universalis, integra, uniformis, commoda, oeconomica: omnium SS patrum, doctorum scriptorumque ecclesiasticorum . . . : series græca, in qua prodeunt patres, doctores scriptoresque Ecclesiae græcae,* vol. 61 (162 vols. Paris: J. P. Migne, 1857–66).

Note for Instructors Using This Reader as an Intermediate Greek Textbook

The lessons were designed to allow students to work through one lesson per week for twenty-one weeks, which could serve students in a year-long course (for example). Another option is to fit the reading into one term by having students work through two lessons per week. There are two lessons that do not require translation work (lessons sixteen and twenty-one), which would serve as a reasonable point to have a quiz, test, homework break, or other type of assignment. It is encouraged that students pair this reader with a Greek syntax textbook to further strengthen translation and interpretation. The following are highly recom-mended:

Mathewson, D. L. and E. B. Emig. *Intermediate Greek Grammar: Syntax for Students of the New Testament.* Grand Rapids: Baker, 2016.

Wallace, D. B. *Greek Grammar beyond the Basics: An Exegetical Syn-tax of the New Testament.* Grand Rapids: Zondervan, 1997.

REVIEWER NOTES

As any student knows, learning grammar and vocabulary is only the first step towards learning Greek. It is only through translating and analyzing a text that one really begins to know and understand how the language works. With this in mind, Gupta and Sandford provide an Intermediate Greek Reader that assists students in taking that next step. Using Paul's letter to the Galatians, students are immersed into the language, beliefs and cultural assumptions of a first-century Christian congregation. Along the way, lexical and syntactical aids are provided to reduce the burden of translation, accompanied by explanations of particular terms and exegetical highlights. Gupta and Sandford offer students everything needed to improve their Greek skills.

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CHAPTER 1.

LESSON ONE: GALATIANS 1:1-9

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Questions if you desire.

Gal 1:1Παῦλος ἀπόστολος, οὐκ ἀπ᾽ ἀνθρώπων οὐδὲ δι᾽ ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ⸀καὶ κυρίου ἡμῶν᾽ Ἰησοῦ Χριστοῦ, 4 τοῦ δόντος ἑαυτὸν ⸀ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέληται 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.

6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, 7 ὃ οὐκ ἔστιν ἄλλο· εἰ μή τινές εἰσιν οἱ ταράσσοντες 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. SBLGNT

1:1

[TN, SN] Paul's letters begin with prescripts that identify the

sender(s) and addressee(s). These prescripts are not complete sentences. The noun **ἀπόστολος** functions as a #nominative in simple apposition, where the apposite term (**ἀπόστολος**) gives further information about the referent noun (**Παῦλος**).

[SN] **Ἀπ'** and **δι'**: "Paul, an apostle not *from* mortals, nor *through* a mortal." The preposition ἀπό carries here the sense of #source or origin, while διά probably communicates #agency. In the end, most scholars do not find the differences significant because Paul seems to be simply underscoring the idea that he was uniquely called and commissioned.

[SN] Note how **διά** does double duty in διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς, such that διά is implied before θεοῦ πατρὸς.

[TN] The conjunction **ἀλλά** is a very common adversative, but Paul will use it more than twenty times in Galatians to highlight contrast: "not *this . . .* but *that*." This is his way of clarifying the truth of the gospel, to lead the Galatians away from *another gospel* and toward the true gospel.

[GMN, SN] Here **τοῦ ἐγείραντος** (AAPMSG LF: ἐγείρω) functions as an #adjectival participle (head nouns: θεοῦ πατρὸς). Remember that θεοῦ and τοῦ follow the second-declension, and πατρὸς and ἐγείραντος are third-declension forms (all MSG).

[LN, GMN] The prepositional phrase **ἐκ νεκρῶν** is often translated as "from the dead" and could be misunderstood in English to mean that Jesus was raised *from his own death*. Note the plural here, νεκρῶν (MPG LF: νεκρός), is treated as a #substantival adjective. This leads to a literal (if awkward) translation, "who raised him from the corpses."

1:2

[TN] Verses 1–2 comprise the prescript of the letter. In ancient letters, the prescripts tend to be very short, such as "Hermogenes

to Ischyras his brother, greeting." Paul's prescripts are often lengthy (see Rom 1:1–7); he tends to preview key themes and ideas of the letter in the prescript.

[SN, GMN] The adjective πᾶς does not always follow expected #attributive adjectival patterns. In this case, it does function attributively and means "*all* the brothers with me." Note that **πάντες** is a third-declension form, and **ἀδελφοί** is second-declension, but they agree in GNC (MPN).

[GMN] Note here that **Γαλατίας** is FSG. Remember that the first-declension FSG ending is commonly -ῆς, but when an ε, ι, or ρ precedes it, you will see -ας.

1:3

[SN] **Χάρις** and **εἰρήνη** are both #nominative absolute.

[SN] **Ἰησοῦ Χριστοῦ** are both MSG, in #apposite relationship with κυρίου.

1:4

[SN, GMN] The participle **δόντος** (AAPMSG LF: δίδωμι) is #attributive, describing the noun in the previous clause (Ἰησοῦ Χριστοῦ). Note the absence of the present tense μι-verb reduplication feature, indicating an aorist participle.

[SN] Note **ὅπως ἐξέληται** explains the #purpose or reason for Christ giving himself for their sins (τοῦ δόντος ἑαυτὸν).

[GMN] For **ἐξέληται** (AMS3S LF: ἐξαιρέω), observe the stem change in the aorist middle subjunctive (αιρ → ελ).

[SN] The participle **τοῦ ἐνεστῶτος** (RAPMSG LF: ἐνίστημι) is #attributive modifying τοῦ αἰῶνος . . . πονηροῦ.

1:5

[TN] Paul here uses a traditional phrase to close his doxology and salutation (cf. Rom 16:27, 2 Tim 4:18, 1 Pt 4:11, Heb 13:21, LXX Psalm 84:5, Dan 7:18). It is a verbless construction with an implied imperative ("to whom *be* the glory") or declarative ("to whom *is* the glory") sense.

[SN] The relative pronoun **ᾧ** (MSD) refers back to τοῦ θεοῦ καὶ πατρὸς ἡμῶν.

[SN] **Εἰς τοὺς αἰῶνας τῶν αἰώνων** is an idiom denoting all future time ("forever and ever"; lit. "to the ages of ages").

1:6

[LN] This is one of the two times **θαυμάζω** is used by Paul (cf. 2 Thess 1:10).

[LN] **Ταχέως** appears fifteen times in the NT, seven times in Paul. This adverb denotes action done quickly, while the usage here implies action done without foresight.

[LN] **Μετατίθεσθε** (PMI2P LF: μετατίθημι) occurs five times in the NT, including once in Paul. The word conveys the idea of a change in place or orientation.

[SN] **Τοῦ καλέσαντος** (AAPMSG LF: καλέω) is a #substantival participle. Paul does not state explicitly *who* is doing the calling (God? Christ?).

[SN] **Ἐν χάριτι** probably communicates #means via the preposition **ἐν** ("*by [means of] grace*").

[SN] The prepositional phrase **εἰς ἕτερον εὐαγγέλιον** is adverbial, modifying μετατίθεσθε; **εἰς** here denotes #purpose or #goal.

[LN] **Εὐαγγέλιον** occurs seventy-seven times in the NT, including a remarkable sixty times in the Pauline corpus (Romans through Philemon; seven times in Galatians).

[SN] The relative pronoun **ὃ** (NSN) refers back to **εὐαγγέλιον** in 1:6.

[LN] Εἰ μή is an idiom best translated here as "except."

[SN, TN] The adjective **ἄλλο** refers back to εὐαγγέλιον (v. 6) and means "*another* one/gospel/message." Note the use of **ἄλλο** here against **ἕτερον** in v. 6: whereas **ἕτερον εὐαγγέλιον** highlights the *difference* between Paul's gospel and the one to which the Galatians are turning, **οὐκ . . . ἄλλο** negates any *similarity* between the two. In other words, the "*different* gospel" is "not *another*" gospel at all.

[SN] Ταράσσοντες (PAPMPN LF: ταράσσω) and **θέλοντες** (PAPMPN LF: θέλω) are #substantival participles. Note that the article οἱ is doing double duty and should be applied to both participles.

[SN, TN] Τὸ εὐαγγέλιον τοῦ Χριστοῦ: The genitive **τοῦ Χριστοῦ** is modifying **τὸ εὐαγγέλιον** as a #genitive of content ("the good news *about* Christ"), #apposition ("the good news, *who is/namely* Christ"), or possibly #source ("the good news *from* Christ"). Whatever the syntactical function, in using the phrase **τὸ εὐαγγέλιον τοῦ Χριστοῦ** Paul is drawing a stark contrast between the gospel he preaches and that ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο (1:6–7) to which the Galatian believers are in danger of turning.

MYON [GMN] Μεταστρέψαι (LF: μεταστρέφω): Parse this word, and explain the morphological change from φ to ψ.

1:8

[SN] The conjunction **ἀλλὰ** is #adversative, paired with an adverbial **καί** ("even") to create an emphatic expression.

[SN] This is a rare instance where **ἡμεῖς** is not followed by a first-

person plural verb. Ἡμεῖς could refer to Paul and the brothers with him (cf. 1:2) unless he is using the first-person plural to refer to himself.

[GMN] Εὐαγγελίζηται is PMS3S (LF: εὐαγγελίζω).

[SN] The preposition παρά accompanied by the accusative relative pronoun ὃ conveys the idea of replacement: a gospel *other than* (παρ᾽ ὃ) what we preached to you.

[GMN] The true stem εὐαγγελίζω ends with a #dental, which drops out in order to accommodate the σ of the aorist tense formative -σα, resulting in εὐηγγελισάμεθα (AMI1P LF: εὐαγγελίζω).

[GMN] Ἔστω is PM3S (LF: εἰμί).

1:9

[SN] As in the previous verse, the plural subject of προειρήκαμεν (RAI1P LF: προλέγω) could refer to Paul and the brothers with him (cf. 1:2), unless he is using the first-person plural to refer to himself.

Discussion Questions (1:1–9)

[1:3] This verse contains no verb and can be tricky to translate. What are some options for translating this verbless clause?

[1:6] The antecedent of τοῦ καλέσαντος is ambiguous and could refer to God, Christ, or even Paul. How do these choices affect our reading of the letter?

Word Study: Εὐαγγέλιον ("gospel/good news")

Introduction

In Galatians, εὐαγγέλιον ("good news") occurs three times in chapter one, and εὐαγγελίζω ("to bear good news") occurs a total of six times. The background for their meaning can be traced to some key OT passages as well as to the political context of Paul's day.

Background

Εὐαγγελίζω is used twice in LXX Isa 40:9, where the prophet teaches that the God of Israel is wholly sovereign and faithful. The word is also used twice in LXX Isa 52:7, there emphasizing that God will vindicate God's people who are mocked and disgraced. Finally, it appears again in LXX Isa 61:1 to describe God working through a Spirit-empowered individual who will bring about justice and deliverance for God's suffering people, along with judgment toward those responsible for the people's distress. "Good news" language in the LXX consistently refers to the kingly reign of YHWH (cf. Ps 40:9; 68:11; 96:2; Isa 41:27; 52:7).

In the political rhetoric of Paul's day, εὐαγγέλιον was used to proclaim the "good news" of salvation, with the emperor himself referred to as "lord" and "savior." Scholars debate the degree to which Paul consciously used words like εὐαγγέλιον and κύριος with a view toward subverting particular associations in politics and Greco-Roman culture.

In Jesus' proclamations of "good news" in Matthew and Luke, we find that they often employ the synonymous verb κηρύσσω in place of εὐαγγελίζω. Paul also employs κηρύσσω occasionally as a synonym for εὐαγγελίζω (see 1 Cor 15:1–14). Both of these words in Paul have to do with the Spirit-empowered proclamation of the good news about Christ.

Εὐαγγέλιον/Εὐαγγελίζω in Paul's Letters

Paul sees his calling by God in terms of personal revelation (Gal 1:12), which is perhaps a reason why he can refer to the gospel as both Christ's (Gal 1:7)[1] and his own (Rom 2:16). If Paul's gospel is to be understood, it must be acknowl-

edged that it is both heavily rooted in Jewish thought and at the same time highly innovative—so much so in certain ways that many of his fellow Jews viewed him as apostate. However, the fact that Paul never renounced his Jewishness or his heritage cannot be overstressed.

Paul's understanding of the gospel carries strong apocalyptic undertones, for instance as a divine rescue operation from the "present evil age" (Gal 1:4). Though the final consummation of God's redemptive work has not yet occurred, the people of God experience the hope of new creation in the present. The gospel has to do with Israel's past, the present work of God through the cross of Christ and the gift of the Spirit, and the future victory of God, which has broken into time and reality.

Paul felt that he had been entrusted with the proclamation of the gospel among Gentiles (1 Cor 9:17) and would "endure anything so as not to place an obstacle before the gospel of Christ" (9:12).

Galatians and Εὐαγγέλιον/Εὐαγγελίζω

In all of Paul's letters, there is a clear concern for how believers relate to one another, and Galatians is no exception. Paul, a Jew, was not opposed to circumcision *per se*, but rather he felt that the Galatians were giving in to a practice that would lead to bondage. We see then that the gospel has to do with deliverance and freedom from bondage. Such freedom was first experienced by the Galatians when the gospel was made manifest in the power of the Holy Spirit (see Gal 3:2–5).

Paul sums up a central tenet of his gospel in 2:6: "God shows no favoritism." Paul wanted the Galatians to follow in the footsteps of their God and to remain in line with the ethical demands of the gospel (2:14). God, through Christ, has torn down the walls that keep humans at odds with one another, and Paul was alarmed at the idea that the Galatians were reinforcing barriers and divisions.

Εὐαγγελίζω occurs first in 1:8: "Even if we or an angel from heaven *were*

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1. However, some scholars such as James D. G. Dunn interpret the genitive as "about Christ," "of Christ," or both, though Dunn seems to lean more toward "about"; see Dunn, *The Epistle to the Galatians,* Black's New Testament Commentary (Peabody, MA: Hendrickson, 1993), 43.

to proclaim [εὐαγγελίζηται] to you other than what *we have proclaimed* [εὐηγγελισάμεθα] to you, let him be accursed." Here the reader is introduced, in strong language, to Paul's willingness to defend the gospel entrusted to him. When the Galatians first responded to the proclamation of the gospel, their status "in Christ" became the great equalizer (Gal 3:28), but now they were gravitating toward what they were before: people divided by distinctions. Paul wrote Galatians to call this into question and to urge them to walk in step with the gospel of Christ and with the Spirit. (Paul C. Moldovan)

CHAPTER 2.

LESSON TWO: GALATIANS 1:10-17

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Questions if you desire.

¹⁰ Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; ⸀εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

¹¹ Γνωρίζω ⸀γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ᾽ ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον· ¹² οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, ⸀οὔτε ἐδιδάχθην, ἀλλὰ δι᾽ ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

¹³ Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ᾽ ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, ¹⁴ καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. ¹⁵ ὅτε δὲ ⸀εὐδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ¹⁶ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, ¹⁷ οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. SBLGNT

1:10

[SN] The particle **ἤ** is a conjunction meaning "or" (separating the two direct objects of πείθω).

[GMN] **Ζητῶ** (PAI1S LF: ζητέω) is a #contract verb. The circumflex over the ω helps to identify that a contraction has occurred.

MYON [SN] Ἀρέσκειν: Parse and describe this word's syntactical function.

[SN] **Εἰ** introduces the #protasis of a #second-class conditional statement, and **ἄν** indicates its #apodosis. "If . . . then . . ."

[GMN] The verb **ἤρεσκον** (IAI1S LF: ἀρέσκω) takes a dative direct object (ἀνθρώποις).

[GMN] The verb **ἤμην** is II1S (LF: εἰμί).

1:11

[SN] The conjunction **γὰρ** is #explanatory and refers back to 1:10.

[GMN] In this instance, the #vocative case **ἀδελφοί** (MPV) is identical in form to MPN. The vocative is often distinguished from the nominative on the basis of context.

[GMN] The participle **εὐαγγελισθὲν** (APPNSA LF: εὐαγγελίζω) is adjectival defining or clarifying τὸ εὐαγγέλιον.

1:12

[LN] **Οὐδὲ . . . οὔτε** forms a common construction meaning "neither . . . nor."

[SN] In the construction **παρὰ ἀνθρώπου**, the use of the preposition **παρὰ** indicates #source.

[SN, GMN] In the phrase **δι᾽ ἀποκαλύψεως**, the preposition **δι᾽** refers to the #means by which Paul received the gospel ("*by* a revelation"). Because διά precedes a word that starts with a vowel (ἀποκαλύψεως), it drops the α as a result of #elision.

[GMN] The noun **ἀποκαλύψεως** (FSG LF: ἀποκαλύψις) is feminine third declension.

[SN] **Ἰησοῦ Χριστοῦ** could be a #genitive of apposition relating to δι᾽ ἀποκαλύψεως ("a revelation, *namely*, Jesus Christ"); a #genitive of source ("from") or #subjective genitive ("what Jesus Christ revealed"); or even #content ("a revelation *about* Jesus Christ").

1:13

[SN] **Ἠκούσατε . . . τὴν ἐμὴν ἀναστροφήν**: The verb ἀκούω typically expects an object in the genitive case. The accusative object in this clause (**τὴν ἐμὴν ἀναστροφήν**) thus functions as an #accusative of reference and should be translated, "You heard *about/with reference to* my former way of life." The accusative of reference serves to qualify the statement, "You heard . . . that I was persecuting the church of God."

[LN, TN] **Ἰουδαϊσμῷ** (MSD LF: Ἰουδαϊσμός), "Judaism," occurs only twice in the NT, both times in Galatians (cf. 1:14). Ἰουδαϊσμός does not refer to a set of religious beliefs, but more a community lifestyle and ethos, especially in contradistinction to Ἑλληνισμός ("Hellenism," i.e., the Greek way of life).

[LN] **Ἀναστροφήν** (FSA LF: ἀναστροφή) refers to behavior or a way of life (having to do with one's comportment).

[LN, SN] The phrase **καθ᾽ ὑπερβολὴν** (FSA LF: ὑπερβολή) is an idiom meaning *exceedingly* or *excessively* (lit. "according to excess").

[SN, TN] **Ἐκκλησίαν τοῦ θεοῦ** is a #genitive of possession, or

perhaps a #genitive of relationship because of the familial language in ch. 1 (cf. 1:1–4, 11). It is also interesting to note that while Paul usually speaks of *local* churches, here he speaks in terms of *the* church/assembly.

1:14

[GMN, LN] Συνηλικιώτας (MPA LF: συνηλικιώτης) is a masculine first declension. It is a #*hapax legomenon* that should be translated "contemporaries."

[SN] Περισσοτέρως is an adverb that modifies ὑπάρχων.

[SN] The verb **ὑπάρχων** (PAPMSN LF: ὑπάρχω) is a #causal participle that modifies the προέκοπτον.

[LN] The adjective **πατρικῶν** (FPG LF: πατρικός, -ή, -όν) is a #*hapax legomenon* meaning "ancestral."

[SN] Τῶν πατρικῶν μου παραδόσεων: Although uncommon, this is a #genitive of reference that locates Paul's zeal in his ancestral traditions ("zealous *with reference to/for* my ancestral traditions").

1:15

[SN, GMN] Δὲ is a #postpositive particle and here functions as a contrastive conjunction.

[GMN] Εὐδόκησεν (AAI3S LF: εὐδοκέω) is a #contract verb, hence the lengthening of the contract vowel (ε→η).

[SN] Ὁ ἀφορίσας (AAPMSN LF: ἀφορίζω) . . . **καὶ καλέσας** (AAPMSN LF: καλέω): these are both #substantival participles that refer to the same person and are subjects of εὐδόκησεν. The **καί** links the participles and suggests that the definite article **ὁ** applies to both.

[SN] Μητρός (FSG LF: μητήρ) functions as a #genitive of possession in relation to κοιλίας ("my mother's womb").

1:16

[SN, GMN] Ἀποκαλύψαι (AAN LF: ἀποκαλύπτω) is a #complementary infinitive corresponding to the main verb εὐδόκησεν (v. 15). When the AAN ending -σαι is added, the τ is dropped from the stem forming a #labial stop (π), yielding the -ψαι ending.

[SN] The prepositional phrase **ἐν ἐμοί** could either be expressing #means ("*by means of* me") or #sphere ("*in* me").

[SN] Here **ἵνα εὐαγγελίζωμαι** (PMS1S LF: εὐαγγελίζω) forms a #purpose clause corresponding to ἀποκαλύψαι. Paul states that the reason τὸν υἱὸν is revealed in/by him is so that he would proclaim good news to the Gentiles.

[SN, LN] Paul frequently uses **τοῖς ἔθνεσιν** to refer to "the Gentiles." Here the construction is a #dative of sphere and denotes his presence "among" them.

[GMS] Προσανεθέμην (AMI1S LF: προσανατίθημι):This #compound verb has a double prepositional prefix(πρός + ἀνά), which results in the augment occurring in the second of the two (ἀνα→ἀνε). The verb then follows the morphology of the root verb τίθημι.

[TN] Paul uses the phrase **σαρκὶ καὶ αἵματι** idiomatically to refer to mortals, in contrast to God as referred to in the construction ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου (v. 15).

1:17

[GMN, LN] Ἀνῆλθον (AAI1S LF: ἀνέρχομαι) comes from the preposition ἀνά + ἔρχομαι (second aorist form: ἦλθον), which yields the gloss "to go up." Ἔρχομαι and its various compound

forms, though highly irregular, are also very common and appear throughout the letter.

[SN] In the phrase **πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους,** the article τοὺς does not appear next to the noun it is modifying, ἀποστόλους. The prepositional phrase προ ἐμοῦ is acting adjectivally, also modifying the noun ἀποστόλους.

[GMN, LN] **Ἀπῆλθον** (AAI1S LF: ἀπέρχομαι) comes from the preposition ἀπό + ἔρχομαι. As with the previous verb ἀνῆλθον, this compound yields the gloss "to go away/depart."

[GMN] **Ὑπέστρεψα** (AAI1S LF: ὑποστρέφω): Because φ is a #labial letter, when it combines with the -σα formative for the AAI, the result is -ψα.

Discussion Questions (1:10–17)

[1:12] Ἀποκαλύψεως Ἰησοῦ Χριστοῦ can be understood in a variety of ways, from "a revelation *from* Jesus Christ" to "a revelation, *which is* Jesus Christ" (cf. SN for more options). How do these choices affect the meaning of the text?

[1:13] The genitive in the construction **τὴν ἐκκλησίαν τοῦ θεοῦ** can be understood in multiple ways. What types of genitive syntax options are possible here, and how does one decide which is most likely?

[1:16] The prepositional phrase **ἐν ἐμοί** can be understood as either "in me" (locative) or "by (means of) me" (means). Which one seems to fit the context best and why?

CHAPTER 3.

LESSON THREE: GALATIANS 1:18-24

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Question if you desire.

¹⁸ Ἔπειτα μετὰ ⸂ἔτη τρία⸃ ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι ⸀Κηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· ¹⁹ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. ²⁰ ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι. ²¹ἔπειτα 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 ἥν ποτε ἐπόρθει, ²⁴ καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν. SBLGNT

1:18

[SN] The adverb **ἔπειτα** appears three times in Galatians to denote sequence, best translated "then" (cf. 1:21, 2:1).

[LN] **Ἱστορῆσαι** (AAN LF: ἱστορέω) is a #*hapax legomenon*; the verb ἱστορέω denotes a visit for the purpose of gathering information.

[GMN] **Ἐπέμεινα** (AAI1S LF: ἐπιμένω) is a #liquid verb formed by the preposition ἐπί and the verb μένω. This first aorist form is

the result of the lengthening of the stem vowel due to the loss of the σ. Note also that the augment appears at the end of the prepositional prefix (ι→ε).

[SN] The phrase **ἡμέρας δεκαπέντε** is an #accusative of extent, denoting the length of time Paul stayed with Cephas (**δεκαπέντε** = 15).

1:19

[SN] **Τῶν ἀποστόλων** (MPG LF: ἀπόστολος) is a #partitive genitive.

[SN] **Εἰ μὴ** is an idiomatic construction meaning "except." This construction qualifies the previous assertion.

[LN] **Ἰάκωβον** refers to James, the brother of Jesus.

[SN] **Τὸν ἀδελφὸν** is in #apposition to Ἰάκωβον.

1:20

[SN] The NPA relative pronoun **ἃ** ("what") lacks a specific antecedent. Here it is the direct object of γράφω.

[SN] **Δὲ** is a simple connective conjunction and should be translated as "and" or "now."

[SN, GMN] **Ἰδοὺ** draws attention to the statement that follows it. Though morphologically it is an imperative verb (AMM2S LF: ὁράω), it functions as an interjection ("behold!" or "pay attention!") and thus need not be evaluated in the clause as a traditional verb.

[TN] The prepositional phrase **ἐνώπιον τοῦ θεοῦ** connotes the image of swearing an oath in the presence of God.

[SN] This is a **ὅτι** of #indirect discourse.

1:21

[LN] **Κλίματα** (NPA LF: κλίμα) means "districts," "territories," or (as is most popular) "regions."

1:22

[SN] Here **ἤμην** (II1S LF: εἰμί) . . . **ἀγνοούμενος** (PPPMSN LF: ἀγνοέω) is an imperfect #periphrastic construction.

[SN] **Τῷ προσώπῳ** (NSD LF: πρόσωπον) functions as a #dative of means. With the periphrastic construction, it explains that Paul was unknown by sight (lit. "by face").

1:23

[SN] The adjective **μόνον** (NSA LF: μόνος) is used here adverbially.

[SN] **Ἀκούοντες** (PAPMPN LF: ἀκούω) **ἦσαν** (II3P LF: εἰμί) is an imperfect #periphrastic construction.

[SN] This is a **ὅτι** of #direct discourse introducing a quotation and should be left untranslated.

[SN, LN] **Τὴν πίστιν** (FSA LF: πίστις) is the direct object of εὐαγγελίζεται, used to denote those with faith in Christ/followers of Christ. It may be intended as synonymous with τὴν ἐκκλησίαν τοῦ θεοῦ in 1:13.

[LN] **Ἐπόρθει** (IAI1S LF: πορθέω) is used only three times in the NT, all in relation to Paul and his former zeal against "the faith" (Acts 9:21; Gal 1:13, 23); it means "to lay waste, destroy, harass, ravage."

1:24

MYON [GMN] **Ἐδόξαζον**: Parse this verb.

[SN] The phrase **ἐν ἐμοὶ** indicates the #cause of ἐδόξαζον.

<div>

Discussion Question (1:18–24)

[1:20] In the phrase **ἃ δὲ γράφω ὑμῖν**, the relative pronoun **ἃ** lacks a specific antecedent. What is Paul referring to here?

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CHAPTER 4.

LESSON FOUR: GALATIANS 2:1-10

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Questions if you desire.

¹ Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἰεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον· ² ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ᾽ ἰδίαν δὲ τοῖς δοκοῦσιν, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον. ³ ἀλλ᾽ οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν, ἠναγκάσθη περιτμηθῆναι· ⁴ διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς ⌜καταδουλώσουσιν— ⁵ οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. ⁶ ἀπὸ δὲ τῶν δοκούντων εἶναί τι—ὁποῖοί ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον ⌜θεὸς ἀνθρώπου οὐ λαμβάνει—ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, ⁷ ἀλλὰ τοὐναντίον 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 Βαρναβᾷ κοινωνίας, ἵνα ⌜ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς

τὴν περιτομήν· ¹⁰ μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. SBLGNT

2:1

[SN] The adverb **ἔπειτα** is #temporal (see note on 1:18).

[SN] **Διὰ δεκατεσσάρων ἐτῶν** is a #temporal genitive prepositional phrase that gives greater specificity to the adverb ("after fourteen years").

[LN] **Ἀνέβην** (AAI1S LF: ἀναβαίνω) means "to go up" and should be understood as synonymous with ἀνέρχομαι (cf. 1:18).

[GMN, LN] **Συμπαραλαβὼν** (AAPMSN LF: συμπαραλαμβάνω) is an aorist participle from a compound of σύν + παραλαμβάνω (the latter being a compound of παρά + λαμβάνω), used in the NT only in reference to companions of Paul and/or Barnabas (cf. Acts 12:25, 15:37–38). It means "take with" or "take along."

MYON [SN] **Συμπαραλαβὼν**: Parse and describe how this verb functions.

2:2

[LN] The prepositional phrase **κατά ἀποκάλυψιν** (FSA LF: ἀποκάλυψις) means "on account of/in accordance with a revelation."

[GMN] **Ἀνεθέμην** is AMI1S (LF: ἀνατίθημι).

[SN] The relative pronoun **ὃ** (NSA) refers to τὸ εὐαγγέλιον, the object of Paul's preaching.

[SN] **Κατ' ἰδίαν** is an idiom meaning "in private" (lit. "according to one's own").

[SN, GMN] **Τοῖς δοκοῦσιν** (PAPMPD LF: δοκέω) is a #substanti-

val participle. Paul set his gospel before "the well-reputed ones." The definite article distinguishes this from the PAI3P form of δοκέω.

[SN] **Μή** with the particle **πως** introduces a #purpose clause: "*So that* I might *not* run in vain."

[SN, LN] **Εἰς κενὸν**: The preposition **εἰς** denotes the #purpose or #result of Paul's running (**κενὸν**: "emptiness"), here forming an idiom often translated as "in vain."

[SN] **Τρέχω** (PAS1S LF: τρέχω): Subjunctive verbs commonly appear in #purpose clauses, with μή as an indicator.

[GMN] The verb **ἔδραμον** is AAI1S (LF: τρέχω).

2:3

[SN] **Ἀλλ᾽ οὐδὲ** is an emphatic construction meaning "But not even . . ."

[SN] The participle **ὤν** (PPMSN LF: εἰμί) refers back to Τίτος, the subject of the clause. It should be read as a #concessive participle ("*though he was* a Greek").

[GMN] **Ἠναγκάσθη** (API3S LF: ἀναγκάζω): Note the lengthening of α to η due to the aorist tense augment and the ζ changing to σ to accommodate the aorist passive indicator -θη.

[GMN] **Περιτμηθῆναι** is APN (LF: περιτέμνω).

2:4

[SN] **Διὰ** with the accusative **τοὺς παρεισάκτους** is #causal.

[LN] **Παρεισάκτους** (MPA LF: παρείσακτος) conveys the idea of coming alongside of someone under false pretenses.

[LN] Ψευδαδέλφους (MPA LF: ψευδάδελφος) only occurs twice in the NT (cf. 2 Cor 11:26) and literally means "false brothers."

[GMN] The #indefinite pronoun **οἵτινες** is MPN (LF ὅστις).

[LN] Παρεισῆλθον (AAI3P LF: παρεισέρχομαι) means "to enter secretly."

[TN] Note the parallel use of the prefix παρεισ- in **παρεισάκτους** and **παρεισῆλθον**. Paul is implying that these false brothers (ψευδαδέλφους) entered secretly under false pretenses (παρεισῆλθον).

[LN, GMN] Κατασκοπῆσαι (AAN LF: κατασκοπέω) means "to spy."

[SN] Τὴν ἐλευθεριαν (FSA LF: ἐλευθερία) is the direct object of κατασκοπῆσαι.

[SN] Relative pronoun **ἣν** (FSA) refers back to τὴν ἐλευθεριαν.

[SN] Ἐν Χριστῷ Ἰησοῦ could be a #causal use of **ἐν** ("*because of* Christ Jesus") or a #spatial use ("*in* Christ Jesus").

[SN] Regarding **ἵνα ἡμᾶς καταδουλώσουσιν**, the use of the future indicative **καταδουλώσουσιν** (FAI3P LF: καταδουλόω) with **ἵνα** creates a #subjunctive equivalent and denotes #purpose.

2:5

[SN] The relative pronoun **οἷς** (MPD) refers back to the "false brothers" (v. 4).

[LN] Πρὸς ὥραν is an idiom meaning something along the lines of "for a moment." The translation "an hour" would not make sense to modern readers, but in the NT world an *hour* was typically the smallest measurement of time (however, cf. Rev 8:1

ἡμιώριον, "a half-hour"). Paul then uses **πρὸς ὥραν** as the equivalent of our "[not] for one minute/second/*moment*."

[LN] **Εἴξαμεν** (AAI1P LF: εἴκω) is a NT #*hapax legomenon* meaning "to yield."

[LN, SN] **Ὑποταγῇ** (FSD LF: ὑποταγή) means "subordination," "submission," or "obedience." The noun **ὑποταγῇ** is redundant here but is used by Paul to amplify εἴξαμεν. It could be a #dative of manner or #reference.

[SN] **Ἀλήθεια τοῦ εὐαγγελίου:** This same construction, "the truth of the gospel," occurs in 2:14 and is a #descriptive genitive ("the truth *described/characterized* by the gospel") or #epexegetical genitive ("the truth, *which is* the gospel" cf. Col 1:5).

[SN] **Διαμείνῃ** (AAS3S LF: διαμένω), together with **ἵνα**, expresses #purpose. It carries the connotation of "to endure" or "to continue unchanged." It occurs five times in the NT, this being the only Pauline usage.

2:6

[SN] The preposition **ἀπὸ** with the #substantival participle **τῶν δοκούντων** (PAPMPG LF: δοκέω) expresses #source.

[LN] **Τῶν δοκούντων** refers to those who have a reputation of prominence or influence.

[SN] **Εἶναί** (PN LF: εἰμί) is a #complementary infinitive and helps to complete the thought of **τῶν δοκούντων** (i.e., "those reputed *to be* something"). Because εἰμί is a helping verb, the indefinite pronoun **τι** is a #predicate accusative.

[LN] **Πρόσωπον . . . οὐ λαμβάνει** is an idiom meaning "God shows no partiality/favoritism" (lit. "God does not receive a person's face").

[SN] **Ὁ θεὸς** is a #parenthetic nominative in which **θεὸς** is the subject of an explanatory clause within the larger clause.

[GMN] **Προσανέθεντο** is AMI3P (LF: προσανατίθημι).

2:7

[SN] The adverb **τοὐναντίον** means "on the contrary" or "instead" and pairs with **ἀλλὰ** to create an emphatic expression.

[SN] **Ἰδόντες** (AAPMPN LF: ὁράω) is either #temporal ("*when* they saw") or #causal ("*because* they saw").

[SN] **Τὸ εὐαγγέλιον**: This is the #retained accusative object of the passive πεπίστευμαι.

[SN] **Τῆς ἀκροβυστίας . . . τῆς περιτομῆς** refers to Gentiles and Jews, respectively, and they function as #objective genitives. The noun τὸ εὐαγγέλιον is implied before τῆς περιτομῆς.

2:8

[SN] **Ὁ . . . ἐνεργήσας** (AAPMSN LF: ἐνεργέω) is a #substantival participle. Thus, it should be rendered "the one who empowered," with God and/or Christ as the implied subject (cf. 1:1).

[SN] **Πέτρῳ** (MSD LF: Πέτρος) functions as the direct object of the participle **ἐνεργήσας** and is a #dative of advantage, i.e., Peter received the benefit of being empowered. Another possibility is #dative of means, expressing Peter as the one *by whom* the empowerer/worker achieves apostleship to the circumcised.

[SN] In the construction **Πέτρῳ εἰς ἀποστολὴν, εἰς** with the accusative denotes the purpose of Peter's empowerment and could thus be translated "empowered Peter *for* his apostleship."

[GMN] In **ἐνεργήσας** and **ἐνήργησεν,** there is a lengthening of the

connecting vowel ε since it is a #contract verb (LF: ἐνεργέω). This lengthening yields the η before their respective endings.

2:9

[GMN, SN] Γνόντες (AAPMPN LF: γινώσκω) should be recognized as a second aorist form, as it has undergone a clear stem change. The syntactical function of this participle is probably #causal. It provides an explanation or a reason for the resultant action, namely that the apostles extended fellowship to Paul and Barnabas.

[GMN] Δοθεῖσάν is APPFSA (LF: δίδωμι).

[SN] Τὴν χάριν τὴν δοθεῖσάν: The participle in this construction is acting adjectivally, in an #attributive position.

[GMN] Ἰωάννης (MSN): The name John in Greek is not regularly declined. The reader might note variances in various texts.

[LN, SN] Δεξιὰς . . . κοινωνίας: The adjective **δεξιὰς**, meaning "right," is acting #substantively and is to be understood as referring to the right hand (cf. Rev 1:20; 5:7). The genitive noun, **κοινωνίας**, is adjectival and forms an idiom ("the right hand of fellowship") that indicates the partnership/solidarity extended to Paul and Barnabas by James, Cephas, and John.

[GMN] Ἔδωκαν (AAI3P LF: δίδωμι): Remember that μ verbs use a -κα aorist tense formative rather than the -σα aorist formative expected of regular verbs.

[SN] Ἵνα . . . περιτομήν: A subjunctive verb, which is expected to follow ἵνα, has not been included in this clause. Based upon the context, the reader might supply a verb such as "to go" or "to preach" in order to construct a coherent meaning.

2:10

[SN] Μόνον τῶν πτωχῶν: This clause is not directly related to the preceding clause; rather, it seems to refer back to the earlier discussion in v. 6 regarding what the Jerusalem leaders contributed to Paul's gospel. Paul indicates that remembering the poor (τῶν πτωχῶν . . . μνημονεύωμεν) was the only thing requested by the Jerusalem leadership.

[SN] Ἵνα either indicates the content of an implied verb (e.g., "they asked") or implies an imperatival use of the following subjunctive verb.

[LN] Μνημονεύωμεν (PAS1P LF: μνημονεύω) means "to remember," and here connotes remembrance in terms of concrete engagement with the poor (e.g., giving, ministering, etc.).

[SN] Καὶ here is acting adverbially and should be translated "also" or "indeed."

[GMN] Ἐσπούδασα (AAI1S LF: σπουδάζω): The final letter of the true stem is a #dental and as such has dropped out in order to accommodate the -σα formative of the aorist.

[GMN] Ποιῆσαι (AAN LF: ποιέω) is a #contract verb.

Discussion Questions (2:1–10)

[2:2] When Paul goes to Jerusalem, he presents the gospel he preaches to "those of repute" (**τοῖς δοκοῦσιν**; cf. v. 6). Does anything in the context suggest that Paul means this phrase genuinely, or could it be a negative or sarcastic label?

[2:4] What makes the "false brothers" (**ψευδαδέλφους**) "false"? What are the possible meanings of this term? Does Paul provide any contextual clues?

[2:8] **Πέτρῳ** may be understood as either a #dative of advantage (Peter benefited from being empowered for apostleship) or #means (Peter was the instru-

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ment *by whom* ministry to the circumcised was accomplished). How do these choices affect our understanding of Paul's views on apostolic authority and mission in Galatians?

CHAPTER 5.

LESSON FIVE: GALATIANS 2:11-21

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Question if you desire.

¹¹ Ὅτε δὲ ἦλθεν ⌐Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν· ¹² πρὸ τοῦ γὰρ ἐλθεῖν τινας ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ⌐ἦλθον, ὑπέστελλεν καὶ ἀφώριζεν ἑαυτόν, φοβούμενος τοὺς ἐκ περιτομῆς. ¹³ καὶ συνυπεκρίθησαν αὐτῷ ⌐καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει. ¹⁴ἀλλ᾽ ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ ⌐Κηφᾷ ἔμπροσθεν πάντων· Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς ⌐καὶ ⌐οὐκ Ἰουδαϊκῶς ζῇς⌐, ⌐πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;

¹⁵ Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί,¹⁶ εἰδότες ⌐δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως ⌐Ἰησοῦ Χριστοῦ⌐, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ⌐ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται⌐ πᾶσα σάρξ. ¹⁷ εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο· ¹⁸ εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν ⌐συνιστάνω. ¹⁹ ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον ἵνα θεῷ ζήσω· Χριστῷ συνεσταύρωμαι· ²⁰ ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ

Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ 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. SBLGNT

2:11

[LN] The noun **Ἀντιόχειαν** refers to the city of Antioch (LF: **Ἀντιόχεια**).

[LN] The construction **κατὰ πρόσωπον αὐτῷ** is idiomatic ("to his face").

[GMN] Ἀντέστην is AAI1S (LF: ἀνθίστημι).

[GMN] Κατεγνωσμένος (RPPMSN LF: καταγινώσκω) is a compound constructed from κατά and γινώσκω, which has undergone a stem change (γινωσκ → γνωσ).

[SN] Κατεγνωσμένος ἦν is a pluperfect #periphrastic construction, formed by a perfect participle and an imperfect form of εἰμί.

2:12

[SN] Πρὸ τοῦ . . . ἐλθεῖν (AAN LF: ἔρχομαι) is an #infinitive of time. The infinitive **τοῦ . . . ἐλθεῖν** serves as the object of the preposition **πρὸ** in order to convey that the main verb, συνήσθιεν, is temporally antecedent to the action of the infinitive.

[LN, GMN] Συνήσθιεν (IAI3S LF: συνεσθίω), "to eat with," is a compound of the preposition σύν and the verb ἐσθίω. Notice how the augment for the imperfect tense has been inserted between the prepositional prefix and the verb root, resulting in η.

[LN] Ὑπέστελλεν (IAI3S LF: ὑποστέλλω) means "to withdraw" or "shrink back." It occurs four times in the NT, all in the context of

"shrinking back" from something that has positive value (cf. Acts 20:20, 27; Heb 10:38).

[GMS, LN] The verb ἀφώριζεν (IAI3S LF: ἀφορίζω) is a #compound verb meaning "to exclude" or "to separate."

[GMS] Φοβούμενος (PDPMSN LF: φοβέομαι): Notice the contraction that has occurred with the addition of the connecting vowel to the stem (φοβε + ο + μενος → φοβούμενος).

[GMN, LN] The construction τοὺς ἐκ περιτομῆς describes a group of people who represent the support of Gentile circumcision. The article τοὺς (MPA) serves to nominalize the prepositional phrase ἐκ περιτομῆς (FSG LF: περιτομή), making the whole phrase substantival. It is often translated as "those *who promoted* circumcision," "those *from* the circumcision (party)," or "those *of* the circumcision."

2:13

[LN, GMN] Συνυπεκρίθησαν (API3P LF: συνυποκρίνομαι) is a compound verb formed by combining the preposition σύν with the compound verb ὑποκρίνομαι, and means something like "to go along with hypocrisy/pretense." The LF is deponent, making this a passive deponent. It is a NT #*hapax legomenon*.

[SN] The final use of καί in this verse is adverbial and is best translated as "even."

[GMN] Συναπήχθη (API3S LF: συναπάγω) is a compound verb formed by combining the prepositions σύν and ἀπό with the verb ἄγω (lit. "to lead off with"). As with most aorist forms of verbs beginning with α, the vowel is lengthened to η. Combining with the -θη formative of the passive voice, the γ of the original stem becomes χ.

[SN] Αὐτῶν (MPG) functions here as a #subjective genitive in relation to τῇ ὑποκρίσει.

[LN, SN] The third-declension noun **τῇ ὑποκρίσει** (FSD LF: ὑπόκρισις) refers to a "charade" or "pretense/hypocrisy." It functions either as a #dative of association or #means.

2:14

MYON [SN] Identify the use of **ὅτι** in this verse.

[LN, SN] The verb **ὀρθοποδοῦσιν** (PAI3P LF: ὀρθοποδέω) is a #*hapax legomenon* that means "to walk upright," here with moral/ethical connotations. Its 3P subject refers back to οἱ λοιποὶ Ἰουδαῖοι (v. 13).

[LN] The adverbs **ἐθνικῶς** and **Ἰουδαϊκῶς** are both NT #*hapax legomena*. Respectively, they are related to the nouns ἔθνος and Ἰουδαῖος and mean *"like/in the manner of* a Gentile" and *"like/in the manner of* a Jew."

[LN] Ἰουδαΐζειν (PAN LF: ιουδαΐζω) is a NT #*hapax legomenon* meaning "to live like a Jew."

[SN] Τὴν ἀλήθειαν τοῦ εὐαγγελίου could be functioning as a #subjective genitive ("the truth *which* the gospel *communicates*") or a #genitive of apposition ("the truth, *which is* the gospel").

2:15

[SN, TN] Ἡμεῖς is the nominative subject of a verbless clause. Alternatively, if the [δὲ] in 2:16 is not original to the text, the inclusion of **Ἡμεῖς** here would serve to alert hearers to the subject, which is far removed from the main verb ἐπιστεύσαμεν (v. 16).

[SN] Φύσει (FSD LF: φύσις) is a #dative of reference ("*by/with reference to* nature").

[SN] Because the clause implies an equative verb (ἐσμεν), Ἰουδαῖοι and ἁμαρτωλοί are #predicate nominatives.

[SN] The prepositional phrase ἐξ ἐθνῶν defines #source or origin.

2:16

[SN] **Εἰδότες** (RAPMPN LF: οἶδα) is an adverbial participle in a #causal relationship to the verb ἐπιστεύσαμεν. The perfect tense highlights the present state of knowledge while locating its acquisition in the past.

[LN] **Δικαιοῦται** (PPI3S LF: δικαιόω) dominates this section, with three occurrences in this verse and an additional occurrence in 2:17 (see also Gal 3:8, 11, 24; 5:4 for a total of eight times in Galatians). It means "to justify," "to declare righteous," or "to vindicate." It has thirty-nine occurrences in the NT, twenty-seven of which are in the Pauline corpus.

[SN] The prepositional phrase **ἐξ ἔργων νόμου** modifies the verb **δικαιοῦται** by clarifying the #means of justification.

[SN] **Πίστεως Ἰησοῦ Χριστοῦ** may be either an #objective genitive (faith *in* Christ) or #subjective genitive (faith *of* Christ). The debate over the subjective or objective genitive is ongoing and has significant consequences for interpreting justification in Paul. Scholars who argue for an objective genitive tend to read πίστις Χριστοῦ as contrasted with ἔργα νόμου vis-á-vis human agency (not works of Law, but faith in Christ). Scholars arguing for a subjective genitive, on the other hand, view πίστις Χριστοῦ in covenantal terms, i.e., it is *Christ's faithfulness* to uphold God's covenant promises that justifies believers.

[SN, TN] **Ἐὰν μὴ** is commonly translated here in an adversative sense ("but" or "but rather"). However, the construction εἰ/ἐὰν μὴ does not point to contrast, but rather to exception ("except/

unless"). An adversative translation is often used to maintain a sharp distinction between ἔργα νόμου/πίστις Χριστοῦ, but it is possible here that Paul is first establishing common ground with his rival teachers before increasing the intensity of his polemic (cf. 2:16 δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ **οὐκ** ἐξ ἔργων νόμου).

[SN] **Καὶ** is #ascensive and should be translated as "even."

[SN] **Εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν**: πιστεύω takes a dative object, but here the object is indicated by the prepositional phrase and adds force to the verbal idea. This combination of πιστεύω and εἰς is very common in the Gospel of John (thirty-five occurrences).

[SN] The conjunction **ἵνα** begins a #purpose clause.

2:17

[SN, LN] **Ζητοῦντες** (PAPMPN LF: ζητέω) is a #temporal participle (modifying εὑρέθημεν) and carries the connotation of seeking/pursuing.

[LN] **Εὑρέθημεν** (API1P LF: εὑρίσκω) is frequent in the NT with 176 occurrences, 137 of which are in the Gospels and Acts. In the active form it means something along the lines of "to find/discover/meet," but in the passive it means "to be found."

[LN] The particle **ἆρα** is interrogative meaning "then/therefore," and anticipates a negative response suggesting impatience as well as perplexity/bewilderment.

[LN, TN] **Μὴ γένοιτο** (AMO3S LF: γίνομαι) is an idiom meaning something along the lines of "certainly not," "may it never be," "it cannot happen," or "no way!" Paul often uses μὴ γένοιτο in response to rhetorical questions like the one at hand (cf. 3:21; for a different usage, see 6:14). The optative is rare in the NT

with only sixty-eight uses. By the first century it had been largely absorbed into the subjunctive.

2:18

[SN] **Εἰ** introduces the protasis of a #first-class conditional statement.

[SN] **Γὰρ** introduces the rationale for Paul's previous point, i.e., that Christ is not a ἁμαρτίας διάκονος even if εὑρέθημεν . . . ἁμαρτωλοί.

[GMN, LN] **Οἰκοδομῶ** (PAI1S LF: οἰκοδομέω) is a #contract verb. The circumflex signals that a contraction has occurred. It is best translated here as "I build."

[GMN] **Ἐμαυτὸν** (MSA) is a first-person reflexive pronoun and the direct object of συνιστάνω ("I demonstrate *myself*").

[LN] **Συνιστάνω** (PAI1S LF: συνίστημι) here means "I prove" or "I demonstrate."

2:19

[SN] **Διὰ νόμου** expresses #means ("*by [means of] Law*").

[SN] **Νόμῳ** and **θεῷ** (both MSD) are both #dative of sphere or #reference.

[GMN] **Ἀπέθανον** (AAI1S LF: ἀποθνῄσκω) is a second aorist form (notice stem change).

[SN] The #purpose clause **ἵνα . . . ζήσω** (AAS1S LF: ζάω) explains the intended consequence of Paul's death.

[GMN, SN] **Συνεσταύρωμαι** (RPI1S LF: συσταυρόω): Notice the addition of ν to accommodate the ε for the perfect tense.

2:20

[GMN] **Ζῶ** (PAI1S LF: ζάω): This form occurs three times in this verse.

[TN] Notice how the triple repetition of the conjunction **δὲ** builds upon Paul's statement in this verse.

[GMN] **ζῆ** is PAI3S (LF: ζάω).

[SN] **Ἐν πίστει** communicates either #means or #cause.

[LN] The phrase **τοῦ υἱοῦ τοῦ θεοῦ** (MSG), which refers to Jesus, is converted into an adjectival phrase by the article τῇ (FSD), whose antecedent is πίστει. Given references to Jesus' activity (τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν), it is likely that **τοῦ υἱοῦ** is an #objective genitive in relation to πίστει (however, a #subjective genitive is also possible). The other noun, **τοῦ θεοῦ**, is a #genitive of relationship.

[SN] **Τοῦ ἀγαπήσαντός** (AAPMSG LF: ἀγαπάω) and **παραδόντος** (AAPMSG LF: παραδίδωμι) are both adjectival participles that modify τοῦ υἱοῦ τοῦ θεοῦ.

2:21

[LN, GMN] **Ἀθετῶ** (PAI1S LF: ἀθετέω) is a #contract verb meaning "to reject" or "to nullify." It is formed by the negative prefix α- with τίθημι.

[SN] **Τὴν χάριν** (FSA LF: χάρις) is the direct object of ἀθετῶ.

[SN] **Τοῦ θεοῦ** (MSG) modifies τὴν χάριν as a #genitive of source or perhaps a #subjective genitive ("the grace *that God bestows*").

[SN] **Εἰ** introduces the protasis of a #first-class conditional statement.

[SN] **Διὰ νόμου** is a #genitive of means (cf. 2:19).

[SN] **Δικαιοσύνη** (FSN) is the subject of a verbless clause.

[SN, GMN] **Δωρεὰν** is an #adverbial accusative. It is the FSA form of δωρεά, which means "gift." As an accusative functioning adverbially, it modifies the verb ἀπέθανεν and has a range of meaning from "gratuitously" to "without cause" or "for nothing."

Discussion Question (2:11–21)

[2:12] Paul explains that Peter's withdrawal from shared meals with Gentiles was due to **φοβούμενος τοὺς ἐκ περιτομῆς**. Considering that the verb φοβέομαι can denote either fear or deep respect/reverence, is Paul accusing Peter of cowardice or people-pleasing?

Word Study: Εργα Νόμου ("works of the Law")

Introduction

At the most basic level, ἔργα νόμου translates as "works of the Law," or perhaps more contextually appropriately, "Torah-works."[1] In Galatians, it is held in tension with πίστις Χριστοῦ ("faith in Christ/the faithfulness of Christ") with regard to how one is made righteous (δικαιόω).

Ἔργα Νόμου Outside of the Pauline Corpus

Scholars debate the meaning of ἔργα νόμου in Paul. The matter is complicated by the fact that, while there are related constructions in the LXX and Patristic writings, it is difficult to find a precedent for the use of this exact Pauline phrase. However, there is a similar construction (in Hebrew) found in the epilogue of the Dead Sea Scrolls document 4QMMT.[2] 4QMMT was written sometime in the period between the first century BCE and the first cen-

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1. W. F. Arndt, F. Gingrich, F. W. Danker, and W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature,* 2nd ed. (Chicago: University of Chicago Press, 1979), 390–391, 677–678 (hereafter BDAG).
2. See Elisha Qimron and John Strugnell, eds., *Discoveries in the Judaean Desert,* vol. 10.5, *Miqsat Maʿase Ha-Torah,* (Oxford: Clarendon Press, 1994), 61–63.

tury CE.[3] The Hebrew construction, *miqsat ma'ase ha-torah*, can be translated as "some of the precepts of the Torah."[4]

In the context of 4QMMT, *miqsat ma'ase ha-torah* refers to all that is prescribed by the "book of Moses and the books of the Prophets and (the writings of) David."[5] Furthermore, the author(s) of 4QMMT understood that the observance of these prescriptions would bring about God's blessings, or conversely, failure to observe the prescriptions of the text would bring about a curse.[6] This interpretation was the defining mark of the community, and they believed it ensured that they would receive divine blessings. This is evident in the statements "We have separated ourselves from the multitude of the people" and "We have sent you some of the precepts of the Torah according to our decision [so that] . . . at the end of time, you may rejoice in finding that some of our words are true. And it shall be reckoned to you for righteousness in doing what is upright and good before him."[7] The author(s) of 4QMMT sent these interpretations and teachings of Scripture to their addressee(s) to ensure the recipients' welfare, which was predicated upon these specific interpretations of, and this adherence to, Scripture.

The relationship between Galatians and 4QMMT is a matter of some debate among scholars.[8] The parallel uses between ἔργα νόμου and *miqsat ma'ase ha-torah*, as well as their relationship with divine blessing, suggests that there was (at the very least) vocabulary present at the time that linked forms of Torah observance with that which made one righteous.[9]

Ἔργα Νόμου in the New Testament

Within the New Testament, the phrase ἔργα νόμου occurs only eight times, all within Romans and Galatians (Rom 3:20, 28; Gal 2:15 [3x]; 3:2, 5, 10). However, there are instances where either ἔργον or νόμος is used independently

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3. Qimron and Strugnell, *Miqsat Ma'ase Ha-Torah,* 21, 29.

4. Qimron and Strugnell, *Miqsat Ma'ase Ha-Torah,* 62–63.

5. Qimron and Strugnell, *Miqsat Ma'ase Ha-Torah,* 58–59.

6. Hanne von Weissenberg, *4QMMT: Reevaluating the Text, the Function and the Meaning of the Epilogue* (Boston: Brill, 2009), 183–84.

7. Qimron and Strugnell, *Miqsat Ma'ase Ha-Torah,* 58–59, 62–63.

8. James D. G. Dunn, "4QMMT and Galatians," *New Testament Studies* 43, no. 1 (1997): 147–53.

9. Dunn, "4QMMT and Galatians," 153.

but essentially acts as shorthand for the phrase ἔργα νόμου. In Rom 4:2, Paul states that if Abraham was justified by works (ἐξ ἔργων ἐδικαιώθη), he could boast in righteousness because of his own deeds. Then in 4:14, Paul refers to οἱ ἐκ νόμου, who try to become heirs. In this case, "their faith is nullified and the promise made void" (κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία). In Rom 10:5, Paul pushes his conclusion that if there were a "righteousness that is from the Law" (τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου), then Moses' words must be taken seriously, namely that the person who keeps the precepts written in the Law will live by them.

Taken with Rom 3:20, which alludes to LXX Ps 142:2, Paul uses the phrase οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ ("all flesh will not be justified before him") and adds to it ἐξ ἔργων νόμου, probably inserting his own insight that no one will be justified *by works of the Law* specifically. This demonstrates that for Paul, ἔργα νόμου fail to produce righteousness. Paul looks to Abraham for the promise of blessings, not Moses (cf. Rom 4:2; 10:5). Paul utilizes Abraham because it is possible to understand how Abraham is justified (δικαιοῦται) by grace rather than by some type of work done himself (e.g., circumcision). Furthermore, Paul drives this point home in Rom 11:6 where he argues that "if it is by grace, it is no longer by works" (εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων).

These passages in Romans point to an understanding that places ἔργα νόμου at the center of the question of justification. For Paul, ἔργα νόμου certainly refers to something either akin to, or synonymous with, Torah observance. This could involve observing all the precepts of Torah, it could be a legalistic understanding that prioritized aspects of Torah observance, or it could simply be understanding oneself to be part of a group that is identified with Torah observance.

It is also worthwhile to consider how Paul uses the preposition ἐκ in conjunction with ἔργα νόμου. In all of the instances previously mentioned, Paul attaches ἐκ to ἔργα νόμου. The few instances not mentioned that use ἐν, ὑπὸ, or χωρὶς are all "partisan" usages, which create a sense of source and belonging.[10]

Paul's Use of Ἔργα Νόμου in Galatians

The debate over Paul's use of ἔργα νόμου tends to focus on Galatians, where Paul engages in discussion over how one is justified: not by ἔργα νόμου but through πίστις (Ἰησοῦ) Χριστοῦ. These two concepts are held together most clearly in Galatians 2:16, where ἔργα νόμου is found three times in relation to justification. Again, in recent history, Paul's phrase ἔργα νόμου has been understood to refer to some sort of identification marker, or a term referring to the boundaries of a group, while others argue that it implies strict adherence to all of the commandments of Torah.

Scholars such as Garlington believe that attention to the preposition ἐκ illuminates how Paul uses ἔργα νόμου in Galatians. When ἔργα νόμου is paired with ἐκ, it may be appropriate to understand the complete phrase as referring to belonging to a certain realm/sphere or remaining within the boundaries defined by Torah-works. We see this in 2:16 in the clauses οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, and ἐξ ἔργων νόμου οὐ δικαιωθήσεται. Here Paul rejects the idea that a person is justified by God by "*belonging to the arena of Torah-works*"; rather, one is justified "*within the realm of Christic faith . . .because no person will be justified by remaining within the sphere of Torah-works.*" [11]

It is also important to look at Galatians 2:12, where we learn that Peter cut himself off from the Gentile Galatians during meals due to fear of τοὺς ἐκ περιτομῆς. Again, we see how ἐκ is used to identify the individuals within a specific group or ideological framework. Furthermore, in 3:2, 5, Paul asks the Galatians how they received the Spirit. Was it ἐξ ἔργων νόμου or ἐξ ἀκοῆς πίστεως? Paul here draws a connection between justification and the reception and experience of the Spirit. By addressing the Galatians directly, Paul challenges them to decide which group they belong to, the group that is identified with "works of the Law" or the one that is identified with "faith" and received the Spirit on that basis.

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10. By "partisan," Don Garlington refers to a particular locative understanding of belonging. See Garlington, "Paul's 'Partisan ʾEk' and the Question of Justification in Galatians," *Journal of Biblical Literature* 127, no. 3 (2008): 587.

11. Garlington, *"Paul's 'Partisan ʾEk,'"* 570, italics original.

In Galatians 3:10, Paul again uses the phrase ἐξ ἔργων νόμου to identify those who are under a curse. They are under a curse for the simple reason that they rely on Torah-works. For Jews and many Jewish Christians, identification with Torah-works would have meant being identified as those who have received the blessings of God. Paul inverts this so that being identified with Torah-works actually leads to the opposite.

Based upon this reading of Galatians, ἔργα νόμου most certainly implies works of Torah. When paired with prepositions that can be used in a partisan manner, it describes a group that is defined by Torah observance. The matter of exactly what Paul means by "works of the Law" is hotly debated, but at the very least it included circumcision and table practices (cf. Gal 2:11–16). In Galatians, relying on ἔργα νόμου also entailed exclusion from righteousness and the Spirit, and it included being under the curse. Truly to be put right before God, Paul teaches, one must live by faith and be crucified with Christ, and true life is found when one is located "in Christ" (Gal 2:19–20). (Charles E.R. Jesch)

CHAPTER 6.

LESSON SIX: GALATIANS 3:1-9

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Questions if you desire.

¹ Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ⌜ἐβάσκανεν, οἷς κατ᾽ ὀφθαλμοὺς 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 τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ. 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 ⌜υἱοί εἰσιν⌝ Ἀβραάμ. ⁸ προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεὸς προευηγγελίσατο τῷ Ἀβραὰμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. ⁹ ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. SBLGNT

3:1

[SN, GMN] Γαλάται (MPV LF: Γαλάτης) is a #vocative of direct address. The vocative is sometimes identical in form to the nominative (as it is here), so one must rely on context to identify it.

This noun is also a masculine first-declension noun, hence its "feminine" morphology (-αι/-ης).

[LN] Ἐβάσκανεν (AAI3S LF: βασκαίνω) is a #*hapax legomenon*. It means "to bewitch" and is used in other Greek literature in reference to the practice of bewitching others with the "evil eye." This background might explain Paul's use of οἷς κατ᾽ ὀφθαλμοὺς with the verb προεγράφη.

[GMN, LN] Προεγράφη (API3S LF: προγράφω) is a #compound verb, combining the preposition πρό with the verb γράφω, and it occurs only four times in the New Testament (Rom 15:4; Eph 3:3; Jude 4). This form is an example of the uncommon second aorist passive, hence its missing -θ. In its other uses it seems to mean "to write beforehand," but here it has the sense of "to portray."

[GMN] Ἐσταυρωμένος (RPPMSN LF: σταυρόω) is a #contract verb, and it can be identified as a perfect-tense participle by the ε (remember that aorist participles do not possess an augment).

3:2

[SN] Τοῦτο (NSA) is the direct object of μαθεῖν and refers to the phrase that follows (ἐξ ἔργων νόμου . . . ἢ ἐξ ἀκοῆς πίστεως).

[SN] Μαθεῖν (AAN LF: μανθάνω), "to learn," completes the action of the main verb θέλω as a #complementary infinitive ("I want to learn").

[SN] Ἐξ ἔργων νόμου (#means) is contrasted with **ἐξ ἀκοῆς πίστεως** (#means).

[LN] Ἀκοῆς (FSG LF: ἀκοή) can refer either to the faculty of hearing or to a message/report (i.e., something that is heard).

[LN] Πίστεως (FSG LF: πίστις) occurs twenty-two times in Gala-

tians and can take various meanings from "trust/faith/firm persuasion" to "faithfulness/fidelity."

[SN] Ἐξ ἀκοῆς πίστεως: There are multiple options for understanding the syntactical function of πίστεως, and part of the difficulty lies in whether we understand ἀκοῆς as "hearing" or as "message/report." A few possibilities are #attributive genitive ("hearing *with* faith" or "*faithful* hearing"), #genitive of product ("hearing/message *that produces* faith"), or #genitive of content ("message *about* faith").

3:3

[SN] The adverb οὕτως modifies ἐστε by either intensifying the predicate adjective ἀνόητοί ("are you *so* thoughtless?") or by highlighting the manner in which ἀνόητοί is occurring ("are you thoughtless *in this way . . .* ?"). The second option relies on the participial clause to clarify the manner.

[SN] The participle ἐναρξάμενοι (ADPMPN LF: ἐνάρχομαι) is #temporal modifying the verb ἐπιτελεῖσθε ("*after/having* started") or #concession ("though you started").

[SN] Πνεύματι and σαρκὶ are both #datives of means.

[SN] The #temporal adverb νῦν modifies ἐπιτελεῖσθε.

[LN] Ἐπιτελεῖσθε (PMI2P LF: ἐπιτελέω) means "to complete." It occurs ten times in the NT, including seven times in Paul.

3:4

[LN] The pronoun τοσαῦτα (NPA LF: τοσοῦτος) means "so many/much/great."

[LN] Ἐπάθετε (AAI2P LF: πάσχω) can mean either "to suffer" or, more neutrally, "to experience."

[LN] Εἰκῇ is an adverb meaning "without purpose" or "in vain."

[SN] The particles **γε καὶ** can be translated together as "indeed."

[SN] Εἴ γε καὶ εἰκῇ: There is no verb in this phrase; assuming an implied ἦν ("they were") smoothes the translation (note that the neuter plural τοσαῦτα takes a singular verb). Alternatively, a repetition of ἐπάθετε could be implied.

3:5

[SN] The conjunction **οὖν** ("then/therefore") introduces a logical connection between the question in 3:5 and the series of rhetorical questions in vv. 1–4.

[SN] Ὁ ἐπιχορηγῶν (PAPMSN LF: ἐπιχορηγέω) and **ἐνεργῶν** (PAPMSN LF: ἐνεργέω) are both #substantival participles, with the **καὶ** linking the definite article to both ("The one who supplies . . . and who works").

[SN] This clause has no main verb, so one must be inferred ("Does the one who supplies . . . *do so* . . . ?").

[SN] For syntactical options regarding **ἐξ ἀκοῆς πίστεως**, see note on 3:2.

3:6

[SN] The adverb **καθὼς** functions as a #comparative conjunction in relation to the previous verse and is also linked to ἄρα in the following verse. Thus, **καθὼς** serves to link together the discussion of πίστις in vv. 5 and 7.

[LN] Ἀβραὰμ is a transliteration of the Hebrew name Abraham. Many loan words do not decline.

[SN] Τῷ θεῷ functions as the #dative direct object of the verb ἐπίστευσεν (i.e., πιστεύω takes its direct object in the dative case).

[GMN] Ἐλογίσθη (API3S LF: λογίζομαι): Note that the true root ending of the verb is a #dental which drops out when a σ formative is added.

[SN] Αὐτῷ is a #dative of advantage.

[SN] The prepositional phrase **εἰς δικαιοσύνην** likely denotes #purpose or #result and is thus translated "as/unto righteousness." Abraham's status "as righteous" is the direct result of ἐπίστευσεν τῷ θεῷ.

[TN] Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην is a nearly verbatim quotation of LXX Gen 15:6 (Paul changes the name Ἀβραμ to Ἀβραὰμ and changes the word order from verb-subject to subject-verb).

3:7

[SN] Οἱ ἐκ πίστεως: The article serves to nominalize the prepositional phrase **ἐκ πίστεως**, making the whole phrase substantival. Lit. "the of-faith ones" (cf. 2:12 τοὺς ἐκ περιτομῆς).

[SN] Υἱοί . . . Ἀβρααμ Although the proper name Abraham is not declined due to its Hebraic origin, one can assume that its syntactical function is as a genitive noun, specifically #genitive of relationship ("sons of Abraham").

3:8

[GMN, SN] Προϊδοῦσα (AAPFSN LF: προοράω): The aorist form contracts πρό and εἶδον (the second aorist form of ὁράω) to form προΐδον. It is an adverbial participle of #attendant circumstance or, alternatively, #cause.

[GMN] Δικαιοῖ (PAI3S LF: δικαιόω) is a #contract verb.

MYON [GMN] Ἐνευλογηθήσονται: Parse this word.

[LN, GMN] Προευηγγελίσατο (ADI3S LF: προευαγγελίζομαι) means "to bring good news/the gospel ahead of time" or "to 'pre-preach' the gospel." Notice that the ε augment has been inserted before the γ, resulting in a contraction with α to produce η. Also, the final stem consonant ζ has dropped out to accommodate the σ formative of the aorist.

[SN] Τῷ Ἀβραὰμ is the indirect object of the verb προευηγγελίσατο, with **ὅτι** introducing the #clausal complement to the verb, i.e., the entire ὅτι clause constitutes the direct object.

[SN] Ἐν σοὶ could be expressing #means (*"by means of/through you"*) or #association (cf. v. 9, σὺν τῷ πιστῷ Ἀβραάμ).

[TN] Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη is a nearly verbatim quotation of LXX Gen 18:18. However, instead of ἐν αὐτῷ, Paul has written **ἐν σοὶ**, likely drawing from LXX Gen 12:3.

3:9

[SN] Οἱ ἐκ πίστεως: The definite article nominalizes the prepositional phrase ("those *who are* of faith") so that the whole phrase is the subject of the verb εὐλογοῦνται.

[GMN] Εὐλογοῦνται is PPI3P (LF: εὐλογέω).

[SN] Σὺν τῷ πιστῷ Ἀβραάμ communicates #association, considered a close or intimate association through the use of σύν. Ἀβραάμ is indeclinable (see note on 3:6) but functions syntactically as a dative noun in the attributive construction **τῷ πιστῷ Ἀβραάμ.**

[LN] Τῷ πιστῷ Ἀβραάμ: The adjective πιστός means "faithful/trustworthy," leading to the translation "faithful Abraham."

[3:2, 5] The noun ἀκοῆς can denote a message or the act of hearing itself. Does the immediate context give us clues for Paul's meaning? How does our understanding of this word affect our reading of the passage?

[3:4] There is some debate as to whether ἐπάθετε should be understood in a negative sense ("you suffered") or a more neutral or positive sense ("you experienced"). Can the immediate context offer any clues as to the quality (positive/neutral/negative) and content of the Galatian believers' sufferings/experiences?

[3:7] Our earliest biblical Greek manuscripts do not contain punctuation. This means that translators have to rely on contextual clues and reasoning to identify when a question or quotation occurs. Therefore, it is possible to read γινώσκετε ἄρα . . . υἱοί εἰσιν Ἀβραάμ as a question. In this possible reading, Paul means to draw out the logical conclusion of his citation of Gen 15:6 (see Gal 3:6) by means of a rhetorical question. The argument would proceed like this: "Abraham was justified ἐκ πίστεως; would you agree then that the children of Abraham are those who follow this example?"

What are the implications of this reading?

Word Study: Πίστις ("faith/faithfulness")

Introduction

Πίστις, commonly translated as "faith" and occasionally "faithfulness" in the New Testament, is at the core of Galatians' theological message. The word is featured primarily in the third chapter, where it occurs fourteen times, but theologically significant uses of the word are also found throughout the letter.

Meaning of Πίστις

In its extrabiblical usage, πίστις indicates confidence such as one might place in an individual or institution.[1] Various Greek papyri point to a usage involving some variation of "good faith" or "good credit," particularly in legal or contractual contexts.[2] Extrabiblical sources often use πίστις to convey the idea of trustworthiness, sometimes pairing it with ἀλήθεια.[3] Other meanings of the term in antiquity include "pledge," as in something that is assured, or a "bond."[4] With respect to the latter, in the Tebtunis Papyri and the Oxyrhynchus Papyri, the word is used in connection to property that is held in a bond and land held in a mortgage. Underscoring the dimension of trust implied in the term πίστις, Teresa Morgan notes that this word is used in conjunction with the idea of mentally assenting to a proposition ("belief"), but it is not synonymous with the idea.[5] The Greco-Roman world used "thinking" and "knowing" language to express this idea of cognitive belief.[6]

In the LXX, πίστις is used to translate the Hebrew 'emunah or 'emet. In their Hebrew Bible contexts, the former is translated as "firmness," "steadfastness," or "fidelity," and the latter as "truth" or "faithfulness."[7] Because the Greek text was attempting to express a concept originally articulated in Hebrew, it is important to consider the meaning of these words in their original language. The word 'emunah is not "an abstract quality, 'reliability,' but a way of acting which grows out of inner stability, 'conscientiousness.'"[8] The most common Greek translation for this word in the LXX is πίστις.[9] The word could relate both to humans and the divine, communicating an internal quality expressed in the world. Concerning 'emet, this word was often used to convey truth and is thus expressed in the LXX as ἀλήθεια, but on occasion as πίστις as well. In

1.   J. Moulton and George Milligan, *Vocabulary of the Greek New Testament* (Grand Rapids: Eerdmans, 1949), s.v. "πίστις" (hereafter *VGNT*).

2.   *VGNT*.

3.   *VGNT*.

4.   *VGNT*.

5.   Teresa Morgan, *Roman Faith and Christian Faith: Pistis and Fides in the Early Roman Empire and Early Churches* (Oxford: Oxford University Press, 2015), 75.

6.   Morgan, *Roman Faith and Christian Faith*, 75.

7.   F. S. Brown, S. R. Driver, and C. A. Briggs, eds. *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1906; repr., 1981), 529–30.

8.   J. Botterweck, H. Ringgren, and H.J.Fabry, eds., *The Theological Dictionary of the Old Testament* (trans. D. E. Green, 15 vols. (Grand Rapids: Eerdmans, 1980–1998), 1:317, אמן (hereafter *TDOT*).

9.   *TDOT* 1:317.

its Hebrew context, however, there is much debate as to whether or not the word should be understood to mean "faithfulness" or if "truth" is the only sufficient translation for it.[10] Wherever one falls within this particular debate, it is clear that there was a semantic connection between the words in their Greek context.

The meaning of "faithfulness" or "fidelity" is attested in sources like the Oxyrhynchus Papyri and the Fayum Towns Papyri, sources that date from the first to third centuries CE. The faithfulness or fidelity referenced in these sources is interpersonal in nature.[11]

Paul and Πίστις

In the Pauline corpus, πίστις has a basic meaning of "faith," and sometimes expresses a state of belief based on the reliability of the object of faith.[12] For Paul, faith (or belief) in Jesus as the crucified and resurrected Messiah was a defining feature of the divine-human relationship.[13] This definition, however, does not necessarily preclude other definitions of the word, such as "faithfulness" and "fidelity" as previously discussed. New Testament uses of the word suggest development in its meaning, but not complete departure from other ancient understandings of the word.[14] However, πίστις is interpreted across Pauline writings, based upon its ubiquity, as central to Paul's theological thought.[15]

Πίστις is used in various syntactical ways that both shed light on, and create ambiguity about, its intended meaning. Sometimes, πίστις is used with a preposition indicating the object of the word (commonly εἰς and ἐν).[16] In Col 2:5, Paul discusses the steadfastness of the recipients' πίστις, which is εἰς Χριστὸν.[17] Similarly, Paul uses expressions like πίστεως ἐν Χριστῷ Ἰησοῦ in

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10. *TDOT* 1:310.

11. *VGNT*, s.v. "πίστις."

12. BDAG, s.v. "πίστις." This is the argument put forth by some scholars in reference to passages like Rom 3:22, 26 (etc.), and many modern English translations suggest this understanding of the term in the Pauline corpus. Evidence supporting this understanding, however, is not conclusive and will be discussed further.

13. H. Balz and G. Schneider, ed., Exegetical Dictionary of the New Testament (3 vols; Grand Rapids: Eerdmans, 1990-1993), Gerhard Barth, "Πίστις," 3:93 (hereafter EDNT).

14. EDNT, 3:93.

15. EDNT, 3:93.

16. BDAG, s.v. "πίστις."

Gal 3:26. With both of these prepositions, the meaning of πίστις is clarified, suggesting that for Paul, πίστις is a faith or confident belief that is expressed "in Christ."[18]

Paul's most notorious uses of πίστις occur in genitive constructions. Because of the vast number of ways the genitive can be construed in Greek along with the polyvalence of πίστις, the meaning of this word in context has generated great debate, especially with regard to the understanding of πίστις Χριστοῦ.[19] Typically, the debate over this phrase centers on whether the genitive is understood as objective ("faith *in Christ*") or subjective ("Christ's faith" or "the faith[fulness] *of Christ*").[20] One's understanding of the noun's syntactical function is related to the meaning one assigns to the πίστις. If the objective genitive is favored, πίστις tends to be understood as "a state of believing on the basis of the reliability" of the object.[21] If one prefers a subjective genitive, she or he will likely interpret the word as "the state of being one in whom trust is placed."[22]

Paul also refers to πίστις as a Christian virtue, something which those who follow Jesus possess, listed with other virtues such as ἀγάπη and ἐλπίς.[23] Examples of this usage are found in 1 Cor 13:13, Gal 5:22, and 1 Thess 3:6 (cf. Eph 6:23).

Finally, πίστις may also function as shorthand to refer to the body of beliefs or teachings of the early Christians, as in Rom 1:5 and Gal 1:23.[24] Some suggest that other Pauline usages should be understood in this way as well (e.g., Gal

17. In this context, πίστις actually appears as a genitive noun in a construction with τὸ στερέωμα, but the object of πίστις is still expressed with the prepositional phrase. See Phlm 5 for another example of this type of construction.

18. EDNT, 3:93; BDAG, 819. Note that ideas of faithfulness or fidelity are possible here also; what is certain is that Paul stresses Christ as the object of πίστις.

19. For a discussion of this phrase, see Richard B. Hays, *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1–4:11* (Grand Rapids: Eerdmans, 2002); Michael F. Bird and Preston M. Sprinkle, eds., *The Faith of Jesus Christ: Exegetical, Biblical, and Theological Studies* (Peabody, MA: Hendrickson, 2009). Examples of Paul's uses of the phrase (with slight variations) include Rom 3:22, 26; Gal 2:16; 3:22; Phil 3:9; Eph 3:12.

20. Other ways of understanding the genitive have been put forward including a "mystical genitive," "genitive of fellowship," etc. See Hays, *The Faith of Jesus Christ,* 142–50.

21. BDAG, s.v. "πίστις."

22. BDAG.

23. BDAG.

24. BDAG.

3:23–25; Rom 12:6), but this is more debated.[25] This latter meaning of πίστις is well-attested in post-biblical Christian literature.[26]

Galatians and Πίστις

The diverse uses of πίστις as previously described are on display in Galatians, in which πίστις serves as a key term. Because of its frequent and varied uses of πίστις, Galatians stands at the heart of debates in New Testament scholarship regarding its proper translation and interpretation.

One of the most contentious questions that arises is how to understand the phrase πίστις Χριστοῦ. Paul uses the phrase πίστις Χριστοῦ and another similar phrase three times in Galatians (Gal 2:16 [2x]; 3:22). Rudolf Bultmann and others unequivocally understand the use of the word in this context as an objective genitive meaning "faith in Christ."[27] For them, faith in this context is a human activity, an intellectual assent to a particular proposition.[28] Others, however, have argued that πίστις Χριστοῦ, as it is used in Galatians, is best understood as a subjective genitive meaning "the faithfulness of one man Jesus Christ."[29] This understanding of πίστις within these occurrences does not preclude Bultmann's understanding of the term being applied in other contexts.[30]

With respect to Paul's other uses of πίστις in Galatians, 2:16 and 3:2–5 place πίστις in contrast with ἔργα νόμου.[31] More specifically, though, Gal 3:2–5 discusses ἀκοῆς πίστεως. Given the polyvalence of πίστις, it could be understood here either as "the message which evokes faith" or "the message of the faith."[32] According to Bultmann, the two are seen as antithetical to one another, as πίστις comes from an act of the will while ἔργα νόμου is work

25. BDAG.

26. BDAG.

27. R. Bultmann, "Πιστευω κτλ," in *Theological Dictionary of the New Testament*, ed. G. Friedrich, trans. G. Bromiley (Grand Rapids: Eerdmans, 1964; repr. 1999), 6:217(hereafter TDNT).

28. Hays, *The Faith of Jesus Christ*, 120.

29. Hays, *The Faith of Jesus Christ*, 161.

30. Hays, *The Faith of Jesus Christ*, 161.

31. EDNT, 3:95.

32. Hays, *The Faith of Jesus Christ*, 131.

that one accomplishes.[33] In these passages, it is πίστις–not ἔργα νόμου–by which the Spirit and the divine blessing of δικαιοσύνη are given.[34]

One of the more puzzling uses of the word occurs in Gal 3:7 in the phrase οἱ ἐκ πίστεως. Often this is translated as "those who believe" or "those who have faith." However, based upon its immediate context as well as allusions to the Hebrew Scriptures surrounding the passage, Hays suggests that the phrase is better translated as "those who live out of faith" or, more boldly, "those who are given life on the basis of Christ's faith."[35] David deSilva also disagrees with common translations but suggests that πίστεως is best understood to refer to "trusting [in] Jesus" as opposed to Hays's "Christ's faith."[36]

Other uses of πίστις in Galatians mirror the ways the word is used across the New Testament. In Gal 5:22, πίστις is listed as a Christian virtue along with six others including ἀγάπη.[37] Paul also suggests that the presence of πίστις in one's life will be made manifest in ἀγάπη (Gal 5:6).[38] Gal 1:23 seems to objectify πίστις, using it to describe the whole of Christian teaching or belief. Similarly, the occurrence in 6:10 (τοὺς οἰκείους τῆς πίστεως) suggests that the word became shorthand for the Christian movement.[39] Finally, 3:23–26 suggests that Paul understood the "coming of faith" as a phenomenon which took place in history, perhaps as another shorthand for the establishment of the fledgling church. (Julianna Kaye Smith)

33.   *TDNT,* 6:219.

34.   *TDNT,* 6:219.

35.   Hays, *The Faith of Jesus Christ,* 172.

36.   David A. deSilva, *Galatians: A Handbook on the Greek Text* (Waco, TX: Baylor University Press, 2014), 57.

37.   BDAG, s.v. "πίστις."

38.   EDNT, 3:95.

39.   Hays, *The Faith of Jesus Christ,* 131.

CHAPTER 7.

LESSON SEVEN: GALATIANS 3:10-18

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Question if you desire.

¹⁰ Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσίν, γέγραπται γὰρ ⌜ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ⌜ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά. ¹¹ ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται, ¹²ὁ 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 Ἀβραὰμ γένηται ἐν ⌜Χριστῷ Ἰησοῦ⌝, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

¹⁵ Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. ¹⁶ τῷ δὲ Ἀβραὰμ 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⌝ γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. ¹⁸εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι᾽ ἐπαγγελίας κεχάρισται ὁ θεός. SBLGNT

3:10

[SN] **Γὰρ** ("for") is a #postpositive explanatory conjunction that gives rationale for what precedes: "they will be blessed . . . " (v. 9) *"for/since/this is because . . . "* (v. 10).

[LN, SN] **Κατάραν** (FSA LF: κατάρα), "curse," is the object of the preposition **ὑπὸ** (*"under* a curse"). Κατάρα occurs six times in the NT, including twice in Paul (see 3:13).

[GMN] **Γέγραπται** is RPI3S (LF: γράφω).

[LN] **Ἐπικατάρατος** (MSN), "cursed/accursed," occurs twice in the NT, with both occurrences in this section (see 3:13).

[SN] **Γεγραμμένοις** (RPPNPD LF: γράφω) is a #substantival participle ("what is written") that carries the connotation of something "written in stone" or something that is currently relevant or binding (due to its perfect verbal aspect; cf. γέγραπται).

[SN] **τοῦ ποιῆσαι** (AAN LF: ποιέω) is an #infinitive of purpose.

[SN] **Αὐτά** (NPA) acts as the direct object of ποιῆσαι, and its antecedent is τοῖς γεγραμμένοις.

[TN] **Ἐπικατάρατος . . . αὐτά** is a citation of LXX Deut 27:26, to which Paul has made several changes from our known LXX text: (1) he omits the noun ἄνθρωπος; (2) he omits the preposition ἐν before πᾶσιν; (3) he includes the phrase **τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ** in place of τοῖς λόγοις; (4) he omits the demonstrative pronoun τούτου after **τοῦ νόμου**; and (5) he changes the pronoun αὐτούς to **αὐτά**, which is fitting considering its new antecedent (τοῖς γεγραμμένοις).

3:11

[SN] The first use of **ὅτι** begins a nominal clause. Therefore,

δῆλον is a #predicate adjective ("that no one is justified . . . *is evident*").

[SN] Here **ἐν νόμῳ** expresses #means.

[SN] Οὐδεὶς (MSN) is the subject of δικαιοῦται.

[SN] Παρὰ with the dative case **τῷ θεῷ** is a #spatial expression that conveys the idea of being before God or in the presence of God.

[SN] The second **ὅτι** begins a causal clause.

[SN] The prepositional phrase **ἐκ πίστεως** denotes the #means by which the righteous will live.

[GMN, TN] Ζήσεται (FMI3S LF: ζάω): Given the use of the future tense, it is likely that this verb connotes more than present, biological living. Rather, it envisions eschatological life (e.g., life experienced with Christ beyond the "present evil age" [1:4]).

[TN] The clause **ὁ δίκαιος ἐκ πίστεως ζήσεται** is a citation of LXX Hab 2:4. The underlying Hebrew text reads "his faith" (i.e., the righteous one's faith), while the LXX text reads "my faith" (πίστεώς μου), referring to God's faith/faithfulness. Paul omits any pronominal reference whatsoever.

3:12

[SN] The prepositional phrase **ἐκ πίστεως** likely expresses #source.

[SN] Ποιήσας (AAPMSN LF: ποιέω) is a #substantival participle functioning as the subject of ζήσεται.

[GMN] Ζήσεται (FMI3S LF: ζάω): See note on v. 11 regarding the connotations of this verb.

[SN] Here ἐν αὐτοῖς expresses #means.

[TN] Ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς is a citation of LXX Lev 18:5 to which Paul has made minor adjustments: (1) he has added the pronoun αὐτά; and (2) he has exchanged the relative pronoun ἃ for the article ὁ and omitted the noun ἄνθρωπος, thereby making the participle substantival.

3:13

[GMN, LN] Ἐξηγόρασεν (AAI3S LF: ἐξαγοράζω) is a rare word, used only four times in the NT (see also Gal 4:5; Eph 5:16; Col 4:5). It is a compound verb often translated "redeemed."

[SN, TN] Ἐκ τῆς κατάρας τοῦ νόμου: ἐκ here indicates #separation, with this nuance being strengthened by the ἐκ-compound, ἐξηγόρασεν. Note also the contrast between ἐκ τῆς κατάρας and ὑπὸ κατάραν (3:10).

[SN] Γενόμενος (ADPMSN LF: γίνομαι) is an adverbial #participle of means ("Christ redeemed us . . . *by becoming*").

[LN] The adjective ἐπικατάρατος (MSN) refers to someone who is "accursed" or "on whom a curse has been invoked." See 3:10 for its other occurrence.

[GMN] Ὁ κρεμάμενος (PPPMSN LF: κρεμάννυμι).

MYON [SN] What is the syntactical function of the participle κρεμάμενος?

[LN] Ξύλου (NSG LF: ξύλον) can mean "tree," "something made from wood" (club, cross), or simply "wood." The first meaning is in view here, but Paul undoubtedly treats it as a synonym for σταυρός.

[TN] Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου is a citation of LXX Deut 21:23 with small (but important) changes: Paul

exchanges the passive participle κεκατηραμένος (RPPMSN LF: καταράομαι) for the synonymous adjective **ἐπικατάρατος**. He omits the prepositional phrase ὑπὸ θεοῦ, thereby minimizing focus on God's role in cursing. He also adds the article **ὁ** (to **κρεμάμενος**).

3:14

[SN] The conjunction **ἵνα** introduces a #purpose clause and expects a subjunctive verb (γένηται).

[SN] **Εἰς τὰ ἔθνη**: The use of εἰς contrasts with the use of ἐκ in v. 13 (“*from* the curse . . . *to* the Gentiles/nations”) and highlights the nature of the clause (#purpose) as introduced by ἵνα.

[GMN] **Γένηται** (ADS3S LF: γίνομαι).

[SN] The second **ἵνα** is #epexegetical, to define further the purpose of the prior ἵνα clause. Alternatively, this could be another #purpose usage meant to be read parallel to the previous clause.

[GMN] **Λάβωμεν** is AAS1P (LF: λαμβάνω).

[SN] **Διὰ τῆς πίστεως** likely communicates #means (“*by means of* faith[fulness]”).

3:15

[SN] The construction **κατὰ ἄνθρωπον λέγω** is an idiom (“I am speaking in human terms”).

[SN] The particle **ὅμως** is used to introduce a comparison. It occurs only three times in the NT (cf. John 12:42; 1 Cor 14:7). In this instance, **ὅμως** relates to ἐπαγγελία(ι) and is likely meant to underscore the analogy drawn between a “human covenant” (ἀνθρώπου . . . διαθήκην) and a “divine covenant” (διαθήκην . . . τοῦ θεοῦ, v. 17). The sense is something like this: “I am speaking in human terms; *all the same/even so . . .*”

[SN] Ἀνθρώπου (MSG) is a #possessive genitive in relation to διαθήκην.

[SN] The word order in this clause can make translation difficult, so it is important to isolate the parts of speech: **οὐδεὶς** is the subject, **διαθήκην** the object.

[SN, GMN] **Κεκυρωμένην** (RPPFSA LF: κυρόω) is an #anarthrous attributive participle modifying διαθήκην. Notice that κυρόω is a contract verb (hence the ω).

[LN] **Διαθήκην** (FSA LF: διαθήκη) refers to a "covenant" or to a "will/testament." It is possible that Paul's audience would have heard this latter view, given the appearance of "inheritance" (κληρονομία) in 3:18.

[GMN, LN] **Ἀθετεῖ** (PAI3S LF: ἀθετέω) is a #contract verb, as indicated by the circumflex accent. It means "to reject/annul/set aside."

[LN] **Ἐπιδιατάσσεται** (PDI3S LF: ἐπιδιατάσσομαι) is a *#hapax legomenon* that means "to add/make additions to."

3:16

[SN] **Τῷ . . . Ἀβραὰμ** (MSD) is functioning as the dative indirect object of the verb ἐρρέθησαν.

[GMN] **Ἐρρέθησαν** (API3P LF: λέγω): The aorist passive form of λέγω is not common in the NT, and, like its more common aorist active form εἶπον, does not share a root with the first principal part.

[SN, TN] **Λέγει** (PAI3S LF: λέγω): Although no subject is named in this clause, it is likely that the implied subject is the Scripture(s) in which the promises were made (see TN on Paul's citation of Gen 13:15, 17:8, 24:7).

[SN] Ἐπὶ πολλῶν . . . ἐφ᾽ ἑνός: The preposition ἐπί with the genitive likely denotes reference (*about/with reference to* many . . . *about* one").

[SN] Οὐ . . . ὡς and ἀλλ᾽ ὡς: This construction is used to set two ideas in contrast. What comes after the second ὡς is the favored idea, as emphasized by the strong adversative ἀλλ᾽. This type of construction is common in the NT and can be found with various negative particles.

[SN] The pronoun ὅς (MSN) refers back to τῷ σπέρματί (NSD). The reason it does not match in gender is because Paul is identifying the σπέρμα (N) as Χριστός (M).

[TN] The phrases **καὶ τῷ σπέρματι αὐτοῦ** and **καὶ τῷ σπέρματί σου** come from numerous LXX references to God's promises to Abraham and his progeny. The former phrase comes from Gen 17:19, while the latter occurs in numerous other places in Genesis (see Gen 12:7 [καί omitted]; 13:15; 15:18 [καί omitted]; 17:8; 24:7; 26:3–4 [καί omitted]; 28:4; 28:13; 35:12; 48:4).

3:17

[GMN, SN] **Προκεκυρωμένην** (RPPFSA LF: προκυρόω) is an #anarthrous attributive participle modifying διαθήκην ("a previously ratified covenant").

[SN, LN] The #temporal prepositional phrase **μετὰ τετρακόσια καὶ τριάκοντα ἔτη** translates as "after 430 years."

[SN] **Γεγονὼς** (RAPMSN LF: γίνομαι) is an adjectival participle modifying νόμος ("the Law *that came*").

[SN] **Ὁ . . . νόμος** is the subject of this clause, with the entire intervening phrase (μετὰ . . . γεγονὼς) acting attributively.

[GMN] **Ἀκυροῖ** (PAI3S LF: ἀκυρόω) is a #contract verb.

[SN] **Εἰς τὸ καταργῆσαι** is an #articular infinitive functioning adverbially as an #infinitive of purpose.

3:18

[SN] **Εἰ** introduces the #protasis of a #first-class conditional statement, while **οὐκέτι** introduces the #apodosis.

[SN] **Ἐκ νόμου . . . ἐξ ἐπαγγελίας**: Both prepositional phrases are #source usages of ἐκ.

[GMN] **Κληρονομία** (FSN) means "inheritance." It is only used fourteen times in the NT, but it has a much wider use in the LXX (208 times).

[GMN, SN] **Κεχάρισται** (RDI3S LF: χαρίζομαι) is translated "has given." Take note of the reduplication (κε) which signals the perfect tense. Κληρονομία is the (unstated) direct object.

> ### Discussion Question (3:10–18)
>
> **[3:11]** In this verse, Paul quotes Hab 2:4. Compare and contrast Gal 3:11, Rom 1:17, and Heb 10:38 with the verse's use in LXX Habakkuk.

CHAPTER 8.

LESSON EIGHT: GALATIANS 3:19-29

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Question if you desire.

¹⁹ Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις ⌜οὗ⌝ ἔλθη τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι᾽ ἀγγέλων ἐν χειρὶ μεσίτου· ²⁰ ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστιν.

²¹ Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ; μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζῳοποιῆσαι, 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. ²⁶ πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. ²⁷ ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε· ²⁸ οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ· ⌜πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ. ²⁹ εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, ⌜κατ᾽⌝ ἐπαγγελίαν κληρονόμοι. SBLGNT

3:19

[SN] **Τί οὖν:** Paul uses **Τί** adverbially as "why" often (cf. Gal 5:11). In conjunction with οὖν, Paul provides a logical link between 3:18 and his question: "Why, *then*, the Law?"

[LN, SN] **Τῶν παραβάσεων χάριν προσετέθη:** This prepositional use of **χάριν** with the genitive case (usually translated "for the sake of") expresses #cause or #goal/#purpose; it can be understood here as being either cognitive (to bring knowledge/awareness of transgression) or causative (to cause/increase/multiply transgression). The prepositional object **παραβάσεων** (FPG LF: παράβασις), "transgression," occurs seven times in the NT, including five times in Paul (see also Rom 2:23; 4:15; 5:14; 1 Tim 2:14). It refers to a deviation from, or violation of, a standard/norm/law. The verb **προσετέθη** (API3S LF: προστίθημι) appears only here in Paul but occurs eighteen times total in the NT.

[GMN] **Ἔλθη** is AAS3S (LF: ἔρχομαι).

[LN] **Ἐπήγγελται** (RPI3S LF: ἐπαγγέλλομαι) is the verbal form of ἐπαγγελία, or "promise." This verb occurs fifteen times in the NT, including five times in Paul (see also Rom 4:21; 1 Tim 2:10; 6:21; Tit 1:2).

[LN, SN] **Διαταγείς** (APPMSN LF: διατάσσω) means "to arrange/assign/instruct." It is an adverbial #participle of means and modifies προσετέθη.

[SN] **Δι᾽ ἀγγέλων** (MPG) expresses #agency.

[SN] **Ἐν χειρὶ** (FSD LF: χείρ) expresses #means.

[LN] **Μεσίτου** (MSG LF: μεσίτης), "mediator/intermediary," occurs six times in the NT, including three times in Paul (see 3:20; 1 Tim 2:5).

3:20

[SN] The numeral ἑνὸς (MSG LF: εἷς) is a #genitive of association.

[TN] It is possible that ὁ . . . θεὸς εἷς ἐστιν is meant to echo the opening of the Shema (i.e., LXX Deut 6:4, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν). Paul's point here may be to contrast the modes by which the Law and the promise were given: the latter came directly from God, while the former was mediated δι᾽ ἀγγέλων ἐν χειρὶ μεσίτου (v. 19).

3:21

[SN] Ὁ οὖν νόμος . . . τοῦ θεοῦ is a verbless clause with an implied ἐστιν.

[SN] Κατὰ followed by the genitive (τῶν ἐπαγγελιῶν) expresses opposition.

[LN] Μὴ γένοιτο (AMO3S LF: γίνομαι) is a construction used for emphatic negations: "May it never be!" (see LN on 2:17).

[SN] Εἰ with the aorist ἐδόθη (API3S LF: δίδωμι) introduces the #protasis of a #second-class conditional statement, with ἂν indicating the #apodosis. In a second class condition, an untrue notion is assumed for the sake of an argument. In other words, the #apodosis presents what *would be true* (righteousness ἐκ νόμου) if the #protasis (a known untruth) were correct. Rhetorically, it amounts to a clever denial that righteousness could possibly come by Law.

[SN] Ὁ δυνάμενος (PDPMSN LF: δύναμαι) is an adjectival participle modifying the noun νόμος.

[SN] Ζῳοποιῆσαι (AAN LF: ζῳοποιέω) is a #complementary infinitive that explains the content of δυνάμενος ("able to make alive").

[SN] The prepositional phrase **ἐκ νόμου** expresses #means.

3:22

[LN, TN] **Συνέκλεισεν** (AAI3S LF: συγκλείω) means "to confine," but there is considerable debate as to whether this confinement is positive (e.g., guarding), negative (e.g., imprisoning), or something more neutral in meaning. The interpretation of this verb plays a large part in how one views Paul's portrayal of the Law in Galatians (e.g., as a negative force meant to imprison, or as a positive measure meant to protect for a time).

[SN] The preposition **ὑπὸ** indicates location when paired with an accusative object (**ἁμαρτίαν**). It is important not to confuse this for an expression of #agency ("by"), which is communicated by ὑπό with the genitive.

[SN] Here **ἵνα** introduces a #purpose clause.

[SN] **Ἰησοῦ Χριστοῦ** could be either #objective or #subjective genitive.

[SN] **Δοθῇ** is APS3S (LF: δίδωμι).

[SN] **Τοῖς πιστεύουσιν** (PAPMPD LF: πιστεύω) is a #substantival participle, functioning as the indirect object of the verb δοθῇ.

3:23

[SN] **Πρὸ τοῦ . . . ἐλθεῖν** (AAN LF: ἔρχομαι): The preposition **πρὸ** with articular infinitive (**τοῦ . . . ἐλθεῖν**) is an #infinitive of time modifying the controlling verb ἐφρουρούμεθα (lit. *"before the coming . . . we were guarded"*).

[SN] **Τὴν πίστιν** is the #accusative subject of the infinitive ἐλθεῖν.

[LN, TN] **Ἐφρουρούμεθα** (IPI1P LF: φρουρέω) means "to guard." Like συγκλείω, it can communicate a more negative sense of

imprisonment or a more positive sense of protection. How one interprets this verb also comes to bear on one's reading of Paul's presentation of the Law.

[SN, TN] **Συγκλειόμενοι** (PPPMPN LF: συγκλείω) is probably an adverbial #participle of manner, as it seems merely to add extra color to the main verb ἐφρουρούμεθα. Given the dependent link between the participle and the main verb here, the importance of rightly interpreting συγκλείω/φρουρέω in this section is further underscored. See note on v. 22 for the role of συγκλείω in interpretation.

[SN, LN] **Μέλλουσαν** (PAPFSA LF: μέλλω) is an #attributive participle modifying τὴν . . . πίστιν and has the connotation of impending action.

[GMN] **Ἀποκαλυφθῆναι** (APN LF: ἀποκαλύπτω): The -ππ ending of the stem combines with the θ of the APN ending (-θῆναι), producing the #voiceless aspirate φ.

3:24

[SN] The conjunction **ὥστε** introduces a #result clause.

[LN, TN] The #predicate nominative **παιδαγωγὸς** (MSN) is a rare word in the NT, used only three times, all by Paul (see also 3:25; 1 Cor 4:15). The word refers to a slave who variously served as caretaker, guide, disciplinarian, and (sometimes) tutor of a child of the household. Part of the difficulty in translating and interpreting this word in Galatians stems from competing accounts we receive of such "slave-tutors" in Greek literature. The παιδαγωγός is sometimes spoken of quite fondly, while elsewhere he is characterized as harsh and even abusive.

[GMN] **Γέγονεν** is RAI3S (LF: γίνομαι).

[SN] **Εἰς Χριστόν** is a prepositional phrase denoting #goal ("*toward* Christ").

[SN] Here **ἵνα . . . δικαιωθῶμεν** (APS1P LF: δικαιόω) expresses #purpose.

[SN] **Ἐκ πίστεως** is a prepositional phrase denoting #means.

3:25

[GMN] **Ἐλθούσης** is AAPFSG (LF: ἔρχομαι).

MYON [SN] Identify the function of the participle **ἐλθούσης**. How is it related to the main verb ἐσμεν?

3:26

[SN] **Πάντες** (MPN) is an adjective that qualifies the second plural subject of the verb ἐστε ("you *all*").

[SN] **Υἱοὶ** is the #predicate nominative to the verb ἐστε.

[SN] In the phrase **διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ**, some read the second prepositional phrase as modifying the first ("through faith in Jesus Christ"). However, it is possible that the two prepositional phrases are meant to be read in parallel with both modifying υἱοὶ θεοῦ. The reading would then be, "For you are all sons of God through faith/faithfulness, [sons of God] in Christ Jesus."

3:27

[LN] The pronoun **ὅσοι** (MPN) is #comparative meaning "as many as."

[SN] The prepositional phrase **εἰς Χριστὸν** expresses a type of #spatial nuance: Paul is referring to those baptized "*into* Christ."

[GMN] **Ἐβαπτίσθητε** (API2P LF: βαπτίζω): The #dental stop is replaced by σ when the aorist passive formative is added.

[GMN] Ἐνεδύσασθε (AMI2P LF: ἐνδύω): Note that the ε augment follows prepositional prefix ἐν.

3:28

[GMN] Note that **ἔνι** (PAI3S LF: ἔνειμι) is the abbreviated form of ἔνεστι.

[SN] The terms **Ἰουδαῖος** ("Jew"), **Ἕλλην** ("Greek"), **δοῦλος** ("slave"), **ἐλεύθερος** ("free person"), **ἄρσεν** ("male"), and **θῆλυ** ("female") are all #predicate nominatives.

[SN] The prepositional phrase **ἐν Χριστῷ Ἰησοῦ** probably expresses #sphere (see previous note on εἰς Χριστὸν, v. 27).

[TN] Paul's **οὐκ ἔνι** series follows the "neither . . . nor" (οὐκ . . . οὐδὲ) pattern until the final entry in the series, **οὐκ ἔνι ἄρσεν καὶ θῆλυ** ("there is *not* male *and* female"). This is because Paul is quoting from Gen 1:27 LXX (**ἄρσεν καὶ θῆλυ** ἐποίησεν αὐτούς).

3:29

[SN] The particle **εἰ** introduces the #protasis of a #first-class conditional statement (ὑμεῖς Χριστοῦ, which is assumed to be true), and **ἄρα** introduces the #apodosis (τοῦ Ἀβραὰμ σπέρμα ἐστέ).

[SN] Χριστοῦ (MSG) is a #possessive genitive.

[SN] Τοῦ Ἀβραὰμ (MSG) is likely a #genitive of relationship.

[GMN] Κληρονόμοι (MPN LF: κληρονόμος): This is the first of three appearances of κληρονόμος in Galatians (see also 4:1, 7). It is translated as "heirs."

[3:19] The participle διαταγεὶς (LF: διατάσσω) can have a range of meanings from "instructed" or "arranged" to "directed" or "commanded." Surveying various other NT uses of the verb (e.g., Matt 11:1; Lk 17:9–10; Acts 7:44; 1 Cor 11:34; Tit 1:5), which meaning seems to be intended here? How does this affect how we understand Paul's portrayal of the giving of the Law?

Word Study: Παιδαγωγός ("slave tutor")

Introduction

Παιδαγωγός appears only three times in the New Testament. The earliest use of παιδαγωγός in extant Greek literature is by Herodotus, although the role of the pedagogue (slave tutor) dates to the archaic period.[1] In Paul's day, the custom of retaining a pedagogue was commonly practiced in Greek and Roman households and likely in wealthy Jewish homes as well, given its use as a loanword in Jewish texts.[2]

Meaning of Παιδαγωγός

The primary function of a παιδαγωγός was as a tutor and guardian. In antiquity, a pedagogue was usually a male slave appointed by the master (father) to attend to his child's moral instruction and to supervise his education and conduct.[3] Visual representations such as terracotta figures and vase paintings commonly depict the pedagogue's appearance as decrepit and grumpy.[4] Their rough and aged characterizations gave pedagogues the undesirable stereotype of being curmudgeons.[5] The pedagogues was often considered the most

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1. Norman Young, "Paidagogos: The Social Setting of a Pauline Metaphor," *Novum Testamentum* 29, Fasc. 2 (1987): 150.

2. Young, "Paidagogos," 150.

3. Johannes P. Louw and Eugene A. Nida, eds., *Greek-English Lexicon of the New Testament: Based on Semantic Domains,* 2nd ed. (New York: United Bible Societies, 1988), 1:466.

4. Young, "Paidagogos," 152.

5. Young, "Paidagogos," 152.

worthless person in a household.[6] This is not to say that pedagogues did not serve a necessary and respected function in rearing children. On the contrary, Stobaeus noted that fathers offered the most valuable task of guiding their sons to the least expensive member of the household.[7] In *Laws*, Plato wrote, "Just as no sheep or other witless creature ought to exist without a herdsman, so children cannot live without παιδαγωγῶν, nor slaves without masters."[8] The pedagogue held a significant position in the household.

From birth until the age of seven a child passed from mother, to wet nurse, to nanny, receiving the most rudimentary education along the way.[9] Once the child reached the age of seven, he stayed under the custodial care of a pedagogue until late adolescence.[10] The pedagogue accompanied his charge to school, waited at the school until the child's dismissal, and then took his charge home where he tested him on the day's lessons.[11] Although the pedagogue tutored his charge, classic literature clearly distinguished a παιδαγωγός from a διδάσκαλος (teacher). In *Lysis*, Plato narrates a conversation between the boys Lysis and Socrates in which Socrates exclaims, "[A] free man controlled by a slave! But how does this παιδαγωγός exert his control over you?" To which Lysis replies, "By taking me to the διδάσκαλον."[12] The pedagogue was an instructor, custodian, and disciplinarian, but not an educator.

The pedagogue escorted his charge not only to school, but also everywhere else outside the home.[13] He attended to his charge around the clock.[14] The pedagogue's continuous surveillance was thought to prevent his charge from acting wrongly. Philo, for example, quipped that "when the παιδαγωγός is present, his charge will not go astray."[15] The pedagogue restricted his charge's

6.   Young, "Paidagogos," 152.

7.   Young, "Paidagogos," 152.

8.   Richard N. Longenecker, *Galatians*, Word Biblical Commentary 41 (Dallas, TX: Word Books, 1990), 146.

9.   Young, "Paidagogos," 156.

10.   Young, "Paidagogos," 156.

11.   F. F. Bruce, *The Epistle to the Galatians: A Commentary of the Greek Text,* The New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1982), 182.

12.   Longenecker, *Galatians*, 146.

13.   Young, "Paidagogos," 164.

14.   Young, "Paidagogos," 165.

15.   Bruce, *The Epistle to the Galatians*, 182.

freedom until the child reached maturation and could wield his freedom rightly and responsibly.[16] Xenophon noted that when the child was no longer a boy and had been released from his pedagogue, then he could go his own way.[17] The pedagogue's moral instruction was intended to set a child on a virtuous path, so children were expected to obey the pedagogue's moral guidance.[18] The pedagogue's omnipresence also provided protection. A surviving fragment credited to Epictetus reveals that a pedagogue was retained to prevent any harm from coming to the child.[19] Libanius even compared a pedagogue's guardianship to a fortified wall.[20] Appian recounts a harrowing tale of a boy and his pedagogue who were attacked while walking to school.[21] The pedagogue held his charge in his arms and refused to release the child to the marauders; despite his heroism, both were slain.[22] Though an extreme case, a pedagogue was expected to remain with his charge, even in the face of death.[23]

The relationship between pedagogue and pupil was complex. This was due primarily to the confounding social inversion inherent in a slave having the authority to discipline a free child.[24] Typically, a pedagogue remained with his charge for a minimum of eleven to twelve years.[25] The pedagogue was devoted to his charge: Libanius describes the pedagogue as caring for his sick charge more lovingly than a mother and mourning the loss of his charge more than the parents.[26] Undoubtedly, some charges disliked the imposition of having a pedagogue. Julian, for instance, accused his pedagogue of loving to wrangle him,[27] even blaming his pedagogue for his own miserable disposition.[28] Other charges grew fond of their pedagogues and considered them friends.

16.   Bruce, *The Epistle to the Galatians*, 182.

17.   Longenecker, *Galatians*, 147.

18.   Young, "Paidagogos," 159.

19.   Young, "Paidagogos," 158.

20.   Young, "Paidagogos," 159.

21.   Young, "Paidagogos," 166.

22.   Young, "Paidagogos," 166.

23.   Young, "Paidagogos," 166.

24.   Young, "Paidagogos," 163.

25.   Young, "Paidagogos," 157.

26.   Young, "Paidagogos," 167–68.

27.   Young, "Paidagogos," 153.

28.   Young, "Paidagogos," 161.

Plutarch portrays Alexander has having risked his own life to care for his aged pedagogue.[29] Former charges frequently showed their gratitude by setting up memorials for pedagogues upon their demise.[30] It was also common for charges to emancipate their former pedagogues.[31] Ultimately, the time between a pedagogue and his charge was temporary, but the pedagogue's influence upon a child shaped him as an adult.

Paul and Παιδαγωγός

Paul uses the noun παιδαγωγός in 1 Cor 4:15 to contrast his own pastoral fathership with the presence of many guardians. Typically, Greek households retained one pedagogue per home, although Roman households occasionally retained more.[32] However, since the dominant custom was to appoint a single pedagogue per home, Paul employs the term hyperbolically to emphasize his paternity and authority.

Even if a child had many pedagogues, a child only had one father. Although the father and the pedagogue were both credited as having influenced a child's training,[33] children shared a different relationship with their pedagogue than with their father. A child's relationship with his father was deeper, even if sometimes only biologically.[34] Paul plays upon this distinction to illustrate the uniqueness of his relationship with the Corinthians through the gospel of Christ. Paul's bond with the Corinthians is as their progenitor: he has begotten them in the gospel of Christ.[35] Paul founded the church in Corinth: his evangelism is the source of the Corinthian community.[36]

Paul's hyperbole also asserts his authority and bolsters his claim to the Corinthians' loyalty.[37] Paul's paternity offers him distinct influence in his deal-

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29.   Young, "Paidagogos," 166.

30.   Young, "Paidagogos," 167.

31.   Young, "Paidagogos," 167.

32.   Young, "Paidagogos," 170.

33.   Young, "Paidagogos," 170.

34.   Young, "Paidagogos," 170.

35.   Young, "Paidagogos," 170.

36.   Richard B. Hays, *First Corinthians,* Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY:Westminster John Knox Press, 2011), 73.

37.   Gordon D. Fee, *The First Epistle to the Corinthians,* rev. ed., The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1987), 202.

ings with the Corinthians. Pedagogues served at the father's behest and implemented the father's morals. The pedagogue Charidemus, for example, goaded his charge using the phrase, "Never did your father do that."[38] A pedagogue could not replace the moral authority and model of the father because the father was often the source of the pedagogue's guidance. Paul's use of παιδαγωγός reminds the Corinthians of their unique bond with Paul and calls them to return to the gospel that Paul is preaching.

Galatians and παιδαγωγός

Paul's employment of παιδαγωγός in Gal 3:24–25 is more complicated than his use in 1 Cor. Paul compares the Law to the figure of the pedagogue, but how far does Paul intend to push this metaphor? The sociocultural customs paired with Paul's syntax suggest two primary understandings. First, the pedagogue's role is a temporary one. When children came of age, they outgrew the need to reside under the authority of their pedagogue. Paul communicates to the Galatians that the Law has a similar temporal reality. The prepositional phrase εἰς Χριστόν also reinforces a finite understanding of the Law's guardianship.[39] With the coming of faith, Christians no longer need the pedagogue's oversight.

Secondly, the pedagogue's supervision imposed necessary restrictions on his charge, which Paul's metaphor declares are now lifted. Because faith has come, such confinement is no longer required:[40] the Law has served God's intended purpose.[41] Many interpreters, dating as early as Clement of Alexandria, believe that in equating the Law with a pedagogue, Paul intends to credit the pedagogue's training as having prepared us for Christ.[42] This understanding glorifies the pedagogue (i.e., the Law) as a necessary, albeit temporary, measure. Such a positive attribution finds a home in rabbinic literature: for example, the Midrashim depict Moses as Israel's pedagogue.[43] Other scholars,

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38.   Young, "Paidagogos," 161.

39.   Bruce, *Epistle to the Galatians*, 183.

40.   Bruce, *Epistle to the Galatians*, 183.

41.   J. Louis Martyn, *Galatians: A New Translation with Introduction and Commentary,* Anchor Bible (New York: Doubleday, 1997), 363.

42.   Martyn, *Galatians,* 363.

43.   Longenecker, *Galatians,* 147.

such as H. D. Betz, suggest that Paul uses παιδαγωγός negatively and aims to equate the Law with enslavement.[44] Certainly the role of the pedagogue occasioned both grim caricatures and grateful praise, but the text does not explicitly indicate Paul's affections toward the Law itself. Because the pedagogue's role was impermanent, society looked harshly on the pedagogue when he failed to relinquish control of his charge.[45] The Law, like the pedagogue whose charge had come of age, must abdicate its position.

The Law restricted the social life of a Jew, making associations with Gentiles difficult.[46] Paul's allusion to the pedagogue announces the removal of the Law's restrictions. This freedom moves the Galatians toward a more inclusive community of Christians who are no longer confined by the Law's boundaries, but united through the coming of faith in Christ. (Jenny E. Siefken)

44.   Hans Dieter Betz, *Galatians: A Commentary of Paul's Letter to the Churches in Galatia*, Hermeneia (Philadelphia, PA: Fortress Press, 1979), 178.
45.   Young, "Paidagogos," 168.
46.   Young, "Paidagogos," 173.

CHAPTER 9.

LESSON NINE: GALATIANS 4:1-11

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Question if you desire.

¹ Λέγω δέ, ἐφ᾽ ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος πάντων ὤν, ² ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός. ³ οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ⌜ἤμεθα 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 υἱοθεσίαν ἀπολάβωμεν. ⁶ ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ⌜ἡμῶν, κρᾶζον· 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⌝ οὖσι θεοῖς· ⁹ νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν ⌜δουλεύειν θέλετε; ¹⁰ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. ¹¹ φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς. SBLGNT

4:1

[SN] Ἐφ᾽ ὅσον χρόνον is a #temporal prepositional phrase that

implies a period or stretch of time (i.e., "for as long as" or "for the extent of time").

[SN] Ὁ κληρονόμος is the stated subject of ἐστιν, with νήπιός as the #predicate adjective. Ὁ κληρονόμος is also the implied subject of διαφέρει.

[SN] Οὐδὲν (NSA) is an #accusative of extent ("to no extent" or "in no way/regard").

[LN] Διαφέρει (PAI3S LF: διαφέρω) here means "to differ."

[SN] Δούλου is a #genitive of comparison. The genitive case works with the phrase οὐδὲν διαφέρει to describe the relationship between δούλου and ὁ κληρονόμος ("he differs in no way *from a slave*").

[SN] Here ὤν (PPMSN LF: εἰμί) is a #concessive participle that modifies the verb διαφέρει.

[SN] With ὤν functioning as an equative verb, κύριος is a #predicate nominative.

4:2

[SN] Ὁ κληρονόμος (4:1) is the implied subject of ἐστὶν.

[SN] The preposition ὑπὸ with the accusative means that the implied subject (κληρονόμος) is subordinate to ("under") the ἐπιτρόπους and οἰκονόμους.

[LN, SN] Ἐπιτρόπους (MPA LF: ἐπίτροπος) . . . καὶ οἰκονόμους (MPA LF: οἰκονόμος): These two nouns are similar in meaning. The former can refer to one who guides, supervises, or manages (e.g., the manager of an estate), while the latter refers to a manager, steward, or administrator. Because of their similarity in meaning and their linkage via καὶ, it is possible that this is an

instance of #hendiadys, where a single idea is expressed by two linked terms.

[SN] Ἄχρι with the genitive suggests #temporal contingency ("until").

[GMN, LN] Προθεσμίας (FSG LF: προθεσμία) is a NT #*hapax legomenon* formed by the preposition πρό ("before") and the stem of the verb τίθημι (θε; "to set/establish"). It refers to a "designated time" at which the νήπιός (cf. 4:1) is considered an adult inheritor of the father's estate.

[SN] Τοῦ πατρός is a #subjective genitive ("the time appointed *by* the father").

4:3

[SN] The coordinating conjunction οὕτως ("so/in this way") links the following scenario with that presented in 4:1–2 as analogous.

[SN] The καὶ is adverbial ("also").

[SN] Ἡμεῖς is the subject of the verbal phrase ἤμεθα δεδουλωμένοι.

[LN] Στοιχεῖα (NPA LF: στοιχεῖον) has three main meanings: (1) the natural elements of which the world and universe are comprised (always occurring in the plural); (2) supernatural powers/forces that have control over the earth (always occurring in the plural); and (3) basic principles that undergird the nature of something. There are seven occurrences in the NT, including four in Paul (see Gal 4:9; Col 2:8, 20).

[SN] Here ἤμεθα (II1P LF: εἰμί) δεδουλωμένοι (RPPMPN LF: δουλόω) is a pluperfect #periphrastic construction.

4:4

[SN] Τὸ πλήρωμα τοῦ χρόνου: τοῦ χρόνου is a #genitive of content. "The fullness of time" is an idiomatic phrase that essentially means "the right/proper time."

MYON [GMN] Ἐξαπέστειλεν (LF: ἐξαποστέλλω): Parse this verb, and explain the changes in its morphology.

[GMN] Ἐξαπέστειλεν (AAI3S LF: ἐξαποστέλλω) is a compound verb made up of the preposition ἐξ with the common compound verb ἀποστέλλω. The verb ἐξαποστέλλω is also a #liquid verb, which explains the #compensatory lengthening (ει).

[SN] Ὁ θεὸς is the subject of the main verb ἐξαπέστειλεν, making **τὸν υἱὸν** the direct object.

[GMS, SN] Γενόμενον (ADPMSA LF: γίνομαι) takes a second aorist form (note the stem change, γιν → γεν) and then follows the AMP morphology. Both occurrences modify τὸν υἱὸν, making them #anarthrous attributive participles.

4:5

[SN] Τούς ὑπὸ νόμον is the object of the verb ἐξαγοράσῃ. The prepositional phrase **ὑπὸ νόμον** is nominalized by the accusative plural article ("those/the ones under Law").

[SN] Here **ἵνα** introduces a #purpose clause and expects a subjunctive verb.

[GMN] Ἐξαγορασῃ (AAS3S LF: ἐξἀγορἀζω): In the subjunctive mood, the aorist is is not augmented but rather is identifiable by its σ formative.

[LN] Υἱοθεσίαν (FSA LF: υἱοθεσία) has been formed by combining the noun υἱός ("son") with the verb τίθημι ("to bring about/establish/cause to be"). It is used five times in the Pauline corpus,

including three times in Romans (8:15, 23; 9:4) and once in Ephesians (1:5).

[GMN] Ἀπολαβωμεν (AAS1P LF: ἀπολαμβάνω): In its second aorist form, λάμβανω and its various cognates undergo a stem change.

4:6

[SN] Ὅτι in this verse is causal ("Now, *because* you are sons/children . . . ").

[GMN] Ἐξαπέστειλεν is AAI3S (LF: ἐξαποστέλλω).

[GMN] Κρᾶζον (PAPNSA LF: κράζω) is an #anarthrous attributive participle modifying τὸ πνεῦμα ("the spirit . . . [which is] crying").

[LN] Ἀββα is an Aramaic transliteration, related to the Hebrew noun *ab* ("father"). It occurs three times in the NT (cf. Mk 14:36; Rom 8:15), each time followed by the Greek translation ὁ πατήρ. In the NT, the Aramaic transliteration is usually maintained ("Abba, father").

4:7

[SN] Here ὥστε is a conjunction that introduces a #result clause.

[SN] Εἰ introduces the #protasis of a #first-class conditional statement.

[SN] Καὶ functions adverbially (modifying an implied εἰ) and should be translated "also."

[SN] Διὰ θεοῦ here expresses #agency.

4:8

[SN] Ἀλλὰ is a strong adversative conjunction best translated here as "however."

[SN] Τότε μὲν (and subsequent use of νῦν δὲ in v. 9) highlights the contrasting situations in 4:8–9. The use of **τότε** gives a #temporal reference ("then"), which correlates with νῦν ("now") in v. 9. Likewise, **μέν** correlates with δέ and is sometimes translated "on the one hand . . . on the other" or can be left untranslated.

[SN] Εἰδότες (RAPMPN LF: οἶδα) is an adverbial participle modifying the controlling verb ἐδουλεύσατε and is #temporal in meaning ("you were slaves *while you did not know* God") or #causal ("*because you did not know* God").

[GMN] Ἐδουλεύσατε is AAI2P (LF: δουλεύω).

[SN] Τοῖς . . . οὖσιν (PPMPD LF: εἰμί) is a #substantival participle that functions as the #dative direct object of ἐδουλεύσατε.

[LN, SN] Φύσει (FSD LF: φύσις), "nature," is a #dative of reference.

[SN] Θεοῖς (MPD) is a #predicate dative.

4:9

[SN] Νῦν δὲ connects what follows to the previous clause and introduces a contrasting state of affairs (see note on τότε μὲν in v. 8).

[SN] Γνόντες (AAPMPN LF: γινώσκω): γινώσκω is often used interchangeably with οἶδα (cf. εἰδότες in v. 8), though they are not exact synonyms.

[SN] Γνόντες and **γνωσθέντες** (APPMPN LF: γινώσκω) are #concessive participles ("how do you turn . . . *though* you know . . . *though* you are known . . . ?").

[LN] Ἐπιστρέφετε (PAI2P LF: ἐπιστρέφω) is a term used often for conversion, but here it has to do with apostasy (cf. 2 Pt 2:21–22).

[LN] Ἀσθενῆ (NPA LF: ἀσθενής) can mean "powerless," "weak," or "ill," with the first two options being more preferable here.

[LN] Πτωχὰ (NPA LF: πτωχός) means "poor," usually with economic connotations. Here, however, there seem to be undertones of worthlessness. It occurs thirty-four times in the NT only four times in Paul, two of which are in Galatians (cf. 2:10; see also Rom 15:26; 2 Cor 6:10).

[LN] Στοιχεῖα: See LN on 4:3 for possible meanings.

[LN] Ἄνωθεν is an adverb that can mean "from above" or "again/anew" (see John 3:3, in which a double meaning is intended). Here Paul has the second meaning in mind ("again/anew").

[SN] Δουλεύειν (PAN LF: δουλεύω) is a #complementary infinitive, which completes the action of the main verb θέλετε (PAI2P LF: θέλω).

4:10

[SN] Ἡμέρας (FPA LF: ἡμέρα), μῆνας (MPA LF: μήν), καιροὺς (MPA LF: καιρός), and ἐνιαυτούς (MPA LF: ἐνιαυτός) are all direct objects of the main verb παρατηρεῖσθε.

[GMN, LN] Παρατηρεῖσθε (PMI2P LF: παρατηρέω) is formed from the preposition παρά and the verb τηρέω ("to keep") and refers to diligent observance of something. Forms of παρατηρέω occur six times in the NT, with this being the only usage in the Pauline epistles. This is the only time the word is used in association with forms of worship rather than careful observations of individuals in order to trap them (cf. Mk 3:2).

[TN] It is likely that the language of ἡμέρας . . . καὶ μῆνας καὶ

καιροὺς καὶ ἐνιαυτούς recalls that of the creation of the sun and moon in LXX Gen 1:14 (εἰς σημεῖα καὶ εἰς καιροὺς καὶ εἰς ἡμέρας καὶ εἰς ἐνιαυτούς). If so, however, Paul has exchanged the word σημεῖα ("signs") for **μῆνας** ("months," perhaps referring to new moon festivals).

4:11

[GMN] **Φοβοῦμαι** (PDI1S LF: φοβέομαι) is a #contract verb; note the contraction indicated by the circumflex accent (εο → οῦ).

[SN] Ὑμᾶς is an #accusative of reference ("I am afraid *concerning/with reference to* you").

[SN] When **μή** is used with a verb that denotes fear, it refers to the feared outcome (εἰκῇ κεκοπίακα εἰς ὑμᾶς).

[LN] The combination **μή πως** is best translated here as "lest somehow."

[LN] The adverb **εἰκῇ** occurs earlier (see 3:4) and is best understood to mean "in vain" or "for nothing."

[LN] **Κεκοπίακα** (RAI1S LF: κοπιάω): The verb κοπιάω means "to engage in difficult work" or "to toil," but can also figuratively mean "to be disheartened/discouraged" because of the emotional toll of the work.

Discussion Question (4:1–11)

[4:5] Both uses of ἵνα in this verse likely introduce #purpose clauses, but are their respective clauses meant to be read as consecutive or parallel/simultaneous? That is, is Paul saying that redemption from the Law is meant to result in adoption, or are the two simply expressions of the same phenomenon?

CHAPTER 10.

LESSON TEN: GALATIANS 4:12-20

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Questions if you desire.

¹² Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἠδικήσατε· 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 δυνατὸν 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 παρεῖναί με πρὸς ὑμᾶς, ¹⁹ ⌜τέκνα μου, οὓς πάλιν ὠδίνω ⌜μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν· ²⁰ ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν. SBLGNT

4:12

[GMN] **Γίνεσθε** is PDM2P (LF: γίνομαι).

[SN] **Ὡς ἐγώ . . . κἀγὼ ὡς ὑμεῖς**: A form of εἰμί is implied after **ἐγώ, κἀγὼ**, and **ὑμεῖς**.

[GMN] **Κἀγὼ** is a contraction of καί and ἐγώ (#crasis).

[LN, SN] The verb **δέομαι** (PDI1S), "to beg/plead," takes a genitive object (**ὑμῶν**).

[SN] **Οὐδέν με ἠδικήσατε**: Note here the double accusative, with **με** serving as the direct object and **οὐδέν** as an #accusative of extent ("you harmed me in no way/to no extent").

[LN] **Ἠδικήσατε** (AAI2P LF: ἀδικέω) means "to hurt/harm/ wrong." It occurs twenty-eight times in the NT, including nine times in Paul. Here (as with the other Pauline uses) the verb likely denotes a harmful act that dishonors the receiving party.

4:13

[LN, SN] **Ἀσθένειαν τῆς σαρκὸς** idiomatically means "bodily illness," where **τῆς σαρκὸς** functions as an #attributive genitive.

[LN, SN] **Τὸ πρότερον** literally means "before" or "formerly" but is better translated here as "first" or "originally." It is an #adverbial accusative.

4:14

[SN] **Τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου**: Here the genitive **ὑμῶν** modifies the direct object **πειρασμὸν** as an #objective genitive ("the trial you endured"), while the genitive **μου** modifies the object of the preposition **σαρκί** as a possessive genitive ("my flesh"). Thus, Paul is explaining that his bodily illness was a trial for the Galatian believers.

[LN, SN] **Ἐξουθενήσατε** (AAI2P LF: ἐξουθενέω) means "to despise" or "to reject," often with the connotation that the one who is despised has no value. Here the idea of rejection is primarily in view, and the link to ἐξεπτύσατε (by way of οὐδὲ) sug-

gests they should be read somewhat synonymously. It occurs eleven times in the NT, including eight times in Paul.

[LN] Ἐξεπτύσατε (AAI2P LF: ἐκπτύω): This verb is a #*hapax legomenon*, literally meaning "to spit out" and figuratively "to reject."

[SN] Twice in this verse, ὡς acts as a comparative conjunction ("like"), describing how the Galatians received (ἐδέξασθέ) Paul. The first refers to how they *would* receive a messenger or an angel (ἄγγελον) from God, and the second to how they *did* receive Christ.

[GMN] Ἐδέξασθέ (ADI2P LF: δέχομαι): The χ in the stem becomes ξ when it combines with the σ of the aorist morphology.

4:15

[SN] The question ποῦ . . . ὑμῶν; is a verbless clause with an implied ἐστιν.

[LN] Ὁ μακαρισμὸς (MSN) can refer to a state of happiness or of being favored/blessed, or it can refer to a pronouncement of blessedness. Given the context (Paul's recounting of past favor from the Galatians, cf. εἰ δυνατὸν . . . ἐδώκατέ μοι), the latter meaning is in view here.

[SN] Ὑμῶν (MPG) is a #subjective genitive, meaning something like "the blessing *you pronounced*."

[SN] Εἰ δυνατὸν is a verbless clause meaning "if possible." If the imperfect ἦν is implied, this clause would serve as the #protasis of a #second-class conditional statement, with the #apodosis governed by the aorist verb ἐδώκατέ.

[GMN, LN] Ἐξορύξαντες (AAPMPN LF: ἐξορύσσω) has a stem ending in a palatal stop (γ). As such, when the γ combines with

the σ formative of the aorist tense, the resultant letter is ξ. This verb is only used twice in the NT (cf. Mk 2:4, where it means "to dig out") and means here "to tear out."

[GMN] Ἐδώκατέ is AAI2P (LF: δίδωμι).

[SN, LN] Ἐξορύξαντες ἐδώκατέ: **ἐξορύξαντες** is an adverbial participle of #attendant circumstance, which expresses action that is coordinate with the main verb **ἐδώκατέ**. As such, it may be translated like a main verb: "*You would have torn out* your eyes and *given* them to me."

4:16

[SN] Ὥστε typically introduces a #result clause ("so that/with the result that"), but this usage is unusual. It is probably best to think of it as concluding the preceding section (4:12–15), with **ὥστε** having the sense of "well then" or "so then."

[GMN] Γέγονα is RAI1S (LF: γίνομαι).

[SN] Ἀληθεύων (PAPMSN LF: ἀληθεύω) is an adverbial participle. The sense is likely #means ("*by* telling the truth"), #cause ("because"), or #result ("as the result of").

4:17

[LN] Ζηλοῦσιν (PAI3P LF: ζηλόω) and **ζηλοῦτε** (PAS2P LF: ζηλόω): This verb is used primarily by Paul in the NT and can be variously translated "to be zealous/jealous." In this passage, in which Paul's rival teachers are in view, it refers to "making much of" someone.

[SN] Ὑμᾶς is an #accusative of reference ("zealous *for/with reference to* you") or direct object, depending on whether ζηλοῦσιν is translated in a stative sense ("they are zealous/jealous") or a transitive sense ("they seek after/make much of").

[LN] The adverb **καλῶς** ("well") here carries the sense of "nobly" or "with good motive."

[LN] **Ἐκκλεῖσαι** (AAN LF: ἐκκλείω) only occurs twice in the NT (see also Rom 3:27). It has the sense of "to exclude" or "to shut out." The choice of this word is interesting considering the morphologically similar συγκλείω in 3:22, 23.

MYON [SN] Explain the function of **ἵνα** in this clause.

[GMN] **Ζηλοῦτε** (PAS2P LF: ζηλόω): While the morphology is identical to the PAI and PAM forms (cf. 1 Cor 12:31, 14:1, 39; Jas 4:2), the presence of **ἵνα** suggests that it should be parsed and translated as a subjunctive verb. This is the only occurrence of ζηλόω following ἵνα and the only case of a 2P subjunctive form of the verb, so it is possible that this is simply an irregular morphology.

4:18

[SN] **Καλὸν** (MSA LF: καλός, -ή, -ό) is a #predicate adjective in a verbless clause.

[SN] **Ζηλοῦσθαι** (PMN *or* PPN LF: ζηλόω) functions as the subject of a verbless clause. It is the third time a form of ζηλόω is used in vv. 17–18.

[SN] **Ἐν καλῷ** (NSD) may be understood to describe the #manner in which it is "good to be zealous" or "good to be made much of."

[LN] **Παρεῖναί** (PN LF: πάρειμι) means "to be present."

[SN, LN] **Ἐν τῷ παρεῖναί με πρὸς ὑμᾶς** is a #temporal use of **ἐν** with the #articular infinitive **παρεῖναί** functioning as the object of the prepositional phrase. The whole phrase should be trans-

lated "during my presence with you" or, more loosely, "while I am with you."

[GMN] The pronoun **με** is the #accusative subject of the infinitive τῷ παρεῖναί. Remember that both the subject and the object of an infinitive appear in the accusative case.

4:19

[LN] **Τέκνα** (NPV LF: τέκνον) is a #vocative of direct address.

[SN] The pronoun **οὓς** (MPA) is the direct object of ὠδίνω; this is a case of #*constructio ad sensum* since the antecedent is neuter (Τέκνα) and does not expect a masculine relative pronoun.

[LN] **Ὠδίνω** (PAI1S LF: ὠδίνω) has to do with pain suffered during childbirth; there are only three occurrences in the NT (see 4:27; Rev 12:2).

[LN] **Μορφωθῇ** (APS3S LF: μορφόω) means "to be formed." The verbal form is a NT #*hapax legomenon*, though it is related to μορφή ("form," occurring three times: see Mk 16:12; Phil 2:6, 7) and μόρφωσις ("form/embodiment/formulation," occurring twice: see Rom 2:20; 2 Tim 3:5).

4:20

[SN] **Πρὸς ὑμᾶς** indicates #association ("with you").

[LN] **Ἀλλάξαι** (AAN LF: ἀλάσσω) means "to change" or "exchange," so the phrase **ἀλλάξαι τὴν φωνήν μου** essentially means "to change my tone."

[SN] **Παρεῖναι** (PN LF: πάρειμι) and **ἀλλάξαι** are both #complementary infinitives that complete the thought of **ἤθελον**.

[LN] **Ἀπορούμαι** (PMI1S LF: ἀπορέω) means "to be perplexed,"

"uncertain," or "at a loss." It occurs six times in the NT, including twice in Paul (cf. 2 Cor 4:8).

[SN] The prepositional phrase ἐν ὑμῖν probably expresses either #reference ("I am perplexed *concerning you*") or #cause.

Discussion Questions (4:12–20)

[4:15] Compare this usage of μακαρισμὸς with the other two NT uses in Rom 4:6, 9 (cf. also Pauline uses of μακάριος, e.g., Rom 4:7, 8; 1 Cor 7:40). What connotations does the word have, and is there a better gloss than "blessing/blessedness"?

[4:16] Recognizing that punctuation was a later addition to the text, is it more likely that this verse is a question or an exclamation? If the former, is it a genuine question or a rhetorical question?

[4:18] Part of the difficulty in translating this verse is due to the possibility of ζηλοῦσθαι being either middle or passive voice. Test out each possibility, taking time to reread 4:12–20. Which option makes the most sense of the section?

CHAPTER 11.

LESSON ELEVEN: GALATIANS 4:21-31

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Question if you desire.

[21] Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; [22] γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς παιδίσκης καὶ ἕνα 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 γάρ εἰσιν δύο διαθῆκαι, μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἁγάρ. [25] τὸ δὲ Ἁγὰρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ· συστοιχεῖ δὲ τῇ νῦν Ἰερουσαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. [26] ἡ δὲ ἄνω Ἰερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν· [27] γέγραπται γάρ· εὐφράνθητι, στεῖρα ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἡ 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᾽ ὥσπερ 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] διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας. SBLGNT

4:21

[SN] **Οἱ θέλοντες** (PAPMPV LF: θέλω) is a substantival participle used as a #vocative of direct address, which functions as the subject of the main verb Λέγετέ.

[SN] **Εἶναι** (PN LF: εἰμί) is a #complementary infinitive that completes the action of θέλοντες ("those who desire *to be*").

[SN] **Ὑπὸ τὸν νόμον** (MSA LF: νόμος) expresses subordination ("under the Law").

4:22

[SN] Paul's use of **ὅτι** here signals #indirect discourse and should be translated as "that." Note that Paul is *not* quoting directly from Genesis in this verse (i.e., the **ὅτι** is not introducing *direct* discourse).

[GMN] **Ἔσχεν** is AAI3S (LF: ἔχω): This is a second aorist form, hence the stem change (εχ → εσχ).

[SN] **Ἐκ τῆς παιδίσκης** and **ἐκ τῆς ἐλευθέρας** are both #genitives of source ("*from* the slavewoman . . . *from* the freewoman") or #means ("by [means of]").

[TN] Rather than quoting OT texts, Paul here summarizes Genesis texts regarding the story of Sarah and Hagar (cf. Gen 16:1–16; 21:1–14).

4:23

[SN] **Ὁ . . . ἐκ τῆς παιδίσκης**: The definite article nominalizes the prepositional phrase, making the whole phrase substantival ("the one/son from the slave woman").

[SN] The prepositional phrase **κατὰ σάρκα** expresses #standard ("*in accordance with/corresponding to* the flesh").

[SN] The construction **μὲν . . . δὲ** correlates the two clauses in this verse, establishing a contrast ("on the one hand . . . on the other").

[SN] The prepositional phrase **δι᾽ ἐπαγγελίας** expresses #means.

4:24

[GMN, SN] Ἅτινά (NPN LF: ὅστις) is an indefinite relative pronoun and is the subject of the verb ἐστιν.

[GMN, LN] Ἀλληγορούμενα (PPPNPN LF: ἀλληγορέω) is a #contract verb and a #*hapax legomenon* that can refer to "allegory" or "analogy."

MYON [SN] Ἐστιν ἀλληγορούμενα: Describe the syntactical function of this participial phrase.

[SN] Μὲν ἀπὸ . . . δὲ ἄνω: The **μὲν** appearing in this verse begins the first of two clauses standing in contrast to each other. The second clause is marked by **δὲ** in 4:26. μὲν . . . δὲ is a common construction used to set up contrasting ideas (cf. v. 23).

[LN, SN] Ὄρους Σινᾶ refers to Mount Sinai (**Σινᾶ** standing in #apposition to **ὄρους;** FSG LF: ὄρος).

[GMN] Γεννῶσα (PAPFSN LF: γεννάω) is a #contract verb.

[SN] Ἥτις (FSN LF: ὅστις) is an indefinite relative pronoun functioning as a simple relative pronoun ("which").

[LN, SN] Ἀγὰρ is the #indeclinable proper name Hagar, and here functions as a #predicate nominative.

4:25

[GMN, LN] Συστοιχεῖ (PAI3S LF: συστοιχέω), a #*hapax legomenon*, is a compound verb meaning "to correspond to" or "to represent."

[SN] Τῇ νῦν Ἰερουσαλήμ is functioning here as the dative direct object of συστοιχεῖ, with the #temporal particle **νῦν** modifying Ἰερουσαλήμ adjectivally ("the *current* Jerusalem").

[GMN, SN] Δουλεύει (PAI3S LF: δουλεύω): It is unclear whether the grammatical subject of this verb is Ἰερουσαλήμ or Ἀγάρ, though the proximity of the former (Ἰερουσαλήμ) suggests that it is the more natural referent.

4:26

[SN] The adverb **ἄνω** is functioning in this case as an attributive adjective ("the Jerusalem [that is] *above*").

[SN] Ἥτις (FSN LF: ὅστις) is an indefinite relative pronoun functioning as a simple relative pronoun (cf. 4:24).

4:27

[GMN] Γέγραπται is RPI3S (LF: γράφω).

[LN] Εὐφράνθητι (APM2S LF: εὐφραίνω) occurs fourteen times in the NT, with only three uses in Paul (see Rom 15:10; 2 Cor 2:2). It means "to cheer/rejoice."

[SN] Στεῖρα (FSV LF: στεῖρα) occurs only five times in the NT, including two references to Elizabeth (Lk 1:7, 36) and two to Sarah (cf. Heb 11:11).

[SN, LN] Τίκτουσα (PAPFSN LF: τίκτω) is an attributive participle, which describes στεῖρα. The verb τίκτω means "to bear children."

[LN] Ῥῆξον (AAM2S LF: ῥήγνυμι) occurs six times in the NT (this is the only usage by Paul) and means "to break/burst forth."

[GMN, LN] βόησον (AAM2S LF: βοάω) is a #contract verb. It means "to cry out" or "to shout."

[LN, SN] Ἡ . . . ὠδίνουσα (PAPFSN LF: ὠδίνω): This verb is used only three times in the NT, including twice in Galatians (cf. 4:19) and once in Revelation (12:2), and it means "to labor/suffer birth pains."

[SN] Ὅτι is a causal conjunction.

[LN] Τῆς ἐρήμου (FSG LF: ἔρημος) means "the desolate one."

[SN] Τῆς ἐχούσης (PAPFSG LF: ἔχω) is a substantival participle.

[TN] Εὐφράνθητι . . . τὸν ἄνδρα is a direct quotation from LXX Isa 54:1. It is possible that Paul chose this quotation because of the occurrence of στεῖρα, allowing him to allude simultaneously to LXX Gen 11:30, where the term is used in reference to Sarah (καὶ ἦν Σαρα στεῖρα καὶ οὐκ ἐτεκνοποίει).

4:28

[SN] Note the double vocative **Ὑμεῖς . . . ἀδελφοί**, which adds great force to the clause.

[SN] Though **Ἰσαὰκ** is indeclinable, it is here functioning as an accusative noun. Therefore, **κατὰ Ἰσαὰκ** should be understood to express #standard ("corresponding to Isaac" or "according to the pattern of Isaac").

[SN] Ἐπαγγελίας (FSG LF: ἐπαγγελία) is a #genitive of source modifying τέκνα ("children *from/born of* promise").

[SN] Τέκνα (NPN LF: τέκνον) is a #predicate nominative in apposition to Ὑμεῖς and ἀδελφοί.

[GMN] Ἐστέ (PAI2P LF: εἰμί).

4:29

[SN] Ὥσπερ . . . οὕτως and τότε . . . νῦν: The correlative conjunction ὥσπερ ("just as") and the demonstrative adverb οὕτως ("so/in this way") frame Paul's comparison between the sons born κατὰ σάρκα and κατὰ πνεῦμα, with the adverbs τότε and νῦν providing a temporal framework.

[LN] Ἐδίωκεν (IAI3S LF: διώκω) means "to pursue" and commonly connotes persecution (cf. 1:13, 23; 5:11; 6:12). It is possible that the use of the imperfect here suggests iterative or repetitive action.

[SN] The καὶ in this verse is adverbial ("even/also").

[SN] Given the comparison, the verbless clause οὕτως καὶ νῦν should be understood vis-á-vis the verbal idea from the previous clause (ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα). Alternatively, the translator could simply supply ἐστίν ("so *it is* even now").

4:30

[GMN] Ἔκβαλε (AAM2S LF: ἐκβάλλω) is second aorist.

[SN] Οὐ . . . μὴ more commonly combines with the aorist subjunctive to express emphatic negation, but here we find the future indicative κληρονομήσει (FAI3S LF: κληρονομέω). As an emphatic negation, it should be translated "will never inherit."

[SN] The prepositional phrase μετὰ τοῦ υἱοῦ expresses #accompaniment.

[TN] The γραφή Paul quotes here is LXX Gen 21:10, with a few minor changes: (1) Paul removes the demonstrative pronouns from τὴν παιδίσκην and τῆς παιδίσκης; (2) he adds μὴ to the prohibition οὐ . . . κληρονομήσει, which makes it emphatic; and (3)

he changes the phrase μετὰ τοῦ υἱοῦ μου Ισαακ to μετὰ τοῦ υἱοῦ **τῆς ἐλευθέρας**.

4:31

[SN] **Διό** is an #inferential conjunction meaning "so" or "therefore."

[SN] Paul's use of the vocative **ἀδελφοί** (MPV) adds force to this verse.

[SN] The clause **ἀλλὰ τῆς ἐλευθέρας** has an implied ἐσμὲν, and we should think of **τέκνα** as doing double duty, i.e., serving as the head noun for both **παιδίσκης** and **ἐλευθέρας**.

[SN] **Παιδίσκης** and **τῆς ἐλευθέρας** are both #genitives of relationship.

Discussion Question (4:21–31)

[4:31] The conjunction διό introduces a clause that is logically connected to what precedes it. How is 4:31 connected to the preceding argument?

Word Study: Τὰ Στοιχεῖα Τοῦ Κόσμου ("the elemental things of the world")

Introduction

Alongside the Mosaic Law, Paul identifies another set of enslaving powers in his letter to the Galatians. He calls these other entities τὰ στοιχεῖα τοῦ κόσμου (sg. τὸ στοιχεῖον), or "the elemental things of the world." In Gal 4:3 Paul writes, "So also with us, while we were minors, we were enslaved to the elemental things of the world" (τὰ στοιχεῖα τοῦ κόσμου; cf. Gal 4:9).[1] The

meaning of this enigmatic phrase (found only in Paul in the New Testament)[2] remains a matter of dispute among commentators.

Ancient Usages of Στοῖχος/Στοιχέω/Στοιχεῖον

The term στοιχεῖον originates from στοῖχος, which refers most simply to a "row" or "a course of masonry."[3] The former meaning is evident in Josephus' *Antiquities*, in which he uses στοῖχος to describe a row of pillars supporting a royal cloister at Herod's Temple.[4] Similarly to this, στοῖχος can also refer to the "straight rod or rule" according to which one "*goes* in a straight line" or "*is* in a row" (cf. στοιχέω).[5] In the extant literature, the verbal form of στοῖχος, στοιχέω, is only used in a figurative sense ("be in a line with," "stand beside," "hold to," "agree with," or "follow") as in LXX Ecclesiastes 11:6: "In the morning, sow your seed, and to the evening do not let your hand be slack, for you do not know what sort will fit [στοιχήσει], whether this or that and whether the two are good together."[6] Certain seeds thus follow the proper pattern of growth and fruit-bearing, while others do not.

Note also the use of στοιχέω in an inscription found among the *Sylloge Inscriptionum Graecarum*, which recounts a man who was praised for his commitment to the ancestral traditions: "He also wishing *to follow* [στοιχεῖν] and to walk in their footsteps . . ."[7] The verb is similarly used in Acts 21:24: "But you yourself *observe* [στοιχεῖς] the Law by guarding it." In sum, the verb στοιχέω fundamentally refers to the acting out of an arranged pattern.

BDAG outlines three basic meanings of στοιχεῖον. First, the word can refer to fundamental principles [of behavior or learning] (cf. Heb 5:12) or concepts (such as the alphabet). Στοιχεῖον can also refer to the "elemental substances" that make up the world, as in PGM 4.440: "Golden-haired Helios, who wields

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1. Gal 4:9: "Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits [τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα]? How can you want to be enslaved to them again?"

2. The same phrase is also in Col 2:8, 20. However, some scholars believe that Paul did not write Colossians.

3. VGNT, 591.

4. BDAG, 767, citing Josephus *Antiquities* 15.413.

5. H. Moulton, *The Analytical Greek Lexicon Revised* (Grand Rapids, MI: Zondervan, 1978), 376.

6. BDAG, 769.

7. *VGNT*, 591.

the flame's unresting fire . . . From whom, indeed, all *elements* have been arranged to suit your laws which nourish all the world . . ."[8] In the LXX, στοιχεῖον solely refers to these "elemental substances." In Wisdom 7:17, Wisdom announces her knowledge of "the constitution of the world and the activity of *the elements* [στοιχείων]" (cf. 2 Pt 3:10–12).

Third, στοιχεῖον can refer to "heavenly bodies," as in Diogenes' *Laertes* 6.102, which designates the twelve zodiac constellations as τὰ δώδεκα στοιχεῖα, "the twelve elements."[9] Some believed that a person's destiny was hidden in these heavenly bodies in the same way that the times and seasons were regulated by their movements. Broadly speaking, then, the στοιχεῖα are the building blocks of all things. Στοιχεῖα are the ordered patterns that make up knowledge, practice, and matter. They form the fundamental patterns of the cosmos and of life.

Pauline Usage of Στοῖχος/Στοιχέω/Στοιχεῖον

In the Pauline corpus, στοιχεῖον is found only in Galatians and Colossians. However, he uses the verbal cognate, στοιχέω, in Phil 3:16 and Rom 4:12. The NRSV translates Philippians 3:16 as "Only let us hold fast [στοιχεῖν] to what we have attained." This use of στοιχέω corresponds with the examples given above. Paul admonishes believers to "continue in" or "hold fast to" the pattern exemplified in "forgetting what lies behind and straining toward what lies ahead" (3:13). Rom 4:12 resembles closely the example from *Sylloge* 708, mentioned above: "and likewise the ancestor of the circumcised who are not only circumcised but who also follow [στοιχοῦσιν] the example of the faith that our ancestor Abraham had before he was circumcised."

Similar uses are found in Gal 5:25 and 6:16 as well. In 5:25, life in the Spirit is paralleled with walking according to the Spirit: "If we live by the Spirit, let us also continue [στοιχῶμεν] by the Spirit." In Gal 6:16, it is not the Spirit who is being followed, but "this rule" (τῷ κανόνι), the rule that "neither circumcision nor uncircumcision is anything; but a new creation is everything" (Gal 6:15).

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8.   Greek Magical Papyri 4.435–441, translated in H. D.Betz, ed., *The Greek Magical Papyri in Translation* (Chicago: The University of Chicago Press, 1986), https://fewarethemystaidotcom.files.wordpress.com/2016/02/hans_dieter_betz__greek_magical_papyri_in_translabookos-org.pdf, and cited in BDAG, 776.

9.   BDAG, 776–77.

Paul's use of the verb στοιχέω is thus only distinctive in that he applies it to a new pattern of living: the life of faith, in step with the Spirit of Christ.

In Galatians, τὰ στοιχεῖα are often interpreted as personified powers that once enslaved Gentile believers. The coming of Christ liberates Gentiles from these "slave-masters." And yet, Paul worries that the στοιχεῖα will success-fully lure believers into submitting to domination once more. It is possible, then, that the στοιχεῖα in Galatians are entities that cooperate with darkness in the "present evil age" (Gal 1:4).

In Colossians, we find these occurrences:

> "See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to *the elemental spirits of the universe* [τὰ στοιχεῖα τοῦ κόσμου], and not according to Christ" (2:8)

> "If with Christ you died to *the elemental spirits of the universe* [τῶν στοιχείων τοῦ κόσμου], why do you live as if you still belonged to the world? Why do you submit to regulations?" (2:20)

We might conclude that these "elements" are either those physical elements making up the world or those ordered ideas by which the world lives outside the jurisdiction of God. The στοιχεῖα τοῦ κόσμου, according to Col 2:8, are more likely the latter. They are equivalent to and parallel with the "philosophy and empty deceit" that are opposed to the way of Christ.

The στοιχεῖα are more or less the same in Col 2:20. Just as in Gal 2:19 Paul claims to have "died to the Law so that he might live to God," so too does he die with Christ "to the elemental spirits of the universe." The Law, at least as it was conceived by Paul's opponents, is considered by Paul as kind of Jewish στοιχεῖον, a way of ordering one's life that has now reached its end. In Colos-sians, then, the στοιχεῖα τοῦ κόσμου are not personified. They appear rather to be the elements making up a system of thought. They are ways of thinking that serve only to prevent life in accordance with God's will.

Στοιχέω and Στοιχεῖον in Galatians 4:3, 9

Though highly debated, some interpreters understand τὰ στοιχεῖα τοῦ κόσμου in Paul to be those "elemental spirits which the syncretistic religious tendencies of later antiquity associated with the physical elements."[10] This

definition envisions the "elemental substances" and "heavenly bodies" in personified form. For example, the *Hymn of Orpheus* 5.4 depicts fire, air, water, and earth acting as supplicants, petitioning the creator god. These entities are sometimes said to be revered as deities in Greek literature. Philo derides those who "honor the [physical] elements" (τοὺς τὰ στοιχεῖα τιμῶντας) as less pious compared to Jews who honor God by following the Law (*De Vita Contemplativa* 3). A Jew might well consider such beings demons (cf. Deut 32:17). Louis Martyn accepts a variation of this definition for Galatians. Observing Philo's division of the elements into a variety of opposing pairs (fire/water, air/earth), Martyn believes the στοιχεῖα τοῦ κόσμου include, most importantly for Paul, the pair comprising all humanity: Jew and Gentile. With the redemption of Christ, this and other pairs constituting human existence (slave/free, male/female) are dissolved.[11]

F.F. Bruce argues that the στοιχεῖα τοῦ κόσμου should be closely linked with the Law in Galatians. As the Mosaic Law was the "guardian" (παιδαγωγὸς) of the Jews before Christ, so too were "the rudimentary notions of the world" (στοιχεῖα τοῦ κόσμου) the guardians of the Gentiles prior to Christ. Bruce thus sees στοιχεῖα in Galatians not as deities, but as those now obsolete principles comprising pagan existence.[12]

James Dunn sees in the debate a number of false dichotomies. He contends that Paul and other people of antiquity would not have operated with our distinctions concerning the στοιχεῖα. Dunn writes,

> [D]oes it [the στοιχεῖα τοῦ κόσμου] denote the "elemental substances" of which the cosmos is composed, earth, water, air and fire; or "the elementary forms" of religion, now superseded by the coming of faith in Christ; or "the heavenly bodies, the stars" understood as divine powers which influence or determine human destiny? . . . Rather we would do better to suppose that this phrase was [Paul's] way of referring to the common understanding of the time that human beings lived their lives under the influence or sway of primal and cosmic forces, however they were conceptualized.[13]

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10.   BDAG, 776.

11.   Martyn, *Galatians,* 403–5.

12.   Bruce, *Epistle to the Galatians,* 193.

13.   Dunn, *Epistle to the Galatians,* 212–13.

To his credit, Dunn's definition is able to hold together both the impersonal and personal language attributed to the στοιχεῖα τοῦ κόσμου across the Pauline corpus. The "elements" are both the enslaving entities honored by pagans and the ideological patterns of pre-Christian existence. Paul likely saw the workings of the former lying behind the experience of the latter.

Conclusion

We are now in a better position to understand why Paul employed the phrase τὰ στοιχεῖα τοῦ κόσμου in his writings. Paul chose to speak of the "elemental forces of the world" rather than to speak directly concerning pagan deities and primal spirits because Christian worship of pagan gods was not what concerned him. A return to literal idolatry was not likely. Still, a sort of pagan idolatry did threaten his churches. Worldly patterns of thought and practice as symbolized and engendered by Gentile circumcision were threatening to infiltrate his Christian communities. In Paul's estimation, Gentile Christians who become circumcised unwittingly submit to patterns of life opposed to Christ, patterns which could only result in what he called "the works of the flesh." Though they do not worship exactly as the pagans, for Paul they become enveloped in a pagan mindset—a mindset enslaved to the στοιχεῖα τοῦ κόσμου. (Alexander Finkelson)

LESSON TWELVE: GALATIANS 5:1-15

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Questions if you desire.

¹ Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. 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 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 [τῇ] 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 ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾖ. ¹¹ Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. ¹² Ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς. ¹³ Ὑμεῖς γὰρ ἐπ᾽ ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. ¹⁴ ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται, ἐν τῷ·

ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. ¹⁵ εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ᾽ ἀλλήλων ἀναλωθῆτε. SBLGNT

5:1

MYON [SN] Τῇ ἐλευθερίᾳ: Describe the syntactical function of the dative.

[GMN] Ἠλευθέρωσεν (AAI3S LF: ἐλευθερόω) is a #contract verb.

[GMN] Στήκετε is PAM2P (LF: ἵστημι).

[SN] Μὴ . . . ἐνέχεσθε: μὴ generally negates the imperative. It is typically used with the oblique moods (imperative, subjunctive, and optative).

[LN] Ζυγῷ (MSD LF: ζυγός) refers to a yoke used to bind animals together as they pull a plow or similar farming implement. This noun is frequently used in the NT in a figurative sense, as a symbol of slavery, both negatively (here) and positively (cf. Matt 11:30).

[SN] Δουλείας (FSG LF: δουλεία) is likely an #attributive genitive, underscoring the figurative use of ζυγῷ.

[LN] Ἐνέχεσθε (PMM2P LF: ἐνέχω) here means "to be subject" or "under (someone's) control." It occurs three times in the NT, with slightly different meanings in its other occurrences (see Mk 6:19; Lk 11:53).

5:2

[SN] Ἐὰν . . . οὐδὲν ὠφελήσει is a #third-class conditional statement, best understood in the sense "if A, then B" with no indications of the likelihood of the #protasis being fulfilled or not being fulfilled.

[SN, LN] Οὐδὲν is likely an #adverbial accusative or #accusative of respect that means "in no way."

5:3

[GMN] Περιτεμνομένῳ (PPPMSD LF: περιτέμνω) is an #anarthrous attributive participle ("every man *who is circumcised*").

[SN] Here ὅτι introduces a complementary clause, i.e., it explains the content of Paul's testimony (μαρτύρομαι). In this way, the entire ὅτι clause functions as the direct object of the sentence.

[LN, TN] The noun **ὀφειλέτης** (MSN) occurs only seven times in the NT, including four times in Paul (cf. Rom 1:14, 8:12, 15:27). It refers to someone who owes a debt or is obligated to do something. It is possible that Paul's audience would have heard some sort of wordplay between **ὠφελήσει** (v. 2) and **ὀφειλέτης** (though they are not lexically related).

[GMN] Ποιῆσαι (AAN LF: ποιέω) is an #epexegetical infinitive that explains ὀφειλέτης ("he is obligated/a debtor *to do . . .*").

5:4

[LN] Κατηργήθητε (API2P LF: καταργέω) occurs only three times in the NT, all in Galatians (cf. 3:17; 5:11). In 3:17, it is used to refer to a ratified covenant that is not "nullified." In this verse, it means "removed."

[SN] The prepositional phrase **ἐν νόμῳ** could either express #reference or #means here.

[GMN, LN] Δικαιοῦσθε (PMI2P *or* PPI2P LF: δικαιόω) could either be read here in the passive voice ("whoever is *being justified* ἐν νόμῳ) or the middle voice, with a possible reflexive sense ("whoever is *justifying/seeking to justify themselves* ἐν νόμῳ). If the

former, it is possible that this clause is meant to be read sarcastically.

[SN] **Τῆς χάριτος** is an #ablative genitive of separation. This syntactical function is brought out by the ἐκ of the compound verb ἐξεπέσατε ("you have fallen [*away*] *from* grace").

[GMN] **Ἐξεπέσατε** (AAI2P LF: ἐκπίπτω) is formed by the preposition ἐκ and the verb πίπτω ("to fall"). It occurs ten times in the NT, only twice in Paul (cf. Rom 9:6). Notice as a second aorist form it has undergone a stem change.

5:5

[SN] **Πνεύματι** (NSD LF: πνεῦμα) is a #dative of means or possibly #sphere.

[SN] **Ἐκ πίστεως** is likely an expression of #means. It is by now a common phrase in Galatians (cf. 2:16; 3:7, 8, 9, 11, 12, 22, 24).

[SN] **Δικαιοσύνης** could be read either as a #genitive of apposition ("hope, *namely,* righteousness") or an #objective genitive ("righteousness, *for which we hope*").

[LN] **Ἀπεκδεχόμεθα** (PDI1P LF: ἀπεκδέχομαι) occurs eight times in the NT, including six times in Paul. It means "to await (eagerly)."

5:6

[SN] **Ἐν . . . Χριστῷ Ἰησοῦ** is a #spatial or #causal use of ἐν.

[SN] **Οὔτε . . . οὔτε** is a common construction translated "neither . . . nor."

[LN] **Ἰσχύει** (PAI3S LF: ἰσχύω) can mean "to be healthy" (see Mk 2:17) or "to be strong" (see Lk 16:3), but here it means "to be able"

(cf. Phil 4:13). Therefore, the phrase οὔτε περιτομή **τι ἰσχύει** οὔτε . . . means, "Neither circumcision *can do anything* nor . . ."

[SN] **Δι' ἀγάπης** communicates #means.

[SN] **Ἐνεργουμένη** (PMPFSG LF: ἐνεργέω) is an #attributive participle modifying πίστις.

5:7

[LN] **Ἐτρέχετε** (IAI2P LF: τρέχω) means "to run," but it can also carry the more figurative meanings "to progress" or "to exert (oneself)" (see Rom 9:16 for an example of the figurative meaning). This verb occurs twenty times in the NT, including ten times in Paul, three times in Galatians (cf. 2:2 τρέχω ἢ ἔδραμον).

[LN] **Ἐνέκοψεν** (AAI1S LF: ἐγκόπτω) has to do with hindering, stopping/blocking, or otherwise impeding someone's progress. It occurs five times in the NT, including three times in Paul (see Rom 15:22; 1 Thess 2:18).

[SN] **[Τῇ] ἀληθείᾳ** (FSD) should probably be read here as a #dative of reference.

[LN, SN] **Πείθεσθαι** (PPN LF: πείθω) means "to be persuaded." This word seems important to Paul's argumentation here, as it is one of three cognates used in this section (cf. v. 8 πεισμονὴ, v. 10 πέποιθα).

5:8

[LN] **Πεισμονὴ** (FSN) is a #*hapax legomenon*, and this is its first appearance in extant Greek literature. [1] Like its English translation "persuasion," it is unclear whether the noun should be understood in an active or passive sense.

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1. Longenecker, *Galatians*, 230, cited in deSilva, *Galatians*, 108–9.

[SN] Ἐκ τοῦ καλοῦντος indicates #source.

[SN, TN] Τοῦ καλοῦντος (PAPMSG LF: καλέω) is a #substantival participle, likely meant to parallel τοῦ καλέσαντος in 1:6.

5:9

[LN] Μικρὰ (FSN LF: μικρός, -ά, -όν) is an adjective meaning "small" or "little."

[LN] The noun ζύμη (FSN) occurs thirteen times in the NT, including five times in Paul (see 1 Cor 5:6–8) and means "yeast/ leaven."

[LN, SN] Τὸ φύραμα (NSA LF: φύραμα) occurs five times in the NT, all in Paul (see Rom 9:21, 11:16; 1 Cor 5:6) and refers to a lump of dough. It is the direct object of the verb ζυμοῖ.

[LN] The verb ζυμοῖ (PAI3S LF: ζυμόω) occurs only four times in the NT, including twice in Paul (see 1 Cor 5:6; see also Matt 13:33; Lk 13:21) and is a verbal cognate of the noun ζύμη. It refers to the use of yeast in baking bread and is often translated "to leaven."

[TN] Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ occurs verbatim in 1 Cor 5:6. It is possible that Paul penned this phrase in Galatians and simply reused it in his Corinthian correspondence. It is more likely, however, that Paul is here drawing upon a well-known proverb.

5:10

[SN] The prepositional phrase εἰς ὑμᾶς modifies πέποιθα by indicating the object of Paul's confidence (i.e., it expresses #reference). The prepositional phrase ἐν κυρίῳ further modifies πέποιθα by indicating the #cause of his confidence.

[SN] Here **ὅτι** introduces the #clausal complement of πέποιθα, meaning that it explains the content of the verb.

[LN, GMN] Φρονήσετε (FAI2P LF: φρονέω) means "to think/regard" and often carries connotations of mindset or even behavior. Notice the lengthening of the final vowel ε to η, characteristic of #contract verbs.

[SN] Ὁ . . . ταράσσων (PAPMSN LF: ταράσσω) is a #substantival participle and is the subject of βαστάσει. It occurs seventeen times in the NT, including twice in Paul, with both occurrences in Galatians (cf. 1:7).

[LN] Τὸ κρίμα (NSA LF: κρίμα) means "judgment" and is the nominal form of the verb κρίνω ("to judge").

[SN, TN] Ὅστις ἐὰν ᾖ is a relative clause in which **ὅστις** acts as a qualitative pronoun referring to ὁ ταράσσων**.** The use of **ὅστις** coupled with **ἐὰν** and the subjunctive **ᾖ** (PS3S LF: εἰμί) gives the clause a feeling of generality or lack of specificity ("whoever he is/might be"). This could possibly be intended to sharpen the polemic (i.e., Paul does not think the specific ὁ ταράσσων is even worth naming).

5:11

[SN] The vocative of direct address **ἀδελφοί** (MPV) is grammatically independent from the following clause, as **Ἐγὼ** is the subject of the main verb **κηρύσσω**. It is likely that **Ἐγὼ** was placed at the front of the verse to draw out the contrast between Paul and the "troubler" of v. 10.

[SN] Εἰ introduces the #protasis of a #first-class conditional statement, with **τί** indicating the #apodosis. In this construction, the protasis is assumed to be true for the sake of the argument; however, the apodosis (here a rhetorical question) points to the fact that the protasis is *not* true. Therefore, we should translate

this as we would a #second-class condition ("*If I were* still preaching circumcision, why am I still being persecuted?").

[SN] Τοῦ σταυροῦ is a #genitive of apposition ("the scandal/ stumbling block, *which is* the cross").

5:12

[LN] Ὄφελον is a particle meaning "would that."

[SN, LN] Οἱ ἀναστατοῦντες (PAPMPN LF: ἀναστατόω) is a #substantival participle and the subject of ἀποκόψονται. The verb only occurs three times in the NT (cf. Acts 17:6; 21:38). It can mean "to agitate" or "unsettle," but it is worth noting that in its other occurrences it carries connotations of inciting someone to rebellion.

[LN] Ἀποκόψονται (FMI3P LF: ἀποκόπτω): This is the #causative direct middle voice. A figurative meaning of "to cut off/excommunicate" is possible, but this would likely be a secondary meaning at best. Rather, given the sustained polemic against circumcision, a quite literal and graphic image is surely being evoked (i.e., castration); this usage of ἀποκόπτω is found in LXX Deut 23:2.

5:13

[SN] It is unclear how **γάρ** is functioning in this verse if we seek to understand it as a straightforward explanatory conjunction, introducing the rationale for the preceding clause. It is likely best to think of it as summative, introducing the following ethical exhortation in light of the previous section as a whole (cf. the keyword link with 5:1, ἐλευθερίᾳ).

[SN, LN] Ἐπ᾽ ἐλευθερίᾳ expresses #purpose and should thus be translated "*for the purpose of* freedom."

[SN] The clause **μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί**

does not have a verb or subject, so some sort of verbal phrase must be supplied (e.g., "Only, *do not use* freedom . . .").

[LN, SN] The noun **ἀφορμήν** (FSA LF: ἀφορμή) occurs seven times in the NT, all in Paul, and means "opportunity." The prepositional phrase **εἰς ἀφορμὴν** functions as the (negated) #goal of the direct object τὴν ἐλευθερίαν such that freedom is (not to be) "used" to justify the "opportunity."

[SN] Τῇ σαρκί is a #dative of advantage.

[SN] Διὰ τῆς ἀγάπης expresses #means and modifies δουλεύετε.

5:14

[SN] The prepositional phrase **ἐν ἑνὶ λόγῳ** can be understood to express #reference or #standard. Alternatively, it could be understood as #means if one supplies a verb of doing ("by *the doing of one word*").

[SN] Ἐν τῷ communicates #sphere, explaining what constitutes the ἑνὶ λόγῳ. For this reason, it is probably best to understand the article **τῷ** as nominalizing the clause that follows it, and it can thus be left out of translation.

[SN] Here **ἀγαπήσεις** (FAI2S LF: ἀγαπάω) is functioning as an #imperatival future and should thus be understood with the force of a command.

[TN] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν is quoted from LXX Lev 19:18.

5:15

[SN] Εἰ introduces the #protasis of a #first-class conditional statement, with **βλέπετε μὴ** indicating the #apodosis.

[GMN] Βλέπετε (PAM2P LF: βλέπω): The morphology for the

imperative and the indicative are identical in this case, but context dictates that we read **βλέπετε** as an imperative verb.

[SN] Βλέπετε μή . . . ἀναλωθῆτε: The imperative verb at the beginning of the clause sets up a caution, which is followed by the #subjunctive mood. The construction **βλέπετε μή** is found eight times in the NT.

[GMN] Ἀναλωθῆτε (APS2P LF: ἀναλόω) is a contract verb here in the subjunctive mood.

Discussion Questions (5:1–15)

[5:1] In many printed editions of the NT, the verse beginning Τῇ ἐλευθερίᾳ ἡμᾶς starts a new chapter of the letter. Based upon the syntactic and lexical elements of this passage and the preceding passage, in which section should one include this clause? That is, how might one divide the sections of this portion of the letter?

[5:8] In this verse, Paul refers to τοῦ καλοῦντος (which possibly recalls τοῦ καλέσαντος in 1:6). As in 1:6, the antecedent is ambiguous. Could it be referring to Christ, God, or even Paul?

[5:5] Here ἐκ πίστεως probably expresses #means, but what is the syntactic function of the dative πνεύματι—#means or #sphere? How does this affect our understanding of the verse?

[5:14] English translations of ἐν ἑνὶ λόγῳ sometimes interpret the phrase as expressing #means (i.e., "*by* [the doing of] one word" or "in keeping one word") and other times use more ambiguous phrasing that could refer either to #means or simply to content (i.e., "fulfilled in the commandment/word"). Does this greatly affect our reading of the passage?

CHAPTER 13.

LESSON THIRTEEN: GALATIANS 5:16-26

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Questions if you desire.

[16] Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. [17] ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἃ ἐὰν θέλητε ταῦτα ποιῆτε. [18] εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. [19] φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια, [20] εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθεῖαι, διχοστασίαι, αἱρέσεις, [21] φθόνοι, μέθαι, κῶμοι καὶ τὰ 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] πραΰτης 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. SBLGNT

5:16

[SN] Πνεύματι (NSD) is a #dative of means.

[GMN] Περιπατεῖτε (PAM2P LF: περιπατέω) is a #contract verb.

[SN] Οὐ μὴ τελέσητε (AAS2P LF: τελέω): The aorist subjunctive with **οὐ μὴ** creates emphatic negation.

5:17

[SN] The explanatory conjunction **γάρ** introduces Paul's rationale for the preceding prohibition.

[SN] Κατὰ τοῦ πνεύματος . . . κατὰ τῆς σαρκός: The use of **κατὰ** with the genitive expresses opposition.

[SN] Ἀλλήλοις (NPD) is the dative direct object of ἀντίκειται.

[LN, GMN] Ἀντίκειται (PDI3S LF: ἀντίκειμαι) occurs eight times in the NT and means "to oppose." It is formed from the preposition ἀντί and the verb κεῖμαι ("to exist/be" or "to be set").

[SN] The relative pronoun **ἃ** (NPA) with **ἐάν** expresses generality ("whatever").

[GMN] θέλητε is PAS2P (LF: θέλω).

[SN] The demonstrative pronoun **ταῦτα** (NPA) is the direct object of the verb ποιῆτε (its antecedent is ἃ ἐὰν).

[SN] The negative particle **μή** should be read with **ποιῆτε**, so in translation ἃ ἐὰν θέλητε ταῦτα would function as a sort of collective direct object construction ("so that *you would not do* whatever you want").

5:18

[GMN] Πνεύματι (NSD LF: πνεῦμα) is a #dative of agency. #Dative of means is an alternative possibility, with the ultimate (implied) agent being God.

MYON [SN] Ὑπὸ νόμον: What does the preposition ὑπὸ with an accusative object communicate?

5:19

[SN] Φανερὰ (NPN LF: φανερός, -ά, -όν) is a #predicate adjective.

[SN] Ἐστιν (PI3S LF: εἰμί): Note that neuter plural nouns sometimes take singular verbs.

[SN] Τῆς σαρκός is a #genitive of source or #subjective genitive.

[SN] The phrase **ἅτινά ἐστιν** introduces a list of #predicate nominatives which run into v. 21. The indefinite relative pronoun **ἅτινά** (NPN LF: ὅστις) seems to be functioning as a basic relative pronoun in this case ("the works of the flesh, *which* are").

[LN] Πορνεία, ἀκαθαρσία, ἀσέλγεια: These nouns (all FSN) begin the list of fifteen vices that are characteristic of τὰ ἔργα τῆς σαρκός. **Πορνεία** and **ἀσέλγεια** are both sexual sins, respectively sexual immorality and sensuality (with the sense of indulgence), while **ἀκαθαρσία** refers to physical, moral, and/or cultic impurity.

5:20

[SN] This verse continues Paul's vice list, with nine more consecutive #predicate nominatives.

[LN] Εἰδωλολατρία: (FSN) refers to idol worship. It occurs four times in the NT, including three times in Paul (see 1 Cor 10:14; Col 3:5).

[LN] Φαρμακεία (FSN) has to do with sorcery/magic, especially regarding the use of mind-altering drugs or potions. It occurs only twice in the NT (see also Rev 18:23. For related nouns, cf. Rev 9:21 [φάρμακον]; 21:8, 22:15 [φάρμακος]).

[LN] Ἔχθραι (FPN LF: ἔχθρα) refers to attitudes of hostility/enmity or hatred. It occurs six times in the NT, including four times in Paul (see Rom 8:7; Eph 2:14, 16).

[LN] Ἔρις (FSN) has to do with (competitive) quarreling or altercations. It occurs nine times in the NT, only in Paul.

[LN] Ζῆλος (MSN) can refer to great zeal or deep passion (with positive connotations), but Paul uses it here negatively in the sense of "jealousy" (cf. Phil 3:6). It has sixteen occurrences in the NT, ten of which are in Paul.

[LN] Ἐριθεῖαι (FPN LF: ἐριθεία), "rivalry" (here "rivalries"), carries the connotation of seeking after one's own gain/interests. It occurs seven times in the NT, including five times in Paul.

[LN] Διχοστασίαι (FPN LF: διχοστασία) has to do with division or dissension. It occurs only twice in the NT (see Rom 16:17).

[LN] Αἱρέσεις (FPN LF: αἵρεσις) can refer to "parties" or "sects" within a religious body (sometimes in a neutral sense, e.g., Sadducees and Pharisees; cf. Acts 5:17; 15:5), or it can refer to (threatening) sectarian teachings or "heresies" (cf. 2 Pt 2:1, αἱρέσεις ἀπωλείας). Here, as in 1 Cor 11:19 (the only other Pauline occurrence), it refers negatively to divisive factions.

5:21

[SN] Φθόνοι . . . τὰ ὅμοια concludes the list of #predicate nominatives begun in v. 19.

[LN] Φθόνοι (MPN LF: φθόνος) refers to to envy and is thus related to ἔρις (v. 20; cf. Phil 1:15 φθόνον καὶ ἔριν, which could be #hendiadys). It occurs nine times in the NT, including five times in Paul.

[LN] Μέθαι (FPN LF: μέθη) refers to drunkenness brought on by

excessive alcohol consumption. It occurs three times in the NT, including twice in Paul (see Rom 13:13).

[LN] **Κῶμοι** (MPN LF: κῶμος), "carousing," can refer to overindulgence in food, drink, or sex.

[LN, SN] **Τὰ ὅμοια** (NPN LF: ὅμοιος) means "like" or "similar" and is the final #predicate nominative in Paul's list of vices. The term indicates that this list is representative, not exhaustive.

[SN] The demonstrative pronoun **τούτοις** (NPD) is a #dative of reference whose antecedent is the entirety of the vice list spanning 5:19–21.

[SN] The relative pronoun **ἃ** (NPA) is an #accusative of reference.

[GMN] **Προεῖπον** (AAI1S LF: προλέγω).

[SN] **Ὅτι** here introduces #indirect discourse, i.e., the object clause that clarifies the content of προεῖπον.

[SN] **Οἱ . . . πράσσοντες** (PAPMPN LF: πράσσω) is a substantival participle and serves as the subject of κληρονομήσουσιν.

[SN] The demonstrative pronoun **τὰ τοιαῦτα** (NPA LF: τοιοῦτος) is the direct object of οἱ . . . πράσσοντες ("those who practice *such things*").

5:22

[SN] **Τοῦ πνεύματός** is a #genitive of production ("the fruit *produced by* the Spirit").

[SN] **Ἐστιν** introduces a second list of #predicate nominatives—a list of virtues that stands in contrast with the previous list of vices (cf. 5:19–21). This list extends into v. 23.

[LN] **Μακροθυμία** (FSN), "patience/long-suffering," can refer to

a gentle inner demeanor (especially toward others) or to perseverance (e.g., amidst hardship). Given the immediate context, the former meaning is likely in view (cf. χρηστότης; see also 5:15).

[LN] **Χρηστότης** (FSN) refers to "kindness" or benevolence, especially that which is directed toward others.

[LN] **Ἀγαθωσύνη** (FSN), "goodness," carries overtones of generosity toward others. It occurs four times in the NT, all in Paul (see also Rom 15:14; Eph 5:9; 2 Thess 1:11).

5:23

[LN] **Πραΰτης** (FSN) refers to "gentleness" or the absence of harshness toward others. It occurs eleven times in the NT, including eight times in Paul.

[SN, LN] **Ἐγκράτεια** (FSN), the final #predicate nominative in this list, refers to "self-control" vis-á-vis one's deeds and desires. In light of Paul's exhortation to combat the influence of the flesh (cf. 5:16–17), "self-control" is a fitting conclusion to this list.

[SN] **Κατὰ τῶν τοιούτων**: **κατὰ** with the genitive refers to opposition ("against"), while the demonstrative pronoun **τοιούτων** (NPG LF: τοιοῦτος), "such things," refers to the list of fruits of the Spirit in vv. 22–23.

[TN] Here **νόμος** may be referring to Torah, but most likely it refers to "law" in a general sense ("there is no law against such things").

5:24

[SN] **Οἱ . . . τοῦ Χριστοῦ [Ἰησοῦ]**: The article **οἱ** with **τοῦ Χριστοῦ [Ἰησοῦ]** converts the whole phrase into the subject of the clause ("those [who are] of Christ").

[SN] Τοῦ Χριστοῦ [Ἰησοῦ] is likely a #possessive genitive or possibly a #genitive of relationship.

[GMN] Ἐσταύρωσαν (AAI3P LF: σταυρόω): This is the only occurrence of σταυρόω in Galatians that is not in the perfect tense (cf. 3:1; 6:14; see also 2:19 συνεσταύρωμαι).

[SN] Σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις: The preposition **σὺν** with the dative connotes #accompaniment and governs both of the following nouns, as indicated by their dative articles.

[LN] Παθήμασιν (NPD LF: πάθημα) refers to strong desires or "passions." It occurs sixteen times in the NT, including nine times in Paul (this is its only occurrence in Galatians).

[LN, SN] Ἐπιθυμίαις (FPD LF: ἐπιθυμία), "desires," is likely intended to be roughly synonymous with παθήμασιν (cf. the double duty of the preposition σύν and the linkage of the terms by καί). This is the second and final occurrence of this noun in Galatians (cf. 5:16).

5:25

[SN] Εἰ introduces the #protasis of a #first-class conditional statement. This means that, assuming the protasis is true (ζῶμεν πνεύματι), the #apodosis (πνεύματι . . . στοιχῶμεν) should result.

[GMN] Ζῶμεν (PAI1P LF: ζάω) is identical in form to the PAS1P because it is a #contract verb. We can know that the indicative is in use here because the subjunctive form would take the conditional particle ἐάν (thereby yielding a #third-class condition).

[SN] Both uses of **πνεύματι** (NSD) are #dative of means. The Spirit is the one by (means of) whom one should conduct one's life.

[SN] The **καὶ** in this verse is adverbial ("also").

[LN, SN] Στοιχῶμεν (PAS1P LF: στοιχέω) denotes ordering one's life, usually in conformity to some sort of standard. It is a #hortatory subjunctive, which is the functional equivalent of a first-person plural imperative ("*Let us conduct our lives* by [means of] the Spirit"). This verb occurs five times in the NT, including four times in Paul (cf. Rom 4:12; Gal 6:16; Phil 3:16).

[TN] Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν is an example of #chiasmus, which pertains to the structuring of texts via mirrored parallelism. This well-known Greco-Roman literary practice manifests here in the following pattern: (A) **Εἰ ζῶμεν** (B) **πνεύματι** (B') **πνεύματι** (A') **καὶ στοιχῶμεν**. Such a construction serves to enhance the rhetorical effect of the exhortation.

5:26

[SN] Μὴ γινώμεθα (PDS1P LF: γίνομαι) is a negated #hortatory subjunctive ("Let us not be[come]").

[SN, LN] Κενόδοξοι (MPN LF: κενόδοξος), a #predicate adjective, is a NT *hapax legomenon* that means "vain" or "conceited." It should be understood vis-á-vis Greco-Roman agonistic culture, whereby one gains honor often at the expense of others (cf. Phil 2:3 κενοδοξίαν, lit. "empty glory/honor").

[SN, LN] Προκαλούμενοι (PMPMPN LF: προκαλέω) and **φθονοῦντες** (PAPMPN LF: φθονέω) are both adverbial participles of #means. Προκαλέω means "to provoke"; for lexical information regarding φθονέω, cf. the LN for φθόνοι (v. 21).

Discussion Questions (5:16–26)

[5:24] What are other possible functions of the genitive **τοῦ Χριστοῦ** not mentioned in the SN, and how do other syntactical options impact how we understand the phrase **οἱ . . . τοῦ Χριστοῦ Ἰησοῦ**?

> **[5:19–21]** Paul's vice list contains a fairly even mix of singular and plural nouns. Why did Paul not make every item either singular or plural?
>
> **[5:23]** Does **νόμος** here refer to Torah or to the concept of "law" in general?

Word Study: Ελευθερία ("freedom")

Introduction

The noun ἐλευθερία denotes the state of being free and is typically translated as "freedom" or "liberty."[1] It appears eleven times in the New Testament (including four times in Galatians).

Ancient Use of Ἐλευθερία

Freedom had a range of meaning in the Greco-Roman world, often related to the socioeconomic status of slaves. The Liddell-Scott-Jones lexicon notes that the language of freedom was most commonly used with the following meanings: (1) freedom from something; (2) manumission, or the freedom an owner gives to a slave; and (3) license to act with liberty.[2] A Delphi inscription from 200–199 BCE illustrates a common usage in regards to slaves purchasing their manumission: "The purchase, however, Nicaea hath committed unto Apollo, for freedom."[3] Meanings (1) and (2) are related in the sense that a slave would receive freedom from a master through the act or purchase of manumission. Freedom as liberty—meaning (3)—is expressed in Plato's *Gorgias* where it is linked to "self-indulgence" (ἀκολασία), i.e., one has the liberty to indulge in debauchery.[4]

Through a study of ancient documents, Adolf Deissmann demonstrates the formulaic usage of ἐλευθερία in regard to the price of slaves, which suggests a more technical usage of the term. Deissmann notes that the words ἀγοράζω

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1.   BDAG, 316.
2.   H. Liddell, G. Scott, and R. Jones, *A Greek-English Lexicon* (Oxford: Clarendon Press, 1968), 532 (henceforth LSJ).
3.   *Sylloge Inscriptionum Graecarum*, vol. 2, 845, cited in VGNT, 203.
4.   LSJ, 532.

("I buy") and τιμή ("price") often coincide with ἐλευθερία in documents related to the sale and purchase of slaves in the Greco-Roman world.[5] This understanding of freedom is also closely connected with the adjectival form ἐλεύθερος, which can describe a manumitted person.

In LXX Lev 19:20, the word ἐλευθερία is used similarly to meaning (2) above, and in the context of Torah holiness codes it describes the treatment of a man who lies with another man's slave without offering the manumission payment required for the slave's freedom. Ἐλευθερία is used twice in Sirach (see 7:21; 30:25), both times in the context of a slave seeking freedom by manumission. In 1 Esdras 4:49, 53 and 1 Maccabees 14:26, freedom takes on a different meaning. In these cases, it is the freedom of the nation of Israel under subjection to another nation.

There are two notable uses of ἐλευθερία in James 1:25 and 2:12, often translated "liberty." Both occurrences in James relate to the "law of liberty." Many scholars believe that this refers to the Mosaic Law, which can be described as "perfect" (Ps 19:17). In this context, freedom is associated with meaning (1), in that the "law of liberty" brings freedom from the consequence of breaking the covenant. There are also two Petrine uses (1 Pt 2:16; 2 Pt 2:19). In the former passage, freedom is associated with meaning (3), license to act with liberty. Here the reader is encouraged not to allow freedom to lead to evil. In 2 Pt 2:19, on the other hand, ἐλευθερία denotes general freedom from slavery (but not necessarily through manumission).

Paul and Ἐλευθερία

Paul uses the word ἐλευθερία a total of seven times in his letters (Rom 8:21; 1 Cor 10:29; 2 Cor 3:17, Gal 2:4, 5:1, 5:13 [twice]). For Paul, freedom has three specific meanings: (1) general freedom from something; (2) the license to act in freedom; and (3) freedom from Torah.

In Romans 8:21, Paul describes the state of creation (κτίσις) as being under bondage to decay, and he describes how creation eagerly awaits its liberation from this decay. In this context, Paul uses ἐλευθερία to refer to general free-

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5. Adolf Deissmann, *Light from the Ancient East*, trans. L. Strachan (New York: Harper, 1927), 323–325.

dom from something, namely the bondage of decay caused by subjection due to sin. This freedom is liberation by an outside influence, God, from corruption, death, and sin.[6] Paul describes this sense of freedom using the metaphor of creation to describe Christian freedom as well. While believers live in "present suffering" (decay/bondage), it is nothing compared to the hope of "glory that will be revealed in us" (Rom 8:18).

In 1 Cor 10:29, Paul describes the newfound freedom that a Christian has in Christ. Here he addresses the specific question of eating meat sold in the marketplace that has been sacrificed to idols. Paul uses ἐλευθερία in the sense of "license to act with liberty" and discusses how Christians should monitor their personal liberty. Evidently, one's freedom is not the only factor in discerning ethical dilemmas.[7] Paul describes two scenarios pertaining to the eating of meat sacrificed to pagan gods: one with an unbeliever, and one with a believer whose conscience is against eating the meat. Paul argues that one's freedom should take into consideration the consciences of others, and how one's liberty might build one up or cause one to sin. Thus, Christian freedom does indeed entail "being free," but it is also concerned with the well-being of the other.

In 2 Corinthians, Paul describes the Christian's unfading ministry of glory in comparison to the ministry of Moses, whose veiled face eventually faded. This section engages with Exodus 34:34. Through the Spirit, the veil is lifted, and "where the Spirit of the Lord is, there is freedom" (2 Cor 3:17). Here Paul uses *freedom* in the sense of general freedom from something, although this is perhaps the closest he comes to describing freedom with respect to Torah outside of Galatians. This freedom is a state in which the believer is "free of barriers that would impede spiritual understanding."[8]

Galatians and Ἐλευθερία

Paul's use of ἐλευθερία in Galatians is a major theme directly linked with his

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6.   C. K. Barrett, *The Epistle to the Romans*, 2nd ed., Black's New Testament Commentary (Peabody: Hendrickson, 1991), 156.

7.   Roy Ciampa and Brian Rosner, *The First Letter to the Corinthians*, Pillar New Testament Commentary (Grand Rapids: Eerdmans Publishing, 2010), 494.

8.   Linda Belleville, *2 Corinthians*, IVP New Testament Commentary (Downers Grove, IL: InterVarsity Press, 1996), 110–111.

argument concerning Torah and the desire of some to force the Gentiles to live according to it (ἐξ ἔργων νόμου, 2:16). Thus, Christian freedom is held in contrast to the bondage that occurs through the Law. Paul argues that the Law is a yoke of "slavery" (cf. 4:1, 7, 22–25, 31; 5:1) and is of "the flesh," rather than being a means of justification. In contrast, it is faith that is of "the Spirit" and brings true freedom through Christ Jesus because it is faith that leads to justification.

The first occurrence of ἐλευθερία in Galatians is in 2:4, where Paul alludes to the freedom from Torah enjoyed by Christians. At this point, he is building a case for the defense of his apostleship and has not yet developed a strong argument against the works of the Law as a means of justification. Here Paul accuses some "false believers" (ψευδαδέλφους) of deceptively spying out their "freedom . . . in Christ Jesus," with the goal of "enslaving" them (presumably under Torah). In this context, F. F. Bruce describes Paul's use of freedom as the ability of Gentiles and Jews to observe table-fellowship, which Paul addresses specifically in 2:11ff.[9] Many commentators note that Paul describes this freedom in terms of concrete realities, rather than the Hellenistic sense of an abstract ideal.[10] In this first usage, Paul contrasts freedom with slavery, although he does not yet specify this slavery as under Torah.

While the liberty/slavery theme is a major part of Galatians 3–4, the next occurrence of ἐλευθερία is in 5:1, where Paul uses both the nominal and verbal forms. Here Paul describes freedom as the purpose of Christ's act of setting the Galatians free (Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν). This statement directly follows Paul's extended discussion of Sarah and Hagar as the freewoman and the bondwoman, the former representing freedom in the Spirit and the latter representing slavery under the Law. James Dunn calls this verse the "climax of [Paul's] exegetical appeal."[11] This freedom is held in contrast with the "yoke of slavery" under Torah, and it also relates to the

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9.   Bruce, *Epistle to the Galatians*, 112.

10.   See especially J. Louis Martyn, *Galatians: A New Translation with Introduction and Commentary*, 1st ed., AB (New York: Doubleday, 1997), 219–220; Bruce, *Epistle to the Galatians,* 112; Dunn, *Epistle to the Galatians*, 100; and Thomas Schreiner, *Galatians*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2010), 125.

11.   Dunn, *Epistle to the Galatians*, 260.

"heir" concept, which Paul draws upon earlier in chapter four. Significantly, it is Christ, not the Law, who sets believers free. Faith in Christ brings the freedom enjoyed by a true child of God, while Torah brings slavery (4:7).

The final two occurrences in Galatians are in 5:13. Paul argues in 5:13a that the Galatians are "called" to freedom by God. This would be the same usage of *freedom* as in the previous two instances. Bruce notes that, in this occurrence, Paul shifts from freedom "against legal bondage" [Torah] to freedom "against libertinism."[12] This is signified by the qualification "only" (μόνον), which provides a clearer understanding of how the Galatians are to understand their freedom. In this case, their freedom should not be used as a tool of the "flesh," which Paul contrasts with the Spirit in the following verses. Rather than practicing the "works of the flesh" (5:19ff), the Galatians are to use their freedom for loving service within the community of believers. (Kyle J. Williams)

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12.   Bruce, *Epistle to the Galatians,* 240.

CHAPTER 14.

LESSON FOURTEEN: GALATIANS 6:1-10

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Questions if you desire.

¹ Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῇς. ² Ἀλλήλων τὰ βάρη βαστάζετε καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ. ³ εἰ γὰρ δοκεῖ τις εἶναί τι μηδὲν ὤν, φρεναπατᾷ ἑαυτόν. ⁴ τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει καὶ οὐκ εἰς τὸν ἕτερον· ⁵ ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. ⁶ Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. ⁷ Μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται. ὃ γὰρ ἐὰν σπείρῃ 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 ἐγκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι. ¹⁰ Ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως. SBLGNT

6:1

[SN, TN] Ἀδελφοί (MPV) is a #vocative of direct address. This

use of the vocative **ἀδελφοί** indicates the beginning of a new section (cf. 3:15).

[SN] **Ἐὰν** with the subjunctive (**προλημθφῇ**) introduces the #protasis of a #third-class conditional statement, with **ὑμεῖς . . . καταρτίζετε** indicating the #apodosis. As such, it should probably be thought of as a simple "if A, then B" condition, with little to no indication of the likelihood of the fulfillment of the #protasis.

[SN] The **καί** here is adverbial ("indeed").

[LN] **Προλημφθῇ** (APS3S LF: **προλαμβάνω**), "to overtake," carries the connotation of unexpectedness or surprise. This verb occurs three times in the NT, including twice in Paul (cf. 1 Cor 11:21). It is not clear whether the verb refers here to someone slipping into transgression due to lack of vigilance or whether one is "caught/discovered" in the midst of willful transgression, but contextual factors slightly favor the former sense (cf. σκοπῶν σεαυτὸν).

[SN] The lexical function of **ἔν τινι παραπτώματι** (NSD LF: παράπτωμα) depends upon how we understand the main verb προλημφθῇ (see previous note): if the former understanding, the phrase could express #means or perhaps, metaphorically, #sphere ("caught/overtaken *by/in some transgression*"). If the latter, a #temporal function might fit best ("caught/surprised *during some transgression*," a sort of "caught red-handed" meaning).

MYON [LN] Πνευματικοί: Parse and define this noun, especially in relation to the immediate context.

[LN] **Καταρτίζετε** (PAM2P LF: καταρτίζω) can mean "to create," "to prepare/qualify," "to restore to fullness," or "mend/repair" (cf. Matt 4:21 καταρτίζοντας τὰ δίκτυα αὐτῶν,

"mending their nets"). In the present context the sense is "to restore." This verb occurs five times in Paul (Rom 9:22; 1 Cor 1:10; 2 Cor 13:11; 1 Thess 3:10).

[SN] The prepositional phrase ἐν πνεύματι expresses #manner, with πραΰτητος functioning as an #attributive genitive ("with a spirit of gentleness" or "with a gentle spirit").

[LN] This is the second occurrence of πραΰτητος (FSG LF: πραΰτης), "gentleness," in Galatians (see LN on 5:23 for additional information).

[LN, SN] Σκοπῶν (PAPMSN LF: σκοπέω) means "to look closely" or "to pay attention to," with connotations of deliberacy and alertness. It occurs six times in the NT, including five times in Paul (cf. Rom 16:17; 2 Cor 4:18; Phil 2:4; 3:17). Here the word has the sense of cautious vigilance. It is an adverbial participle that modifies καταρτίζετε, probably #temporal ("restore . . . while watching yourself") or possibly #attendant circumstance.

6:2

[LN] Βάρη (NPA LF: βάρος), "burden/hardship" or "weight" occurs three times in Paul (cf. 1 Thess 2:7; 2 Cor 4:17). The meaning here is negative, referring to struggles or hardships, but βάρος can also have a positive usage, e.g. in 2 Cor 4:17 βάρος δόξης ("weight of glory," referring to a future hope contrasted with present affliction).

[LN] Βαστάζετε (PAM2P LF: βαστάζω) means "to carry/bear" and occurs four times in Galatians (see 5:10; 6:5, 17).

[LN, TN] Ἀναπληρώσετε (FAI2P LF: ἀναπληρόω), "to complete/fulfill" (lit., "to fill up"), occurs five times in Paul. The phrase ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ is reminiscent of the language of 5:14 (ὁ . . . πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται).

[SN] Τοῦ Χριστοῦ is likely a #genitive of source.

6:3

[SN] **Εἰ** introduces the #protasis of a #first-class condition, with **φρεναπατᾷ ἑαυτόν** comprising the #apodosis.

[LN, SN] **Τις . . . τι** are indefinite pronouns meaning "someone . . . something." The former, **τις** (MSN), is the subject of the main verb δοκεῖ, while **τι** (NSN) is a #predicate nominative of the infinitive εἶναί.

[SN] **Εἶναί** (PN LF: εἰμί) is a #complementary infinitive that completes the action of the main verb δοκεῖ.

[SN] **Μηδὲν** (NSN) is a #predicate nominative of the participle ὤν.

[SN] Here **ὤν** (PPMSN LF: εἰμί) is an adverbial participle of #concession ("*though s/he is* nothing").

[LN] **Φρεναπατᾷ** (PAI3S LF: φρεναπατάω) is a NT #*hapax legomenon* meaning "to mislead/deceive" (cf. ἀπατάω, which is roughly synonymous and occurs three times in the NT: Eph 5:6; 1 Tim 2:14; Jas 1:26).

6:4

[SN, TN] **Δοκιμαζέτω** (PAM3S LF: δοκιμάζω): The emphasis of the present imperative here likely points to continuous testing, furthering the theme of vigilance (cf. 6:1).

[SN] **Ἕκαστος** is the subject of the main verb δοκιμαζέτω, with **τὸ . . . ἔργον** (NSA) serving as the object.

[SN] **Εἰς ἑαυτὸν . . . εἰς ἕτερον**: Both of these prepositional phrases should be understood as expressing #reference ("*with reference to* himself . . . *to* the other").

[SN] **Μόνον** is here functioning as an adverb that qualifies the main verb ἕξει ("he will *only* have . . .")

[LN, SN] Τὸ καύχημα (NSA or NSN) can refer either to (the act of) boasting itself or to a cause for boasting. Here, given the context of self-scrutiny, it is likely that the latter meaning is meant. Because its morphology is identical in the NSA and NSN forms, there is some debate over its syntactical function here (it can be either the subject or the object of ἕξει).

[GMN] Ἕξει (FAI3S LF: ἔχω): The verb ἔχω is irregular in its FAI form (notice the rough breathing mark).

6:5

[GMN] The verb βαστάσει (FAI3S LF: βαστάζω) has a dental stem ending that drops when the FAI3S ending -σει is added.

[SN] The phrase τὸ ἴδιον φορτίον (NSA LF: φορτίον) is the accusative object of βαστάσει; it is possible that the use of **ἴδιον** here is more emphatic than the reflexive pronoun usage in v. 4.

[LN] Τὸ . . . φορτίον refers to a "load" or "burden" (it may also refer to cargo, e.g., Acts 27:10). Sometimes it has a negative meaning (cf. Matt 23:4; Lk 11:46), but it can be used more positively as well (cf. Matt 11:30). The noun occurs six times in the NT, with this being its only Pauline occurrence.

6:6

[GMN] Κοινωνείτω (PAM3S LF: κοινωνέω) is a #contract verb, hence the contraction of the final vowel ε with the imperative ending -ετω to produce -είτω.

[LN, TN] Ὁ κατηχούμενος (PPPMSN LF: κατηχέω) and **τῷ κατηχοῦντι** (PAPMSD): The verb κατηχέω appears eight times in the NT (including four times in Paul: see Rom 2:18; 1 Cor 14:19) and can mean either "to report/tell/inform" (cf. Acts 21:24) or "to teach/instruct," with possible connotations of religious instruction (cf. Acts 18:25). The latter meaning is clearly in view here. It

is unlikely that there was a widely defined process of catechism at this point, but here we may see the beginnings of what would become such a practice.

[GMN, SN] Ὁ κατηχούμενος (PPPMSN LF: κατηχέω) is a #contract verb. This passive participle is substantival, thus designating the one being taught τὸν λόγον.

[GMN, SN] Τῷ κατηχοῦντι (PAPMSD LF: κατηχέω) is a #contract verb. This active participle is also substantival and designates the one who is teaching τὸν λόγον to ὁ κατηχούμενος. It is the dative direct object of κοινωνέω, which typically takes its object in the dative case (however, cf. Heb 2:14).

[SN] The prepositional phrase **ἐν πᾶσιν ἀγαθοῖς** expresses #reference/respect (“*with respect to* all good things”).

6:7

[LN, GMN] Πλανᾶσθε (PMM2P or PPM2P LF: πλανάω) means “to deceive” or “to mislead,” with the connotation of straying from the proper path. Here it could be read as either middle or passive voice, as the morphology is identical. If read as middle voice, a reflexive pronoun may be added to the translation (“do not *mislead yourselves*” vs. “do not *be misled*”).

[SN] The construction **ὃ** (NSA LF: ὅς) . . . **ἐὰν** is used to communicate the indefinite or ambiguous nature of the direct object and can thus be translated as “whatever” or “that which.”

[LN] Σπείρῃ (PAS3S LF: σπείρω) refers to the practice of “sowing/planting (seeds).”

[SN] The demonstrative pronoun **τοῦτο** (NSA) refers back to the relative construction ὃ . . . ἐὰν.

[SN] The **καί** here is adverbial (“also/indeed”).

[GMN, LN] Θερίσει (FAI3S LF: θερίζω): The #dental stem ending drops out when the σ tense formative is added. The verb θερίζω refers to reaping or harvesting from what one has planted (cf. σπείρῃ).

6:8

[SN] Ὁ σπείρων (PAPMSN LF: σπείρω) is a #substantival participle.

[SN] Εἰς τὴν σάρκα . . . εἰς τὸ πνεῦμα: These are both metaphorical #spatial uses of **εἰς** with the accusative case ("into").

[SN] Ἐκ τῆς σαρκὸς . . . ἐκ τοῦ πνεύματος: The use of **ἐκ** with the genitive describes #source in both of these prepositional phrases ("from").

[LN] Φθοράν (FSA LF: φθορά) can refer to ruin or destruction, but it commonly refers to a state of rotting, corruption, or decay, especially the postmortem decay of organic matter (as it does here in a graphic contrast with ζωὴν αἰώνιον). It occurs nine times in the NT, including five in Paul.

[TN] Εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς . . . εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος: The prepositions **εἰς** and **ἐκ** are governed by the agricultural metaphor. The one who sows into the "soil" of the flesh will harvest decay, while the one who sows into the Spirit will harvest eternal life. Rather than sowing into the flesh signifying an acceptance of circumcision, it is more likely here that Paul means to call his audience back to the vice and virtue lists of 5:19–23, in which case "the one who sows into the flesh" is to be understood as one who gratifies desires not in keeping with Spirit-led life.

6:9

[SN] **Ποιοῦντες** (PAPMPN LF: ποιέω) could be read adverbially as a #complementary or #temporal participle.

[LN, SN] **Ἐγκακῶμεν** (PAS1P LF: ἐγκακέω) means "to lose heart/ become discouraged" and is a #hortatory subjunctive.

[SN] The explanatory conjunction **γὰρ** signals that the following clause provides rationale for Paul's previous exhortation.

[SN] The phrase **καιρῷ . . . ἰδίῳ** is a #dative of time meaning "at the proper time."

[GMN] **Θερίσομεν** is FAI1P (LF: θερίζω).

[LN, SN] **Ἐκλυόμενοι** (PMPMPN LF: ἐκλύω) means "to weaken/ lose heart/give up" (also, see Matt 15:32/Mk 8:3, where it refers to fainting) and is similar in meaning to ἐγκακέω. In this verse, it functions as a #conditional participle in relation to θερίσομεν ("we will reap *if we do not give up*").

6:10

[SN] **Ἄρα** and **οὖν** are both inferential particles usually translated as "thus/therefore." The presence of both strengthens the logical progression from 6:9 to 6:10.

[SN] The phrase **ὡς καιρὸν ἔχομεν** creates a temporal expression that means "while we have occasion."

[SN] **Ἐργαζώμεθα** (PDS1P LF: ἐργάζομαι) is a #hortatory sub-junctive.

[SN] The preposition **πρὸς** with accusative **πάντας** (MPA) expresses a #spatial/directional sense ("*toward* all").

[LN] The adverb **μάλιστα** (modifying the main verb ἐργαζώμεθα) means "especially" or "particularly."

[SN] Τῆς πίστεως is possibly an #attributive genitive or a #descriptive genitive. The latter ("households *characterized by* faith") is more likely.

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Discussion Questions (6:1–10)

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[6:2] After a sustained contrast between ἔργα νόμου and πίστις Χριστοῦ in Galatians, Paul refers to **τὸν νόμον τοῦ Χριστοῦ** as a law worthy of fulfill-ment. What is the "Law *of Christ*"? That is, what is the syntactical function of the genitive **τοῦ Χριστοῦ**?

[6:3] How does **γὰρ** function in this verse? That is, how does the statement it introduces provide rationale for what precedes it?

[6:7] Since the verb **πλανᾶσθε** could be read as either middle or passive voice, how is the meaning affected by either option?

LESSON FIFTEEN: GALATIANS 6:11-18

Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Questions if you desire.

[11] Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. [12] Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται. [13] οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται. [14] Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι᾽ οὗ ἐμοὶ κόσμος ἐσταύρωται κἀγὼ κόσμῳ. [15] οὔτε γὰρ περιτομή τί ἐστιν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις. [16] καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη 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. SBLGNT

6:11

[SN] **Ἴδετε** (AAM2P LF: ὁράω): Although imperatival forms of ὁράω are often used as interjections (cf. 1:20 ἰδοὺ; 5:2 Ἴδε), in this

case we have a true imperative verb, i.e., a regular command for Paul's readers to examine something.

[LN, SN] **Πηλίκοις** (NPD LF: πηλίκος, -η, -ov) is an interrogative adjective best translated "how/what large" and functions attributively in relation to γράμμασιν. Though the adjective probably refers to the large size of Paul's handwriting, indicating his agitated emotional state, it is possible to understand πηλίκοις in a more metaphorical sense, i.e., "great" vis-a´-vis magnitude or importance (cf. Heb 7:4, the only other NT occurrence).

[LN] **Γράμμασιν** (NPD LF: γράμμα) refers to "letters" of the alphabet.

[SN] The phrase **πηλίκοις . . . γράμμασιν** is a #dative of material, while **τῇ ἐμῇ χειρί** is a #dative of means. These two functions are similar, with the difference being whether the dative refers to the *means* (or "tool") used ("*by* my hand") or the *material produced* ("what large letters").

[SN, TN] There is debate as to whether **ἔγραψα** (AAI1S LF: γράφω) is an #epistolary aorist or an ordinary aorist. Essentially, the debate boils down to the following options: (1) **ἔγραψα**, as an #epistolary aorist, refers temporally to the Galatians' perspective as hearers of the letter, and as such refers only to 6:11f. as having been written by Paul ("*I am writing* with my own hand"). In this view, Gal 1:1–6:10 was dictated to a scribe, with Paul taking up the pen in 6:11. (2) As an ordinary aorist, **ἔγραψα** looks back over the entire letter ("*I have written* with my own hand"); in this view, Paul himself wrote all of Galatians. Part of the difficulty here is knowing whether Paul's usage of πηλίκοις refers to the size of his handwriting or the magnitude/importance of his γράμμασιν, and if the former, we cannot know which aorist is in use without the #autograph.

6:12

[LN] Ὅσοι is a #comparative pronoun best translated here "as many as."

[LN, SN] Εὐπροσωπῆσαι (AAN LF: εὐπροσωπέω) is a #*hapax legomenon* that means "to make a good showing" (cf. the related noun πρόσωπον, "face," which occurs three times in Galatians: 1:22; 2:6, 11). The infinitive here is #complementary, completing or explaining the content of the main verb θέλουσιν.

[SN] Ἐν σαρκί should likely be understood here to express #sphere, possibly #means: given the following reference to circumcision (ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι), the Galatians' literal "flesh" seems to be in view.

[SN] Οὗτοι is the subject of ἀναγκάζουσιν and refers to the previous relative clause (Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί) as its antecedent.

[SN] Οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι might best be understood as a parenthetical aside, meaning the adverb μόνον modifies the verbal phrase θέλουσιν εὐπροσωπῆσαι. If this is the case, the following #purpose clause explains why those pushing circumcision "want to make a good showing."

[SN] Τῷ σταυρῷ is a #causal dative.

[GMN] Διώκωνται is PPS3P (LF: διώκω).

6:13

[SN] The substantival participle οἱ περιτεμνόμενοι (PMPMPN or PPPMPN LF: περιτέμνω) can be read as either passive or middle voice. The passive voice would be rendered as "those who are circumcised" and would designate the group belonging to the "circumcision party." The middle voice would be rendered as "those who circumcise (others)." Taking into account the connec-

tion with φυλάσσουσιν and surrounding context, most translate it with the passive voice.

[SN] Αὐτοί is an intensifying adjective which adds emphasis to οἱ περιτεμνόμενοι ("not even the circumcised *themselves . . .*").

[SN, GMN] Ἵνα . . . καυχήσωνται (ADS3P LF: καυχάομαι) comprises a standard #purpose clause, i.e., it explains why οἱ περιτεμνόμενοι want the Galatians to be circumcised.

[SN] The construction **ἐν τῇ ὑμετέρᾳ σαρκὶ** expresses either #reference or #cause for the boasting of Paul's opponents (καυχήσωνται). Additionally, it is tempting to read undertones of #sphere here (cf. 6:12), but the placement of the phrase within a #purpose clause more readily lends itself to the former options.

[SN] Paul's choice to use **ὑμετέρᾳ** over ὑμῶν should lead us to read the construction **ἐν τῇ ὑμετέρᾳ σαρκὶ** somewhat more forcefully (cf. 6:11 τῇ ἐμῇ χειρί "by *my own* hand").

6:14

[SN] It is possible to read the pronoun **ἐμοὶ** as a #dative of possession or an #ethical dative (this category reads like a dative of reference and would best be translated "as far as I am concerned" or "as for me"). Either way, the pronoun emphatically specifies the one (Paul) to whom the following statement applies (i.e., μὴ γένοιτο καυχᾶσθαι . . . Χριστοῦ).

[SN] Μὴ γένοιτο (AMO3S LF: γίνομαι): The #optative mood is not common in the New Testament (it only occurs about seventy times). This particular pairing of the verb with **μή**, however, appears semi-frequently in Paul's writings and expresses emphatic negation (cf. 2:17; 3:21).

[SN] Καυχᾶσθαι (PMN LF: καυχάομαι) functions here as a #sub-

stantival infinitive, i.e., it is the subject of the verbal phrase **μὴ γένοιτο** and should be translated as "may *boasting* never happen."

[SN] Δι' οὗ: The antecedent of the pronoun is most likely τῷ σταυρῷ, meaning that the prepositional phrase would express #means.

[SN] Ἐμοὶ and **κόσμῳ** should both be read as #datives of reference.

[GMN] Ἐσταύρωται is RPI3S (LF: σταυρόω).

[GMN] Κἀγὼ is an occurrence of #crasis between καὶ and ἐγώ.

[SN] Κἀγὼ κόσμῳ: The verb in this clause is omitted, but a second occurrence of ἐσταύρωται is implied.

6:15

[SN] Οὔτε . . . οὔτε forms a "neither . . . nor" construction.

[SN, LN] The indefinite pronoun **τί** (NSN) is a #predicate nominative best translated "anything."

MYON [SN] What is the subject of the verb **ἐστιν**?

6:16

[LN] Τῷ κανόνι (MSD LF: κανών) refers to a reed or some other object used as a measuring stick. In a more metaphorical sense, it refers to a rule/principle or a point of reference that may be used as a standard. It occurs four times in the NT (see 2 Cor 10:13, 15–16).

[SN] Τῷ κανόνι τούτῳ is a #dative of rule ("*in accordance with* this standard") or #reference.

[LN] Στοιχήσουσιν (FAI3P LF: στοιχέω) denotes ordering one's

life, especially in accordance with some type of standard (cf. 5:25 and note).

[SN, LN] The clause **εἰρήνη ἐπ᾽ αὐτοὺς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ** does not have a verb. Because of the limiting sense of the previous clause (ὅσοι . . . στοιχήσουσιν), either an #optative or future indicative form of εἰμί or γίνομαι (cf. στοιχήσουσιν) should be assumed: "*May* peace and mercy *be* upon them" or "Peace and mercy *will be* upon them."

6:17

[SN] As an adjective, **τοῦ λοιποῦ** (MSG LF: λοιπός, -ή, -όν) refers to the "rest" or "remaining" of something. However, Paul frequently uses it adverbially, as with the #adverbial accusative (cf. 2 Cor 13:11; Phil 4:8, "finally"). Here, **τοῦ λοιποῦ** functions as a #genitive of time (see also Eph 6:10), which describes the type of time during which the following exhortation is to apply (lit., "*During the remaining* [time]," i.e., "From now on").

[LN, SN] **Κόπους** (MPA LF: κόπος) here refers to "troubles" or "distress." Elsewhere it can also refer to labor or toil, as it does in its verbal form in 4:11. It is the direct object of the main verb παρεχέτω.

[LN] **Παρεχέτω** (PAM3S LF: παρέχω) means "to cause" or "to give."

[LN, TN] **Τὰ στίγματα** (NPA LF: στίγμα) refers to "marks" or "scars" on the body. It is possible that the practice of branding slaves with the marks of their owners is alluded to here (cf. 1:10, where Paul refers to himself as a "slave of Christ").

[SN] Without knowing exactly to what τὰ στίγματα refer, it is difficult to know the precise syntactical function of **τοῦ Ἰησοῦ**. It is probably best to treat it as a #descriptive genitive and translate the phrase straightforwardly as "marks of Jesus."

[SN] Ἐν τῷ σώματι expresses #sphere.

[SN] Βαστάζω (PAI1S) is the main verb for the explanatory clause introduced by γάρ. This is its fourth and final occurrence in Galatians (cf. 5:10; 6:2, 5).

6:18

[SN] Like the opening benediction in 1:3, this verse contains no verb. It is possible to translate without the use of a verb, or the reader may supply an optative form of εἰμί or γίνομαι.

[TN] Πνεύματος (NSG LF: πνεῦμα): Here, as in the benedictions of Phlm 25, Phil 4:23, and 2 Tim 4:22, this noun is used in reference to the *human* spirit. It is used also in the benediction of 2 Cor 13:13, but in reference to the Holy Spirit.

[TN] The appearance of ἀδελφοί (MPV LF: ἀδελφός) in a Pauline benediction goes against Paul's normal practice (but cf. Eph 6:23). It is possible that Paul's use of kinship language here is meant to soften his tone after such a forcefully worded letter.

Discussion Questions (6:11–18)

[6:16] Depending on whether we understand the last καὶ in 6:16 to be adverbial ("indeed") or connective ("and"), τὸν Ἰσραὴλ τοῦ θεοῦ could refer either to ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν or to a separate group. Which is more likely?

[6:17] How does Paul's use of βαστάζω elsewhere in Galatians (cf. 5:10; esp. 6:2, 5; see also Rom 11:18; 15:1) compare to his usage in this verse?

[Gal 5–6] The noun πνεῦμα occurs frequently in the last two chapters of Galatians. How should one discern when Paul refers to the Holy Spirit or the human spirit? What clues should we look for in the Greek text (where capitalization did not figure into this)?

Word Study: Σάρξ ("flesh")

Meaning and Usage of Σάρξ

The noun σαρξ has a range of meanings in ancient writings. The literal meaning involves the muscular part of a human or animal. It is also used in reference to sacrificed animals and as a general term for fish and small animals. The word for flesh, σάρξ, is distinct from the word for body (σῶμα), but it came to signify the whole body. It could also be used for the "flesh" of fruits and trees.[1] In the writings of Epicurus, σάρξ is capable of experiencing hot, cold, fear, and also sorrow, pleasure, and especially desire. Platonic thought characterized Epicureans as tending to licentiousness and the passions as interfering with the freedom of the soul.[2]

In the LXX as in Homer, σάρξ generally appears in the plural form except where it refers to a body part. It refers both to human and animal tissue and to individuals or groups. It can characterize a relationship, as in Genesis, where Eve is flesh of Adam's flesh, and Jacob is of Laban's flesh (Gen 2:23; 29:14).[3] It may emphasize the non-divine or ephemeral nature of the being (Deut 5:26; Isa 40:6).[4] We also find it with reference to the muscular tissue of the body (Isa 31:3), the person, groups of people or animals (Ps 78:39; Isa 40:5), blood relationships (Judg 9:2), and human existence in general (Isa 40:6). This term is also associated with circumcision as a mark of God's covenant with Israel, as in Genesis 17:11.[5] Sometimes texts treat the "flesh" as reflecting the human as fallible and prone to illness, distress, and the passions. In the Dead Sea Scrolls, σάρξ refers to the body as vulnerable to sickness and blows.[6] The flesh could be portrayed as corruptible, powerless, with defective understanding, or subject to divine will. In the Jewish Pseudepigrapha, σάρξ can refer to a person, distinct from God and subject to the judgment of God. The spirits of angels

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1. TDNT, 7.100–101.
2. *TDNT*, 7.104.
3. T. Muraoka, *A Greek-English Lexicon of the Septuagint* (Louvain: Peeters, 2009), 617.
4. Muraoka, *Lexicon of the Septuagint*, 618.
5. See Martyn, *Galatians*, 291.
6. TDNT, 7.110.

and the flesh of women have giants as their progeny (1 Enoch 15:4). Philo has a generally negative view of σάρξ, teaching the importance of self-mastery and freedom of will in spite of the limitations of the flesh.

Σάρξ in the New Testament

Σάρξ occurs seventy-five times in the New Testament outside of Paul's writings, primarily in the singular. It occurs in the plural once in James (5:3) and seven times in Revelation (17:16; 19:18 [5x], 21), with these latter occurrences in reference to eating human (and horse) flesh. While Paul often contrasts the flesh with the (Holy) Spirit, in Matthew and Mark the flesh is weak compared to the (human) spirit, which refers to the part of a human being's will that cannot overcome the weakness of the flesh (Matt 26:41; Mk 14:38). John refers to the separate wills of the flesh and of mortals (John 1:13). In the Gospel of John and Revelation, flesh pertains to the earthly sphere, which is inadequate and temporary but not sinful. In John, the term refers to the inability to understand the things of God, as well as to the flesh of the incarnate Christ, as in John 6:63.[7]

Σάρξ in Paul

In Paul's writings, the word σάρξ and its cognates occur more than seventy times. Of these, eighteen occurrences are in Galatians and twenty-six in Romans. The range of meaning fits Jewish thought in general, but of course Paul offers his own theological perspective as a believer in Jesus. For Paul, flesh can be the muscular component of human beings, as in his "thorn in the flesh," probably a physical ailment (2 Cor 12:7), or it can include the whole human person in all their dimensions. Σάρξ can be used to refer to the whole of humanity and also to Israel specifically.

Theologically, Paul underscores how σάρξ is subject to temptation, sin, and death. In Romans, Paul describes the flesh as subject to sinful passions (7:5) and sold under sin (7:14), claiming that "nothing good dwells in my flesh" (7:18). For Paul, σάρξ can also refer to the earthly sphere, which is limited and provisional and has as its opposite the heavenly sphere. Here a person exists as a creature and has the possibility of living for Christ. For Paul, the problem

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7.   TDNT, 7.142.

with the flesh is that it can be prioritized over God, Christ, or the Spirit, with whom it is often contrasted (Rom 8:13).

Σάρξ in Galatians

Galatians showcases the variety of meanings of σάρξ in Paul. Frequently it is related to the Law and to sin/passion(s) or contrasted with the Spirit and the freedom or life that the Spirit brings. In Gal 1:16, Paul tells the Galatians that he did not immediately consult "flesh and blood"; here the expression refers to mortals. In 2:16, Paul explains that by the works of the Law "all flesh" will not be justified (i.e., humanity). In 2:20, σάρξ is the sphere in which Paul lives (i.e., the "bodily" sphere), now by faith in Christ as opposed to the Law. In 3:3, Paul contrasts σάρξ with the Spirit, the latter being the means of Christian growth. In 4:13–14, Paul refers to his own weakness of the flesh (ἀσθένειαν τῆς σαρκὸς), which would reasonably have caused the Galatians to despise him. In 4:23 and 29, Paul appeals to Genesis, referring to Ishmael as born of the flesh, while Isaac was born of the Spirit.[8] Whereas Isaac was a God-given miracle ("of the Spirit"), Ishmael was the result of human choices (expressed by σάρξ). These parallel the two covenants: one of the Law, leading to slavery, and the other of the Spirit, leading to freedom.

The word σάρξ occurs six times in chapter five. Freedom is not to be "an opportunity for the flesh," which here represents self-indulgence (5:13). Verses 16 and 17 contrast the flesh with the Spirit. Flesh is the human sphere of influence, including the tendency of humanity toward sinfulness. Paul uses the phrase "the works of the flesh," which entail a representative list of thirteen vices. These "works of the flesh" are contrasted with the fruit of the Spirit, a corresponding virtue list. The Spirit is of God and is the sphere into which humans come through faith in Christ. In a visceral metaphor in 5:24, those who are of Christ "crucify the flesh" with its accompanying passions.[9]

In chapter six, there are four occurrences of σάρξ. Two are in 6:8, where Paul contrasts sowing into the "flesh" (which results in a harvest of corruption) with sowing into the Spirit (which leads to a harvest of eternal life). The refer-

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8. Andrew A. Das, *Galatians* (St. Louis, MO: Concordia, 2014), 493.
9. Das, *Galatians,* 587.

ence in 6:12 is to those who want to look good "in the flesh," i.e., according to earthly/material(istic) estimations. In verse 13, Paul accuses his competitors of wanting to boast in the σάρξ of the Galatian believers, which is why they are pressuring the Galatians to be circumcised. Paul's use of the word σάρξ in Galatians reflects a wide range of possible uses of the word but emphasizes the contrast between the choice to remain rooted in carnal attitudes and behaviors versus choosing the things of the Spirit through faith in Christ. (Jana Whitworth)

LESSON SIXTEEN: INTRODUCTION TO TEXTUAL CRITICISM

Textual criticism is the academic discipline that examines and compares biblical manuscripts. One concern of textual criticism is the "recovery" of the original reading of a biblical text. In the course of copying the biblical texts, words are inevitably added, omitted, or changed for unintentional reasons, and sometimes on purpose (scribal emendations). Textual critics are not *just* concerned with getting back to an original text, but are also often interested in understanding how textual variants are informative for the study of a text in general. In the case of Galatians, there may be dozens of textual variants—that is, areas in the text where manuscripts differ on a word or phrase. Oftentimes the variation is insignificant, as with a difference of spelling (the equivalent of "advisor" vs. "adviser"). There are also occasions, however, where the variation is more weighty.

The art and science of textual criticism can be complex, but in a discussion such as we will have here, it benefits the uninitiated to understand that textual critics consider two kinds of evidence in the study of variants in pursuit of an original reading.

External Evidence. One type of evidence involves consideration of the reliability of the manuscript(s) in question. Any given manuscript, no matter where and when, can be liable to a mistake

here and there (as this is only human). However, all things being equal, there is a general presumption that *earlier* manuscripts are more likely to pass on the original reading compared to *later* manuscripts because of the simple fact that, over time, there is opportunity for more and more transcription errors to creep in.

Folio from Papyrus 46 | Public Domain

This papyrus dates to the late second century or early third century, and what remains is from the Pauline corpus. Regarding Galatians, P46 contains the following intact portions: 1:1–8, 10–24; 2:1–9, 12–21; 3:2–29; 4:2–18, 20–31; 5:1–17, 20–26; 6:1–8, 10–18.We have over one hundred ancient papyri that contain biblical texts, many of which can be dated to the third cen-

tury CE (NB: we do not have much that comes from the second century).

A large group of relatively early manuscripts is called *majuscules*. These are written in uppercase letters, with no spaces between words and no punctuation. A small number of these can be dated to the fourth century CE. Many more are from the fifth to tenth centuries. We have a plethora of manuscripts that are in the *minuscule* (lowercase) script; these date largely from about the ninth to the fifteenth centuries and beyond.

When factoring in external evidence, text critics consider the strongest readings to be those for which manuscript support is early and for which such support comes from a wide geographic distribution. Sometimes consideration is given to which "text type" the reading comes from; manuscripts associated with the so-called Alexandrian text type are

Text Types:

"As individual NT books were received and circulated in the early Christian church, various copies were made and deployed throughout the ancient world. As manuscripts were circulated within particular geographic regions they began to take on particular characteristics/ readings, unique to their location, resulting in localized text-types or textual families. Four major textual families have been identified and studied by NT textual critics: (1) Alexandrian, (2) Western, (3) Caesarean, and (4) Byzantine."[1]

1. S. E. Porter and A. W. Pitts, *Fundamentals of New Testament Textual Criticism* (Grand Rapids: Eerdmans, 2016), 78.

considered by many scholars to be more reliable than manuscripts from other text types.

Internal Evidence. Another consideration in weighing variants involves how the text reads in and of itself (without looking at the age or origins of the manuscript[s]). The goal of internal analysis is to explain what may have given rise to a particular variant, then to work backwards to an original reading. There are a few factors that guide these considerations. For example, some scribal changes that are *unintentional* include dittography (i.e., a scribe may have accidentally written the same letter twice, thus possibly changing the next word). We get a strong sense that some scribes changed their texts on purpose, presumably with the noble intention of clarification or perhaps to correct what they thought were mistakes in the texts in front of them. Two important principles that relate to intentional scribal editing include *lectio brevior* and *lectio difficilior*. *Lectio brevior* means "shorter reading"—that is, all things being equal, the shorter reading is most likely to be original because a scribe is more likely to *add* to a biblical text than to *remove* wording. *Lectio difficilior* means "more difficult reading." That is, all things being equal, a scribe is more likely to simplify what he thought was a convoluted text than to make it more confusing. Thus, if confronted with a variant that is more convoluted, seemingly less orthodox, or in any way "troubling," compared to a variant that reads more comfortably, the chances are that the original reading is the more "difficult" one—simply because the easier reading fits the concerns and motives of a scribe. No sensible scribe would willingly complicate a biblical text.

Reading the Greek Text with a (Textual) Critical Apparatus

ΠΡΟΣ ΓΑΛΑΤΑΣ

Act 16,6; 18,23 1 K 16,1 2 T 4,10 1 P 1,1

1 Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ □καὶ θεοῦ πατρὸς` τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, **2** καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας, **3** χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ⸆ἡμῶν καὶ κυρίου` Ἰησοῦ Χριστοῦ **4** τοῦ δόντος ἑαυτὸν ⸆ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται 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.

6 Θαυμάζω ὅτι °οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι ⸆[Χριστοῦ] εἰς ἕτερον εὐαγγέλιον, **7** ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες 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 ἤμην. **11** Γνωρίζω ⸆γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον· **12** οὐδὲ γὰρ ἐγὼ παρὰ ἀν-

11s

R 1,7!

1 T 2,6!

R 12,2
E 5,16 1 J 5,19 · H 10,10 |
R 16,27! 4 Mcc 18,24

5,8 · 2 K 11,4 1 T 6,3

5,10 Act 15,24.1

2 K 11,4

1 K 16,22! | 5,3.21
2 K 13,2 1 Th 3,4; 4,6

2 K 5,11

1 Th 2,4

R 1,1! | 1 K 15,1

1 1 Th 2,13 | 1 K 11,23

¶ **1,1** □ Mcion^Hier • **3** ⸆ 2 3 1 𝔓^46.51vid B D F G H 1739. 1881 𝔐 vg sy sa bo^mss ¦ 2 3 0278. 1877 al vg^mss ¦ txt ℵ A P Ψ 33. 81. 326. 365. 1241s. 2464 pc a b; Ambst • **4** ⸆περι 𝔓^46 ℵ* A D F G Ψ 1739. 1881 𝔐 (g) ¦ txt 𝔓^51 ℵ^1 B H 0278. 6. 33. 81. 326. 365. 1175. 1241s. 1505. 2464 al ¦ ⸆ενεστ. αι. ℵ^2 D F G H vid Ψ 0278 𝔐 latt ¦ txt 𝔓^46.51vid ℵ* A B 33. 81. 326. 630. 1241s. 1739. 1881 pc • **6** °F G ¦ ⸆ Ιησου Χρ. D 326. 1241s pc sy^h** ¦ θεου 327 pc; Thret^lem ¦ – 𝔓^46vid F* G H^vid a b; Tert Cyp Ambst Pel ¦ txt 𝔓^51 ℵ A B F^c Ψ 33. 1739. 1881 𝔐 f vg sy^p bo • **8** ⸆† -ισηται υμιν ℵ^2 A 81. (104). 326. (1241s) d; Tert^pt Ambst ¦ -ισηται ℵ* b g; Mcion^T Tert^pt Lcf ¦ -ιζηται F G Ψ a; Cyp ¦ υμιν -ιζηται 𝔓^51vid B H 630. 1175. 1739^(*)vid pc ¦ -ιζεται υμιν K P (⸋ 0278). 365. 614. 1505. 1881 pm ¦ txt D^(*) L 6. 33. 945. 2464 pm vg • **9** ⸆-ρηκα ℵ* 630. 945 pc a vg^mss sy^p sa^ms bo^pt ¦ ⸆ελαβετε 𝔓^51 ¦ ευηγγελισαμεθα υμιν Ψ • **10** ⸆τι J. Cramer cj ¦ ⸆γαρ D^1 𝔐 sy ¦ txt 𝔓^46 ℵ A B D* F G Ψ 0278. 6. 33. 81. 365. 1175. 1241s. 1739. 1881. 2464 al latt bo • **11** ⸆ δε 𝔓^46 ℵ*.2 A D^1 Ψ 1739. 1881 𝔐 b vg^ms sy bo ¦ ουν 0278 ¦ txt ℵ^1 B D*.c F G 33 pc lat sa

NA27 This book page image is from NA27, although for Pauline texts the CA is not different in the twenty-eighth edition; see E. and E. Nestle, and B. and K. Aland, et al., eds., Novum Testamentum Graece, 27th rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, 1993). Greek Bible text from: Novum Testamentum Graece, 28th revised edition, Edited by Barbara Aland and others, © 2012 Deutsche Bibelgesellschaft, Stuttgart.

The Greek New Testament Nestle-Aland (twenty-eighth edition; hereafter NA28) contains a scholarly reconstruction of the (presumed) original Greek text. This means that teams of scholars sifted through textual variants and analyzed and weighed the evidence that would lead to choosing the strongest readings in any given case. The text presented is the result of their decisions, but at the bottom of the text is the "critical apparatus" (hereafter CA) where the reader can find more information about the debated variants (not *all* variants, but those that are the strongest contenders for the most likely original readings or variants that are especially controversial). The various codes and symbols in the CA can be confusing and overwhelming, so the NA28 contains a lengthy guide to the CA.

In this lesson, we will look at only a handful of instances of textual variation, though there are hundreds of variants for the Greek text of Galatians and nearly forty occasions where scholars believe it is worthwhile to have a discussion about the best options.

Example 1: "Our Father" or "Our Lord Jesus? (Galatians 1:3)

Let's start off with a rather simple text-critical problem.

The NA28 reading of this verse is as follows:

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ

According to the CA of the NA28, the above text has the strongest support (based on external and internal considerations). With respect to the portion ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ, some manuscripts read differently:

Reading 1: ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ (NA28 preference)

Reading 2: ἀπὸ θεοῦ πατρὸς καὶ ἡμῶν κυρίου Ἰησοῦ Χριστοῦ

Reading 3: ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ

Discussion Question: How do these differ in meaning?

Reading 1: " . . . from God our Father and the Lord Jesus Christ"

Reading 2: " . . . from God the Father and our Lord Jesus Christ"

Reading 3: " . . . from God the Father and the Lord Jesus Christ"

Example 1 Continued

There is *not* strong external support for the third reading—that is, the manuscripts that attest to that reading are not as early as those that support the first two readings. Regarding readings 1 and 2, the external support for both is quite strong. The UBS[2] committee gave preference to Reading 1 (ἡμῶν καὶ κυρίου) because "it accords with Paul's usage elsewhere."[3] Bruce Metzger, chair of the committee, explains that Reading 2 may have arisen out of "Christian piety," as a scribe may have chosen to place ἡμῶν with Jesus Christ rather than God the Father. Ultimately, Metzger's committee only gave preference for Reading 1 a "B" grade in terms of the level of confidence that this reading is superior to other viable readings.

Example 2: "Because of Transgressions"? (3:19)

Another interesting case study in the textual transmission of Galatians

2. A special committee of the United Bible Society is responsible for the text-critical decisions in the NA text.

3. B. M. Metzger, *A Textual Commentary on the Greek New Testament,* 2nd ed. (London: United Bible Socities, 1994), 520.

involves the much discussed statement made by Paul in chapter three. After explaining the temporary and limited role of Torah, he writes this:

Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη (UBS preference)

The UBS committee has put much confidence in this reading (especially regarding its external support), but they note some unusual variants that have appeared, even in otherwise reliable manuscripts. Here are two such variant readings:

Τί οὖν ὁ νόμος; τῶν παραδοσεων χάριν προσετέθη (D*)

Here it would be translated, "Why then the Law? It was added on account of *traditions*." It is unclear exactly what this would mean, but Paul does use παράδοσις in Gal 1:14.

Perhaps more convoluted is this variant reading:

Τί οὖν ὁ νόμος [;] τῶν πραξεων [omitting χάριν προσετέθη]

This would produce the translation "Why then the law of actions?" This variant reading was rejected by the UBS committee but happens to come from a manuscript (P46) that is traditionally very reliable.

LESSON SEVENTEEN: LXX GENESIS 12:1-3/LXX LEVITICUS 18:1-5

In the following chapters, we are transitioning away from working directly on Galatians, and engaging with "related texts." In the next few lessons, we will provide texts (in wider context) from the Septuagint (LXX) that Paul quotes in part in Galatians. Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Questions if you desire.[1]

Genesis 12:1–3 καὶ εἶπεν κύριος τῷ Αβραμ ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου εἰς τὴν γῆν ἣν ἄν σοι δείξω 2 καὶ ποιήσω σε εἰς ἔθνος μέγα καὶ εὐλογήσω σε καὶ μεγαλυνῶ τὸ ὄνομά σου καὶ ἔσῃ εὐλογητός 3 καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε καὶ τοὺς καταρωμένους σε καταράσομαι καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς. Rahlfs[2]

12:1

[SN] Though ὅτι is not present in this case, **εἶπεν** (AAI3S LF: λέγω) introduces direct discourse.

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1. For help translating Septuagint texts, see the free digital version of the NETS (New English Translation of the Septuagint), http://ccat.sas.upenn.edu/nets/edition/.

2. The LXX = Septuaginta, ed. A. Rahlfs (Stuttgart: Württembergische Bibelanstalt, 1935; repr. in 9th ed., 1971).

[TN] Linked by **καί**, the series of three **ἐκ**-phrases all modify the verb **ἔξελθε** (AAM2S LF: ἐξέρχομαι), which has the prefixed preposition **ἔξ**. This repetition intensifies the command for Abram to leave his country, kindred, and father's house.

[LN] Συγγενείας (FSG LF: συγγένεια) refers to relatives or extended family.

[SN] The preposition **εἰς** expresses movement toward and contrasts with the command to go out.

[SN] The definite relative pronoun **ἣν** (FSA) restricts the understanding its antecedent γῆν to the specific land that God will show Abram.

[LN, SN] Δείξω (AAS1S LF: δείκνυμι) means "to show." While one would expect the future tense here, it is worth noting that the subjunctive mood (paired here with ἄν) refers to potential or possible action and therefore suggests future time.

12:2

[SN] Καὶ ... καὶ ... καὶ: The repeated use of **καί** is a Greek reflection of the common Hebrew conjunction *vav*. They can be maintained in translation with "and," or the items can simply be set apart by commas.

[SN] The prepositional phrase **εἰς ἔθνος μέγα** expresses God's fashioning (ποιήσω) of Abram, resulting in a new condition. For this reason it may be helpful to think of εἰς in terms of #purpose or #result, but it is important to keep the underlying Hebrew text in mind: εἰς is supplied here for the Hebrew preposition *lamed*, which is used frequently to communicate transition into a new state.

[GMN, SN] Μέγα (NSA LF: μέγας, -άλη, -α): This attributive

adjective is irregular, but it still agrees in GNC with the noun ἔθνος.

[GMN] **Εὐλογήσω** (FAI1S LF: εὐλογέω) is a #contract verb.

[GMN] **Μεγαλυνῶ** (FAI1S LF: μεγαλύνω) is a #liquid verb, meaning it rejects the σ tense formative. As a result, an ε has been added to the stem, which has contracted with the 1S ending (note the circumflex accent).

[GMN] **Ἔσῃ** is FI2S (LF: εἰμί).

12:3

[SN] **Τοὺς εὐλογοῦντάς σε**: The two accusative objects in succession can be confusing. The #substantival participle **τοὺς εὐλογοῦντάς** (PAPMPA LF: εὐλογέω) is the object of the verb εὐλογήσω, and the accusative pronoun **σε** is the object of the participle.

[SN] **Τοὺς καταρωμένους** (PDPMPA LF: καταράομαι) is a #substantival participle ("those who curse") and is the object of the verb καταράσομαι.

[GMN] **Καταράσομαι** is FDI1S (LF: καταράομαι).

[GMN] **Ἐνευλογηθήσονται** (FPI3P LF: ἐνευλογέω) is a #contract verb.

> ### Discussion Question (LXX Gen 12:1–3)
>
> **[12:3]** The prepositional phrase ἐν σοὶ likely expresses either #means or #association: all the tribes (φυλαί) of the earth will be blessed "by means of" Abram or "in association with" Abram. Which reading is more likely and why? Does (or should) our reading of this text in its LXX context influence our understanding of Paul's reference to it in Gal 3:8?

Leviticus 18:1–5 καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων 2 λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς ἐγὼ κύριος ὁ θεὸς ὑμῶν 3 κατὰ τὰ ἐπιτηδεύματα γῆς Αἰγύπτου ἐν ᾗ κατῳκήσατε ἐπ᾽ αὐτῇ οὐ ποιήσετε καὶ κατὰ τὰ ἐπιτηδεύματα γῆς Χανααν εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ οὐ ποιήσετε καὶ τοῖς νομίμοις αὐτῶν οὐ πορεύσεσθε 4 τὰ κρίματά μου ποιήσετε καὶ τὰ προστάγματά μου φυλάξεσθε πορεύεσθαι ἐν αὐτοῖς ἐγὼ κύριος ὁ θεὸς ὑμῶν 5 καὶ φυλάξεσθε πάντα τὰ προστάγματά μου καὶ πάντα τὰ κρίματά μου καὶ ποιήσετε αὐτά ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς ἐγὼ κύριος ὁ θεὸς ὑμῶν Rahlfs[3]

18:1

[GMN] Μωυσῆν (MSA): The name Μωϋσῆς declines according to the third declension.

[SN] The construction **εἶπεν . . . λέγων** ("he said . . . saying") appears unusual and redundant in Greek, but this type of construction is very common in Hebrew. In translation, we may treat **λέγων** similarly to ὅτι (i.e., introducing #direct discourse) and leave it untranslated. Technically, **λέγων** appears to serve as a #participle of means.

18:2

[TN, SN] Future-tense verbs are used throughout vv. 2–5 to translate the Hebrew imperfect, which is often employed in reference to future time but may also approximate the imperative mood. For this reason, it is possible to treat these occurrences of the future tense as #imperatival futures (however, a translation of "shall" would preserve syntactical ambiguity).

[GMN] Λάλησον (AAM2S LF: λαλέω) is a #contract verb.

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3. The LXX = Septuaginta, ed. A. Rahlfs (Stuttgart: Württembergische Bibelanstalt, 1935; repr. in 9th ed., 1971).

[SN, LN] The noun **τοῖς υἱοῖς** (MPD LF: υἱός) with **Ισραηλ** (indeclinable, but functioning as a #genitive of relationship) literally translates as "the sons of Israel" (i.e., the Israelite people), but given that **τοῖς υἱοῖς Ισραηλ** refers to a mixed-gender group, it may be translated as "children."

[TN, SN] **Ἐρεῖς** is FAI2S (LF: λέγω).

[SN] In the verbless clause **ἐγὼ κύριος ὁ θεὸς ὑμῶν**, the pronoun **ἐγὼ** is the subject, and **κύριος ὁ θεὸς** are #predicate nominatives. This exact phrase has twenty-eight occurrences in the LXX, half of which are in Leviticus in the context of legal material (including 18:4–5).

18:3

[SN] **Ποιήσετε . . . ποιήσετε . . . πορεύσεσθε**: This verse consists of three main clauses, with the controlling verb appearing at the very end of each clause.

[SN] In both occurrences of **κατὰ τὰ ἐπιτηδεύματα**, the preposition **κατά** with the accusative refers to #reference/respect or possibly #standard.

[LN] **Ἐπιτηδεύματα** (NPA LF: ἐπιτήδευμα) refers to "deeds/practices," here referring to those practices of the Egyptians and Canaanites that are displeasing to God.

[TN, LN] **Ἐν ᾗ . . . ἐπ᾽ αὐτῇ** is an extremely wooden gloss of a #spatial relative clause in the Hebrew. With the main verb κατῳκήσατε, the relative clause can be translated "where/in which you lived."

[GMN, LN] **Κατῳκήσατε** (AAI2P LF: κατοικέω) is a compound verb formed from κατά and οἰκέω. Because it is a compound verb, the augment for the aorist has come after the prepositional

prefix, which has resulted in the contraction ω. Κατοικέω can be translated "to live" or "to dwell."

[GMN] **Ποιήσετε** is FAI2P (LF: ποιέω).

[GMN, LN] **Εἰσάγω** (PAI1S) is a compound verb formed from εἰς and ἄγω and means "to bring" or "to lead into."

[TN] The inclusion of the seemingly redundant adverb **ἐκεῖ** is due to the wooden nature of this text's translation from Hebrew. It is a gloss of a Hebrew adverb with the same meaning.

[LN, SN] The substantival adjective **τοῖς νομίμοις** (NPD LF: νόμιμος, -η, -ον), "statutes/ordinances," likely functions as a #dative of rule or possibly #reference.

[GMN] **Πορεύσεσθε** is FDI2P (LF: πορεύομαι).

18:4

[LN] **Κρίματά** (NPA LF: κρίμα), "judgments," here refers to "decrees" or "decisions." This usage is very common in the LXX.

[LN, SN] **Προστάγματά** (NPA LF: πρόσταγμα) refers to an ordinance or a command and should probably be read here as roughly synonymous with κρίμα.

[TN, GMN] **Φυλάξεσθε** (FMI2P LF: φυλάσσω), "to keep," sits in parallel with ποιήσετε, and thus both should probably be understood to refer to acting in ways that preserve God's κρίματά and προστάγματά. Because the true stem of φυλάσσω is φυλακ- (cf. the nominal form, φυλακή), the stem vowel κ and future tense formative σ have combined to produce ξ.

[LN] **Πορεύεσθαι** (PDN LF: πορεύομαι) is a translation of the infinitive form of the Hebrew verb *halak* ("to walk") and is similar in meaning here to the verb περιπατέω, i.e., it connotes "walking" as "conducting one's life."

MYON [SN] Identify the syntactical function of the infinitive **πορεύεσθαι**.

[SN] The prepositional phrase **ἐν αὐτοῖς** likely expresses the #standard by which God's people are to conduct themselves (i.e., according to the standard expressed in God's "judgments" and "commands").

18:5

[GMN] Φυλάξεσθε (FDI2P LF: φυλάσσω): See note on v. 4 for morphological information.

[TN, LN] The relative pronoun **ἃ** (NPA LF: ὅς) refers back to the preceding pronoun **αὐτά** (NPA LF: αὐτός). The former is an attempt by the translator to reproduce the form of the Hebrew. In translation, it would probably be best to treat both **ἃ** and **αὐτά** as normal pronouns and to use the same gloss ("them") for each.

[SN] Ποιήσας (AAPMSN LF: ποιέω) is an adverbial #participle of means ("*by* doing them").

[SN] Ζήσεται (FMI2S LF: ζάω) is likely a #gnomic future, which would take on a sort of "timeless truth" quality.

[TN] The LXX translator's attempt to reproduce the form of the Hebrew results in the strange reading **ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς**. It is helpful to note how Paul smoothes out this reading in his Gal 3:12 citation by converting **ποιήσας** into a #substantival participle and by replacing the relative pronoun **ἃ** with the normal pronoun αὐτὰ (ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς).

Discussion Question (LXX Lev 18:1–5)

[18:5] A major focus of this text is the command against "walking" in the practices of other nations (cf. v. 3 τοῖς νομίμοις αὐτῶν οὐ πορεύσεσθε). Can the immediate context point us toward the syntactical function of the prepositional phrase in ἃ ποιήσας ἄνθρωπος ζήσεται **ἐν αὐτοῖς**? For instance, how does our understanding of this passage change with a reading of #means? #Sphere?

LESSON EIGHTEEN: LXX HABAKKUK 2:1-5/LXX PSALM 142:1-6

Instructions: Translate the Greek text with help from the reader notes. Complete the MYONs (Make Your Own Notes) and Discussion Questions if you desire.[1]

Habakkuk 2:1–5 ἐπὶ τῆς φυλακῆς μου στήσομαι καὶ ἐπιβήσομαι ἐπὶ πέτραν καὶ ἀποσκοπεύσω τοῦ ἰδεῖν τί λαλήσει ἐν ἐμοὶ καὶ τί ἀποκριθῶ ἐπὶ τὸν ἔλεγχόν μου 2 καὶ ἀπεκρίθη πρός με κύριος καὶ εἶπεν γράψον ὅρασιν καὶ σαφῶς ἐπὶ πυξίον ὅπως διώκῃ ὁ ἀναγινώσκων αὐτά 3 διότι ἔτι ὅρασις εἰς καιρὸν καὶ ἀνατελεῖ εἰς πέρας καὶ οὐκ εἰς κενόν ἐὰν ὑστερήσῃ ὑπόμεινον αὐτόν ὅτι ἐρχόμενος ἥξει καὶ οὐ μὴ χρονίσῃ 4 ἐὰν ὑποστείληται οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται 5 ὁ δὲ κατοινωμένος καὶ καταφρονητὴς ἀνὴρ ἀλαζών οὐδὲν μὴ περάνῃ ὃς ἐπλάτυνεν καθὼς ὁ ᾅδης τὴν ψυχὴν αὐτοῦ καὶ οὗτος ὡς θάνατος οὐκ ἐμπιπλάμενος καὶ ἐπισυνάξει ἐπ᾿ αὐτὸν πάντα τὰ ἔθνη καὶ εἰσδέξεται πρὸς αὐτὸν πάντας τοὺς λαούς. Rahlfs[2]

2:1

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1. For help translating Septuagint texts, see the free digital version of the NETS (New English Translation of the Septuagint), http://ccat.sas.upenn.edu/nets/edition/.

2. The LXX = Septuaginta, ed. A. Rahlfs (Stuttgart: Württembergische Bibelanstalt, 1935; repr. in 9th ed., 1971).

[SN] Repetition of **καί** to separate clauses is a common Hebraism and translates the conjunction *vav*.

[SN] The preposition **ἐπί** with the genitive is likely a #spatial expression ("upon").

[LN] The noun **φυλακῆς** (FSG LF: φυλακή) refers here to a guard station or watchpost.

[GMN] Στήσομαι is FMI1S (LF: ἵστημι).

[GMN] Ἐπιβήσομαι (FMI1S LF: ἐπιβαίνω) means "to sit."

[SN] The prepositional phrase **ἐπὶ πέτραν** (FSA LF: πέτρα) is likely another #spatial expression, as these two clauses (Ἐπὶ . . . στήσομαι and ἐπιβήσομαι ἐπὶ πέτραν) are meant to parallel each other.

[TN] Πέτραν ("rock") is used here to translate the Hebrew *matsor*, which refers to a siege-enclosure (e.g., a "rampart").

[LN] Ἀποσκοπεύσω (FAI1S LF: ἀποσκοπεύω) means "to attend to" or "to keep watch."

[SN, TN] Τοῦ ἰδεῖν (AAN LF: ὁράω): The genitive article with the infinitive indicates an #infinitive of purpose construction. In translation, we should treat this somewhat like a #complementary infinitive with a nuance of purpose ("I will keep watch *in order to see*").

[SN, LN] The interrogative phrase **τί λαλήσει** (FAI3S LF: λαλέω) further unpacks the content of the verb-infinitive phrase ("to see *what he will say*").

[SN, TN] The prepositional phrase **ἐν ἐμοὶ** is difficult to translate because the underlying Hebrew syntax is not completely clear. The Greek translation could express #means ("what he will say

by me"; cf. 2:2f. for contextual support) or even opposition ("what he will say *against me*").

[GMN, TN] Ἀποκριθῶ (ADS1S LF: ἀποκρίνομαι): The verb ἀποκρίνομαι customarily drops the ν to accommodate the θ in passive forms. Remember that as an aorist #passive deponent verb, **ἀποκριθῶ** should be translated with the active voice ("I will answer"). It is important also to remember here that the subjunctive, as the mood of possibility/potential/etc. necessarily envisions future time. It is possible that this choice is meant to highlight the contingent nature of the speaker's (Habakkuk's) response to "what [God] will say" (τί λαλήσει ἐν εμοὶ) i.e., the nature of the response depends upon the content of God's address.

[LN] The preposition **ἐπί** ("upon") is a direct translation of a Hebrew preposition with the same basic meaning. Idiomatically, we should understand it as referential ("concerning").

[LN] The noun **ἔλεγχόν** (MSA LF: ἔλεγχος) here refers to a "reproof" or "complaint."

2:2

[TN] The redundant **ἀπεκρίθη . . . καὶ εἶπεν** attempts to reflect the Hebrew wording.

[GMN] Γράψον is AAM2S (LF: γράφω).

[LN] Ὅρασιν (FSA LF: ὅρασις): This third declension noun is based on the verb ὁράω and means "a vision."

[LN, SN] The adverb **σαφῶς** means "clearly" or "plainly" and modifies the verb Γράψον. Here the adverb stands in for a separate imperative verb in the Hebrew text that means "to make plain."

[LN] Πυξίον (NSA LF: πυξίον) refers to a "tablet" and is singular in number in contrast to the Hebrew plural "tablets."

[SN] The conjunction **ὅπως** is similar to ἵνα in that it introduces a #purpose clause and expects a subjunctive verb (διώκῃ).

[LN] Διώκῃ (PAS3S LF: διώκω): While in Galatians διώκω typically connotes persecution, here the verb is used in a way that is truer to its base meaning, "to pursue."

[SN] Ὁ . . . ἀναγινώσκων (PAPMSN LF: ἀναγινώσκω) is a #substantival participle ("the one who reads").

2:3

[LN] The conjunction **διότι** means "for/because."

[SN] The clause **διότι ἔτι ὅρασις εἰς καιρὸν** has no verb, so a verb of being must be supplied.

[SN] The prepositional phrase **εἰς καιρὸν** likely expresses #goal or perhaps #reference.

[LN] Καιρὸν (MSA LF: καιρός) here refers to an "appointed time."

[LN, GMN] Ἀνατελεῖ (FAI3S LF: ἀνατέλλω) means "to grow/ spring up" or "to rise." It is a #liquid verb, hence the #compensatory lengthening to accommodate the dropped σ in the future tense.

[SN, LN] The prepositional phrases **εἰς πέρας** and **εἰς κενόν** both express #goal. The former should be translated "toward the end/ finish/conclusion," while the latter is an idiomatic phrase meaning "in vain."

[SN] Ἐάν with a subjunctive verb introduces the #protasis of a #third-class conditional statement, with ὑπόμεινον αὐτόν comprising the #apodosis.

[LN, SN] Ὑστερήσῃ (AAS3S LF: ὑστερέω) can mean "to lack" or "to be late/tarry." Here the latter meaning is in use. Its subject is ὅρασις.

[LN] Ὑπόμεινον (AAM2S LF: ὑπομένω) often means "to persevere," but here the sense is "to wait upon."

[SN] The pronoun αὐτόν (MSA) refers back to ὅρασις.

MYON [SN] Describe the use of ὅτι in this verse.

[SN, LN] The verbal phrase ἐρχόμενος (PDPMSN LF: ἔρχομαι) ἥξει (FAI3S LF: ἥκω, "to be present") should not be translated as a #periphrastic construction. Rather, it is an attempt by the LXX translator to reproduce a Hebrew construction in which an infinitive and a verb of the same root are paired together in order to add a force of certainty to the action. Therefore, this phrase should be translated something like, "It will surely come."

[LN, SN] Χρονίσῃ (AAS3S LF: χρονίζω) means "to delay" or "to be late" (cf. Matt 25:5). The use of the aorist subjunctive here with οὐ μὴ expresses emphatic negation, in parallel with the emphatic assurance of the previous verbal phrase ("it will surely come, and it *absolutely will not be late*").

2:4

[SN] The particle ἐάν with the aorist subjunctive introduces the #protasis of a #third class conditional statement, with οὐκ εὐδοκεῖ . . . ἐν αὐτῷ comprising the #apodosis.

[LN] Ὑποστείληται (AMS3S LF: ὑποστέλλω) means "to withdraw" (cf. Gal 2:12).

[LN] Εὐδοκεῖ (PAI3S LF: εὐδοκέω) means "to be pleased" (cf. Gal 1:15).

[SN] Ἐκ πίστεώς expresses #means and modifies the verb ζήσεται.

[SN, TN] The most natural reading of **μου** would be as a #possessive genitive, and this constitutes an important translational variant: while the Hebrew text reads, "The righteous one shall live by *his* faith/faithfulness," the LXX translator here has chosen "The righteous one shall live by *my* [i.e., God's] faithfulness."

2:5

[SN, LN] Ὁ . . . κατοινωμένος (RDPMSN LF: κατοινόω) is a #substantival participle meaning "the drunkard" or "the one who is drunk."

[LN, GMN] Καταφρονητής (MSN) refers to someone who despises or feels contempt for another. The component parts of the noun are helpful in this case: κατά ("against") and φρονέω ("to think/regard").

[LN, SN] Ἀλαζών (MSN) refers to a boastful or arrogant person. It is functioning here as an attributive adjective in relation to ἀνὴρ ("a boastful man").

[TN] There is a textual variant involved with the phrase ὁ . . . κατοινωμένος . . . ἀνὴρ ἀλαζών in which a separate Greek tradition seems to have attempted to smooth out the reading. Instead of mentioning the drunkard at all, this reading replaces ὁ . . . κατοινωμένος . . . ἀνὴρ ἀλαζών with ὁ . . . κατοιόμενος ("the proud/conceited").

[LN, SN] Περάνῃ (AAS3S LF: περαίνω) means "to finish/complete." It is possible to understand οὐδὲν as the object, with the negative force strengthened by μή ("he will accomplish nothing").

[LN, SN] Ἐπλάτυνεν (AAI3S LF: πλατύνω) means "to enlarge," with τὴν ψυχὴν functioning as the object of the verb. Literally,

the phrase means "he enlarges his life/soul" and should probably be understood as a poetic description of the subject's arrogance.

[LN] Ἅιδης (MSN) means "Hades" and is here used to gloss the Hebrew *Sheol*.

[LN, SN] Ἐμπιπλάνμενος (PPPMSN LF: ἐμπίπλημι) means "to fill (with food)" or "to satisfy." It is an adjectival participle functioning as a #predicate adjective in relation to οὗτος ("This one/He . . . *is not satisfied*").

[LN] Ἐπισυνάξει (FAI3S LF: ἐπισυνάγω) means "to gather together."

[SN, TN] Both prepositional phrases ἐπ' αὐτὸν and πρὸς αὐτὸν should be understood as #spatial expressions, as both are translations of the same Hebrew preposition.

[LN, TN] Εἰσδέξεται (FAI3S LF: εἰσδέχομαι) should be understood as roughly synonymous with ἐπισυνάξει, as the phrases ἐπισυνάξει . . . τὰ ἔθνη and εἰσδέξεται . . . τοὺς λαούς stand in parallel to each other.

Discussion Question (LXX Hab 2:1–5)

[2:1] The note on ἐν ἐμοὶ explains that two possible translations are "by means of me" or even "against me." Are there any other likely possibilities? How does our translation of this phrase affect our understanding of Habakkuk's interaction with God in this passage?

Psalm 142:1–6 ψαλμὸς τῷ Δαυιδ ὅτε αὐτὸν ὁ υἱὸς καταδιώκει κύριε εἰσάκουσον τῆς προσευχῆς μου ἐνώτισαι τὴν δέησίν μου ἐν τῇ ἀληθείᾳ σου ἐπάκουσόν μου ἐν τῇ δικαιοσύνῃ σου 2 καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου ὅτι οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν 3 ὅτι κατεδίωξεν ὁ ἐχθρὸς τὴν ψυχήν μου

ἐταπείνωσεν εἰς γῆν τὴν ζωήν μου ἐκάθισέν με ἐν σκοτεινοῖς ὡς νεκροὺς αἰῶνος 4 καὶ ἠκηδίασεν ἐπ᾽ ἐμὲ τὸ πνεῦμά μου ἐν ἐμοὶ ἐταράχθη ἡ καρδία μου 5 ἐμνήσθην ἡμερῶν ἀρχαίων καὶ ἐμελέτησα ἐν πᾶσι τοῖς ἔργοις σου ἐν ποιήμασιν τῶν χειρῶν σου ἐμελέτων 6 διεπέτασα τὰς χεῖράς μου πρὸς σέ ἡ ψυχή μου ὡς γῆ ἄνυδρός σοι διάψαλμα. Rahlfs[3]

142:1

[SN] The construction **ψαλμὸς τῷ Δαυιδ** is a #dative of possession or perhaps a #dative of association.

[LN] **Καταδιώκει** (PAI3S LF: καταδιώκω) means "to pursue" or "to search diligently."

[TN] The phrase **ὅτε αὐτὸν ὁ υἱὸς καταδιώκει** is a LXX addition that does not appear in the original Hebrew text as we have it.

[GMN] **Κύριε** is MSV (LF: κύριος).

[LN, GMN] **Εἰσάκουσον** (AAM2S LF: εἰσακούω) means "to pay attention" or "to obey" and probably has the sense here of listening in such a way that leads to action. Notice that it has no augment, as it is imperative in mood.

[LN, GMN] **Ἐνώτισαι** (AMM2S LF: ἐνωτίζομαι) means "to listen carefully/pay attention." Note that the dental stem ending has dropped out to accommodate the σ tense formative.

[TN] The noun **τῇ ἀληθείᾳ** (FSD LF: ἀλήθεια) is here a translation of a Hebrew word meaning "faithfulness" or "steadfastness."

[SN] The prepositional phrases **ἐν τῇ ἀληθείᾳ σου** and **ἐν τῇ δικαιοσύνῃ σου** should probably be understood as expressing #manner.

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3. The LXX = Septuaginta, ed. A. Rahlfs (Stuttgart: Württembergische Bibelanstalt, 1935; repr. in 9th ed., 1971).

[TN] The three verbal phrases in this verse (**εἰσάκουσον . . . ἐνώτισαι . . . ἐπάκουσόν**) should be read parallel to one another, virtually as synonyms.

142:2

[SN] Μὴ εἰσέλθῃς (AAS2S LF: εἰσέρχομαι) is a #prohibitive subjunctive and should be read with imperatival force.

[TN] Μὴ εἰσέλθῃς εἰς κρίσιν (FSA LF: κρίσις) is a direct translation of the Hebrew text and evokes a courtroom image in which God enters into a lawsuit against the speaker.

MYON [SN] Describe the use of **ὅτι** in this verse.

[GMN] Δικαιωθήσεται (FPI3S LF: δικαιόω) is a #contract verb.

[GMN, SN] Ζῶν (PAPMSN LF: ζάω): The contract verb here is an #anarthrous attributive participle modifying πᾶς ("everyone *who is living*").

142:3

[LN] Ἐταπείνωσεν (AAI3S LF: ταπεινόω) can mean "to humble/humiliate," but should probably be understood here as "to bring down" (it is a translation of a Hebrew verb meaning "to crush").

[SN] The verb **ἐκάθισέν** (AAI3S LF: καθίζω) is transitive in this case, taking με as its object ("he seated me").

[SN, LN] The adjective **σκοτεινοῖς** (NPD LF: σκοτεινός, -ή, -όν) is substantival, so it should be translated "darkness."

[SN, LN] The adjective **νεκροὺς** (MPA LF: νεκρός, -ά, -όν) is substantival, with the noun **αἰῶνος** (MSG LF: αἰών) likely modifying it as an #attributive genitive. The whole phrase **ὡς νεκροὺς αἰῶνος** (lit. "like the dead of an age") should probably be understood in the sense of "like those long dead."

142:4

[GMN] Ἠκηδίασεν (AAI3S LF: ἀκηδιάω) has a range of meanings from "to grieve/fret" to "to be lazy." Other LXX uses seem to have the sense of "to grow weary/faint" (cf. Ps 60:3; 101:1; Sir 22:13), which approximates the Hebrew in this passage.

[SN] Because of the poetic nature of this passage, the prepositional phrases ἐπ᾽ ἐμὲ and ἐν ἐμοὶ should probably be read as roughly synonymous, expressing #sphere ("within me").

[GMN] Ἐταράχθη (API3S LF: ταράσσω): The API form has substituted the double-σ of the stem for the #palatal χ (cf. ταραχή, ταραχός, "trouble/confusion") in order to accommodate the θ formative of the passive ending.

142:5

[SN, GMN] Ἐμνήσθην (ADI1S LF: μιμνήσκομαι), "to remember," takes a genitive object (ἡμερῶν ἀρχαίων). This occurrence is a #passive deponent form.

[LN] Ἀρχαίων (FPG LF: ἀρχαῖος, -α, -ον) means "old" or "ancient" (cf. ἀρχή, "beginning").

[LN, GMN] Ἐμελέτησα (AAI1S LF: μελετάω) has a range of meanings including "to practice," "to ponder," and "to plan/plot." Here it is a translation of a Hebrew verb meaning "to meditate" and is probably intended that way in this passage. It is a #contract verb; notice that the final vowel α has lengthened to η.

[SN] Both uses of ἐν in this verse are #spatial in a metaphorical sense ("I meditate *on*"). One might have expected ἐπί here instead, but ἐν seems to be more of a direct gloss of the Hebrew preposition *bet*.

[LN] The noun ποιήμασιν (NPD LF: ποίημα) typically refers to

something that is created, but it should be understood more generally here as "deeds" or "works" in parallel with ἔργοις.

[SN] Τῶν χειρῶν is a #subjective genitive.

[GMN] Ἐμελέτων (IAI1S LF: μελετάω): A #contract verb; notice that the final vowel α has contracted with the connecting vowel o to produce ω.

142:6

[LN] Διεπέτασα (AAI1S LF: διαπετάννυμι) means "to spread/stretch out."

[SN] The prepositional phrase **πρὸς σέ** has a #spatial meaning ("toward you").

[LN, SN] The adjective **ἄνυδρός** (FSN LF: ἄνυδρος, -ον) means "dry/waterless/parched" (cf. the noun ὕδωρ, "water"). It is an #attributive adjective modifying γῆ.

[SN] The phrase **ἡ ψυχή . . . σοι** is missing a verb, so one must be supplied. It is possible to assume a verb like "thirsts," or one may also carry over a form of διαπετάννυμι from the previous clause and give a loose translation like "needs" or "longs for" (i.e., "as the dry earth longs for rain").

[SN] Σοι should probably be understood as a #dative of reference.

[LN] Διάψαλμα (NSN) is a translation of the Hebrew *selah*. It is probably a musical notation meant to signal a pause or an interlude of some sort.

Discussion Question (LXX Ps 142:1–6)

[142:3] Assuming that the ὅτι in this verse is causal ("for/because"), does it link the clause in v. 3 to the thought in v. 2 or v. 1? Why?

CHAPTER 19.

LESSON NINETEEN: JAMES 2:14-24

As we continue to consider texts related to Galatians, here we look at James 2:13–24. This text, while obviously not written by Paul, seems to interact with Galatians and handles similar subjects pertaining to faith, works, justification/righteousness, and the figure of Abraham. Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Questions if you desire.

14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; 15 ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὦσιν τῆς ἐφημέρου τροφῆς, 16 εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν· ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; 17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστιν καθ᾽ ἑαυτήν. 18 Ἀλλ᾽ ἐρεῖ τις· σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω. δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κἀγώ σοι δείξω ἐκ τῶν ἔργων μου τὴν πίστιν. 19 σὺ πιστεύεις ὅτι εἷς ἐστιν ὁ θεός, καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν. 20 Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστιν; 21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; 22 βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη, 23 καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη. ²⁴ ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον. SBLGNT

2:14

[SN] The pronoun **Τί** (NSN), functioning interrogatively ("what?"), is the subject of a verbless clause.

[LN, SN] Ὄφελος (NSN) refers to a benefit or gain (related to the verb ὠφελέω; cf. Gal 5:2). It is the #predicate nominative of a verbless clause.

[SN] Ἀδελφοί (MPV LF: ἀδελφός) is a #vocative of direct address.

[SN] Ἐὰν with the subjunctive **λέγῃ** (PAS3S LF: λέγω) introduces the #protasis of the #third-class conditional statement, with **μὴ . . . αὐτόν** comprising the #apodosis. Considering that the #apodosis consists of a rhetorical question (introduced by **μὴ**, meaning a "no" answer is implied), we should probably treat this condition as a simple hypothetical ("If A, then B?").

[SN] **Πίστιν** (FSA LF: πίστις) is the object of the infinitive ἔχειν.

[SN] Ἔχειν (PAN LF: ἔχω) is an #infinitive of indirect discourse, modifying λέγῃ. In this construction, a verb of speech introduces discourse (πίστιν . . . ἔχειν) without providing a direct quotation (i.e., "If someone says/claims to have faith" [indirect discourse] rather than "If someone says, 'I have faith'" [direct discourse]).

[SN] Ἡ **πίστις** (FSN) is an example of the #anaphoric use of the article, referring back to πίστιν. For this reason, it may be translated as a demonstrative pronoun ("*this* faith").

[SN] **Σῶσαι** (AAN LF: σῴζω) is a #complementary infinitive modifying the main verb δύναται (PDI3S LF: δύναμαι).

2:15

[SN] Ἐὰν with the subjunctive **ὑπάρχωσιν** (PAS3P LF: ὑπάρχω) comprises the #protasis of another #third-class conditional statement. We should probably read the subsequent subjunctive verbs in this verse (**ὦσιν . . . εἴπῃ . . . δῶτε**) in conjunction with **ἐὰν**, meaning that the #protasis is comprised of the whole verse from ἐὰν to τοῦ σώματος, with **τί τὸ ὄφελος;** (v. 16) serving as the #apodosis.

[LN] The adjective **γυμνοὶ** (MPN LF: γυμνός, -ή, -όν) is fairly rare in the NT, with only fifteen occurrences (this is its only occurrence in James). It means "naked" or "unclothed."

[LN, SN] The subjunctive verbs **ὑπάρχωσιν** and **ὦσιν** (PS3P LF: εἰμί) should probably be understood as synonymous in this verse ("is"), given the parallel clauses linked by καί.

[LN, GMN] **Λειπόμενοι** (PPPMPN LF: λείπω): This is another uncommon word, with six occurrences in the NT, including three in James (cf. 1:4–5). It means "to lack" or "to be in need" and can take its direct object in the genitive case (τῆς ἐφημέρου τροφῆς).

[SN, LN] The adjective **ἐφημέρου** (FSG LF: ἐφήμερος) follows the second-declension pattern and is an #attributive adjective modifying τῆς . . . τροφῆς. It is a #*hapax legomenon* meaning "daily" (note the component parts, ἐπί and ἡμέρα).

[LN] The noun **τροφῆς** (FSG LF: τροφή) occurs sixteen times in the NT and means "food."

2:16

[GMN] **Εἴπῃ** is AAS3S (LF: λέγω).

[SN] Ἐξ ὑμῶν is a #partitive use modifying τις ("one *of you*"), communicating that **ὑμῶν** is the whole of which τις ("one/someone") is part.

[SN] Despite the absence of ὅτι, the phrase **ὑπάγετε . . . χορτάζεσθε** is #direct discourse. One clue for recognizing this is the verb of speech (εἴπῃ) and the shift from the third-person subjunctive to the second plural imperative (with the subjunctive being resumed with μὴ δῶτε).

[TN] Ὑπάγετε ἐν εἰρήνῃ: The phrase "go in peace" (the verb used varies) is a Hebraic farewell benediction.

[LN] **Θερμαίνεσθε** (PMM2P LF: θερμαίνω) means "to warm." It occurs six times in the NT, all in the middle voice, and functions as a true middle with a reflexive sense (i.e., "Warm yourselves"). The other five occurrences all refer to Peter warming himself after Jesus' arrest (cf. Mk 14:54, 67; Jn 18:18 (twice), 25).

[LN] **Χορτάζεσθε** (PMM2P LF: χορτάζω) means "to feed" or "to fill (with food)." If we understand θερμαίνεσθε as a true middle, we should probably read **χορτάζεσθε** in the same way ("cause yourselves to be fed" or "eat your fill").

[GMN] **Δῶτε** (AAS2P LF: δίδωμι) is a μι-verb.

[SN, LN] **Τὰ ἐπιτήδεια** (NPA LF: ἐπιτήδειος, -α, -ον) is a #substantival adjective (i.e., an adjective converted into a noun by the definite article) that refers to things that are "useful/necessary/essential."

[SN] **Τοῦ σώματος** (NSG LF: σῶμα) is functioning as a #genitive of purpose ("what is essential *for the body*").

[SN] **Τί τὸ ὄφελος;** (cf. v. 14 Τί τὸ ὄφελος) comprises the #apodosis of the #third-class conditional statement begun in v. 15. The interrogative pronoun **τί** (NSN), "what," is functioning as the subject of a verbless clause, with **τὸ ὄφελος** (NSN), "the gain/benefit," functioning as the #predicate nominative.

2:17

[SN] The demonstrative adverb **οὕτως** ("in this way"), modifying ἐστιν, refers back to the point made in 2:14–16 as an analogy supporting James' statement in this verse.

[SN] The **καί** here should be read adverbially ("indeed"), strengthening the rhetorical force of οὕτως.

[SN] Ἡ **πίστις** is the subject of the verb ἐστιν with **νεκρά** (FSN LF: νεκρός, -ά, -όν) functioning as a #predicate adjective. Notice again the #anaphoric use of the article with **ἡ πίστις** ("this faith/such faith," i.e., faith that is without works).

[SN] Ἐάν with the (negated) subjunctive **ἔχῃ** (PAS3S LF: ἔχω) introduces the #protasis of another #third-class conditional statement. It is inserted between the phrases **οὕτως . . . πίστις** and **νεκρά . . . ἑαυτήν**, which comprise the #apodosis ("*such faith*, if it does not have works, *is dead*").

[SN, TN] **Καθ'** (the preposition κατά, which has undergone #elision) with the accusative reflexive pronoun **ἑαυτήν** (FSA) probably expresses #reference ("dead *with respect to* itself"). In translation, however, a gloss of "by itself" better communicates James' point, given the preceding illustration.

2:18

[SN] The verb **ἐρεῖ** (FAI3S LF: λέγω) introduces #direct discourse.

[GMN] **Κἀγώ** is an instance of #crasis (i.e., contraction) between καί and ἐγώ.

[GMN] **Δεῖξόν** is AAM2S (LF: δείκνυμι).

[SN] The second and third occurrences of **τὴν πίστιν** (FSA) in this verse are more examples of the #anaphoric use of the article

(notice that the first occurrence of πίστιν in this new scenario is #anarthrous).

[SN] The prepositional phrase **χωρὶς τῶν ἔργων** (NPG LF: ἔργον) modifies the verb δεῖξόν and expresses separation ("without/apart from works").

[SN] The prepositional phrase **ἐκ τῶν ἔργων** modifies the verb δείξω and expresses #means.

2:19

MYON [SN] Identify the use of **ὅτι** in this verse.

[TN] **Εἷς ἐστιν ὁ θεός**: This is a reference to the Shema (Deut 6:4, κύριος εἷς ἐστιν).

[TN] Since we do not have punctuation in our early NT manuscripts, we must rely on contextual reasoning to identify questions. Considering that this section is driven by other agreed-upon rhetorical questions (cf. 2:14, 16), it is possible also to read **σὺ πιστεύεις . . . ὁ θεός** as a question: "(Do) you believe that God is one?" Note that this clause does not contain a particle of negation, so the implied answer would be "yes" (further suggested by καλῶς ποιεῖς).

[LN, SN] The adverb **καλῶς** means "well" (cf. the adjective καλός, -ή, -όν) and modifies the verb ποιεῖς ("you do *well*").

[SN] The first **καί** in this verse is #ascensive and should be translated "even."

[LN] **Φρίσσουσιν** (PAI3P LF: φρίσσω) is a #hapax legomenon that refers to trembling or shuddering with fear.

2:20

[GMN, SN] **Γνῶναι** (AAN LF: γινώσκω): Notice the stem change

(γιν → γν), indicating that this is a second aorist form. It is a #complementary infinitive, completing the action of the verb Θέλεις.

[LN] Ὢ is an interjection (literally "Oh!"), not to be confused with the MSD/NSD relative pronoun.

[SN] Ἄνθρωπε (MSV LF: ἄνθρωπος) κενέ (MSV LF: κενός, -ή, -όν) is a #vocative of direct address, strengthened further by the interjection ὢ ("O foolish person!").

[SN] The ὅτι in this verse introduces the content of the verbal phrase Θέλεις . . . γνῶναι.

[LN] The #predicate adjective ἀργή (FSN LF: ἀργός, -ή, -όν) refers to ineffectiveness or unproductiveness. It occurs eight times in the NT and refers to those standing idle in the marketplace (i.e., without jobs; Matt 20:3, 6); those who are lazy, intended as an insult (Tit 1:12); and as a synonym for those who are "unfruitful" (ἄκαρπος) in the knowledge of Christ (2 Pt 1:8).

2:21

[SN] Ὁ πατὴρ (MSN) is a #nominative in simple apposition that gives more information about the head noun, Ἀβραάμ (indeclinable, but functioning as MSN).

[GMN] Ἐδικαιώθη (API3S LF: δικαιόω) is a #contract verb.

[GMN, SN] Ἀνενέγκας (AAPMSN LF: ἀναφέρω), "to offer up (as a sacrifice)," is a compound verb made up of the preposition ἀνά ("up") and the verb φέρω ("to bring/carry"). The vastly changed form of the aorist participle may be understood in reference to the irregular first aorist form of φέρω, which is ἤνεγκα. It may be understood either as a #participle of means (justified *by [means of]* offering Isaac") or as a #temporal participle ("justified *when/after he offered* Isaac").

[LN] Τὸ θυσιαστήριον (NSA LF: θυσιαστήριον) refers to an altar where religious offerings are made. This noun is used in the NT to refer to multiple types of altars, including the altar of incense in the temple (see Lk 1:11); the temple altar where sacrifices are made to God (see 1 Cor 9:13); and the altar upon which Abraham offered Isaac (present usage).

2:22

[SN] Ὅτι introduces the #clausal complement to the verb βλέπεις, which consists of the series of clauses through v. 23.

[GMN, LN] Συνήργει (IAI3S LF: συνεργέω): A #compound word; notice that the augment for the imperfect tense has contracted with the ε to produce η. This verb means "to work with" or "to assist" and occurs five times in the NT (cf. Mk 16:20; Rom 8:28; 1 Cor 16:16; 2 Cor 6:1).

[SN] Τοῖς ἔργοις (NPD LF: ἔργον) is likely best understood as the #dative of association. The σύν prefix to the verb favors this reading.

[GMN] Ἐτελειώθη (API3S LF: τελειόω) is a #contract verb, so the final ο has lengthened to ω.

2:23

[GMN] Ἐπληρώθη (API3S LF: πληρόω): Like ἐτελειώθη in the previous verse, **ἐπληρώθη** is a #contract verb, hence the vowel lengthening.

[SN] Ἡ λέγουσα (PAPFSN LF: λέγω) is an #attributive participle modifying ἡ γραφὴ ("the Scripture, *which says*").

[SN] Ἐπίστευσεν (AAI3S LF: πιστεύω) . . . **τῷ θεῷ**: The verb πιστεύω takes its object in the dative case, making **τῷ θεῷ** the

#dative direct object ("Abraham believed God," not "Abraham believed *in* God").

[GMN] Ἐλογίσθη (API3S LF: λογίζομαι). Notice that in order to accommodate the aorist passive ending, notice that the #dental stem ending is replaced by the σ formative.

[SN] Αὐτῷ is a #dative of advantage.

[SN] The prepositional phrase εἰς δικαιοσύνην likely expresses #purpose or #result.

[TN] Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην is a nearly verbatim quotation of LXX Gen 15:6. The name Ἀβραμ was altered to Ἀβραὰμ.

[GMN, LN] Ἐκλήθη (API3S LF: καλέω): This is a second-aorist form, hence the stem change. The verb καλέω can mean "to summon" or "to invite," but here it means "to call/name" (e.g., "Abraham *was called* a friend of God").

2:24

[GMN] Ὁρᾶτε (PAI2P *or* PAM2P LF: ὁράω): The morphology for the PAI and PAM of ὁράω is the same, so it is possible to read this verb either way. However, there are a couple of reasons to read this verb as indicative rather than imperative: (1) the indicative mood is used throughout the addresses in this section (cf. v. 20, Θέλεις; v. 22, βλέπεις); and (2) for the imperative, one would expect the much more common interjections ἴδε or ἰδού or even the AAM2P ἴδετε. With this said, one factor in support of an imperative reading is that James could have chosen the *present* imperative ὁρᾶτε in order to match his prior tense usage (e.g., Θέλεις, βλέπεις).

[SN] The prepositional phrases ἐξ ἔργων and ἐκ πίστεως both express #means.

[SN] Καὶ οὐκ ἐκ πίστεως μόνον: The particle of negation **οὐκ** and the adverb **μόνον** both modify the verb δικαιοῦται, as the **καί** links the verbal action to this clause ("a person is justified by works *and not only* by faith").

Discussion Questions (Jas 2:14–24)

[2:21–24] In your Greek text, Jas 2:21 is marked as a question. Is there evidence that supports reading vv. 22–23 and 24 as questions as well?

[2:24] In 2:18–22, James makes frequent use of 2S verbs. Then, in 2:24, he makes the switch to the 2P with ὁρᾶτε. Based upon the immediate context and flow of the passage, why would James have made this shift?

CHAPTER 20.

LESSON TWENTY: JOHN CHRYSOSTOM ON GALATIANS 6:2

This reading selection comes from St. John Chrysostom's homilies on Galatians, specifically his comments on 6:2 ("bear one another's burdens"). Chrysostom (349–407), a Greek Father, was a prolific writer, penning numerous commentaries, and he was a gifted preacher (hence his nickname, "The Golden Mouth"). He was thoroughly educated, having studied rhetoric under Libanius; philosophy under Andragathius; and theology under Meletius, Theodorus, and Diodorus. His Greek writing style is elegant. In his commentaries, he mentions a biblical text portion and then offers brief reflections that are both expository and practical. Instructions: Translate the Greek text with help from the reader notes. Complete the MYON (Make Your Own Note) and Discussion Question if you desire.

Αλληλων τα βαρη βασταζετε. επειδη γαρ ουκ εστιν ανθρωπον οντα χωρις ελαττωματος ειναι, παραινει μη ακριβεις εξεταστας ειναι των ετεροις πεπλημμεληρμενων, αλλα και φερειν τα των πλησιον ελαττωματα, ινα και τα αυτου φερηται παρ' ετερων. Καθαπερ γαρ επι της οικοδομης, ου την αυτην απαντες εδραν εχουσιν οι λιθοι, αλλ' ο μεν προς γωνιαν επιτηδειος, ουκετι δε προς θεμελιους, ο δε προς θεμελιους μεν, ουκετι δε προς γωνιαν· ουτω δη και επι του σωματος της εκκλησιας. Και επι της σαρκος δε

της ημετερας τουτο αυτο ιδοι τις ἂν αλλ᾽ ομως θατερου θατερον ανεχεται, και ου παρα παντων παντα ζητουμεν. ο γαρ εκ του κοινου γινομενος ερανος, και σωμα και οικοδομην συνιστησι. SBLGNT

[TN] Αλληλων τα βαρη βασταζετε: Chrysostom here is quoting from Gal 6:2.

[LN] The conjunction **επειδη** means "because" or "since."

[LN] Ουκ εστιν ανθρωπον . . . ειναι means, "It is not [possible] for a person."

[LN] Ελαττωματος (NSG LF: ἐλάττωμα) means "defect" or "error."

[LN, GMN] Παραινει (PAI3S LF: παραινέω) means "to urge/ exhort." It is a #contract verb, hence the contraction indicated by the circumflex accent.

[LN] Ακριβεις (FPA LF: ἀκριβής) means "exacting," with the sense of being unduly strict.

[LN] Εξεταστας (FPA LF: ἐξέτασις) means "test" or "scrutiny."

[LN] Των . . . πεπλημμελημενων (PPPMPG LF: πλημμελέω) is a #substantival participle meaning "sins" or "trespasses."

[LN, SN] Αλλα και has a strong adversative sense here, as the **και** is acting adverbially ("indeed").

MYON [SN] Των πλησιον: How is **τῶν** functioning syntactically?

[SN] Παρ᾽ ετερων expresses #agency ("*by* others").

[SN] Καθαπερ is an emphatic comparative conjunction ("just as").

[SN, TN] Επι της οικοδομης is a #spatial expression ("all the

stones *in the house*"), but it may be more helpful to think of it as setting up an analogy (cf. Καθάπεϱ): "in (the case of) a house . . ."

[LN] **Εδϱαν** (FSA LF: ἕδϱα) means "place" or "position."

[LN] **Γωνιαν** (FSA LF: γωνία) means "corner."

[LN] **Επιτηδειος** (MSN) means "designed/suitable/fit."

[SN] **Ο μεν πϱος γωνιαν επιτηδειος**: The preposition **πϱός** with the accusative expresses #purpose ("the [stone] designed *for the corner*").

[SN] The adverb **ουτω** is an alternate form of οὕτως ("so/in this way") that works in conjunction with Καθάπεϱ to complete Chrysostom's comparison ("Just as . . . *in this way*").

[SN] **Δη** is a particle of emphasis, similar to γέ ("indeed").

[SN] **Της εκκλησιας** is an #epexegetical genitive ("the body, *which is/namely* the Church").

[LN] **Ιδοι τις** literally means "anyone can see/recognize." The verb **ιδοι** is in the #optative mood (AAO3S LF: ὁϱάω).

[LN] The adversative conjunction **αλλ'** with the particle **ομως** emphasizes a sense of concession and means something like "but nevertheless."

[GMN] **Θατεϱου** and **θατεϱον** are instances of #crasis (or contraction) of τὸ ἕτεϱον.

[GMN] **Ανεχεται** (PDI3S LF: ἀνέχομαι) takes its object in the genitive case (see 2 Cor 11:19).

[LN] **Εϱανος** (MSN) refers to a feast or a dinner party to which each guest makes a contribution.

[TN, LN] Ο . . . εκ του κοινου γινομενος ερανος: In this phrase, Chrysostom evokes the image of a dinner party to which all the attendees make a contribution in order to illustrate the unity of the church community. For translation purposes, it means something like "The feast is contributed to by everyone."

[TN] On **συνιστησι** (PAI3S LF: συνίστημι), see below.

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Discussion Questions (Chrysostom)

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[Chrys] The verb **συνίστησι** (PAI3S LF: συνίστημι) can have various meanings, with the most probable here being "to combine/form," "to unite," or "to demonstrate." Which meaning seems most likely, and how is our understanding of Chrysostom's point affected?

LESSON TWENTY-ONE: MARCION'S REDACTION OF GALATIANS

Marcion of Sinope (Asia Minor) was expelled from the Roman Christian community in 144 CE on the accusation of heresy.[1] Notoriously, he rejected the authority of the Old Testament and positioned a Savior Christ against an evil Creator. However, he also played an important role in the history of Christianity by stimulating discussions around the biblical canon. While none of his works exist today, we know that many early Christian theologians disputed Marcion and his teachings (e.g., Justin Martyr, Irenaeus, Hippolytus). Through apologetic and polemical statements by these theologians, we catch glimpses not only of Marcion's teachings, but even of the way Marcion edited or redacted New Testament texts to conform to his theology (of course, Marcion himself believed he was retrieving the purest versions of these books).

Is it possible to reconstruct Marcion's text of Galatians based on quotes from other early theologians? As tantalizing as this prospect might be, scholars agree that the answer is "no." There are several reasons why this is not feasible. First, anti-Marcionite theologians such as Tertullian and Jerome wrote in Latin, so it is difficult

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1. Nevertheless, less than a decade after this, during which time he preached his message far and wide, he had a massive following; Justin Martyr refers to his influence spreading to "many of every nation" (*Apology* 1.26).

to trace that back to Greek and get the wording right. Second, we cannot be sure that the "orthodox" theologians were intending to quote Marcion verbatim; perhaps they were paraphrasing. Thirdly, we must take into account the propensity toward exaggeration when it comes to polemics.

But if reconstructing Marcion's version of Galatians is not possible, we *can* identify certain patterns or editorial habits that are probably accurate with respect to how he read and revised Galatians. We will discuss two of these ("omissions" and "revisions").

Omissions

We can be reasonably sure that Marcion omitted certain features of Galatians that did not align with his theology. For example, according to Jerome, Marcion eliminated any text that explained that *God the Father* raised Jesus from the dead. Instead, Marcion urged that Jesus raised *himself* from the dead. So, in a place like Galatians 1:1, we can imagine that Marcion's version differed from our preferred readings in this way:

NA28: Παῦλος ἀπόστολος οὐκ ἀπ᾽ ἀνθρώπων οὐδὲ δι᾽ ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν.

Marcion: Παῦλος ἀπόστολος οὐκ ἀπ᾽ ἀνθρώπων οὐδὲ δι᾽ ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν.

So, Jerome had written about this verse: "One should know that in the Pauline corpus of Marcion the words 'and through God the Father' have not been written, because he wanted to stress his point that Christ has not been raised by God the Father, but arose spontaneously through his own strength" (Jerome, *Comm. Gal.* 375). Presumably, the αὐτός (ἐγείραντος αὐτὸν) would then be understood as *reflexive* ("himself") rather than as a simple pronoun ("him").

It wasn't just at the word, phrase, or clause level that Marcion omitted material. He also removed entire verses or sections. According to Tertullian (*Against Marcion*, book 5), Marcion omitted verses in Galatians that connected Gentile Christians to Abrahamic fatherhood. Furthermore, Marcion removed many Pauline quotations from the OT, including Gen 15:6 in Gal 3:6.

Revisions

Marcion did not just remove material from Galatians, but also revised it on occasion. So, for example, according to Tertullian (*Against Marcion*), he changed Gal 3:26 in this way:

NA28: Πάντες γὰρ υἱοὶ θεοῦ ἐστε

Marcion: Πάντες γὰρ υἱοὶ πίστεως ἐστε

Wanting to sever the link between Abraham and Christ, Marcion focused on believers being "children/sons of *faith*," rather than "children/sons of God."

Again, as we learn via Tertullian (*Against Marcion*), Marcion did more extensive revision and supplementation in Gal 4:21–31. Clearly Marcion wanted to create a rift between "Judaism" and "Christianity," and his emendations demonstrate this transparently. Below, we show Marcion's revisions to 4:24 and 4:26.

NA28: 24ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθῆκαι, μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἁγάρ . . . 26ἡ δὲ ἄνω Ἰερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν·

Marcion: 24ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθῆκαι, μία μὲν ἀπὸ ὄρους Σινᾶ εις την συναγωγην των Ιουδαιων κατα τον νομον[2] γεννῶσα εἰς δουλείαν . . . 26Μία δε υπερανω πασης αρχης και δυναμεως και εξουσιας και παντος

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2. ". . . for the synagogue of the Jews according to the Law . . . :"

ονοματος ονοματοζομενου ου μονον εν τω αιωνι τουτω αλλα και εν τω μελλοντι γεννωσα εις την αγιαν εκκλησιαν ην συνομολογουμεν,[3] ἥτις ἐστὶν μήτηρ ἡμῶν·

While Marcion was summarily condemned by the Church Fathers, we do recognize that his energetic attempts to purify the Christian canon of Scripture accelerated broader canonical discussions in an attempt to counteract Marcion's proposals and influence and to generate consensus on the breadth of the holy books.

For more information, see Jason D. BeDuhn, *The First New Testament: Marcion's Scriptural Canon* (Salem, OR: Polebridge, 2013).

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3. "But [the] other begets above every ruler, and power, and authority, and every name that is named not only in this age, but also in that to come, for the holy church which we confess …"

GLOSSARY

Ablative Genitive of Separation: The genitive noun is separated in some way from the head noun or verb (usually translated "[away] from").

Accusative of Extent: The accusative noun denotes the extent of time, space, or degree of the verbal action (before the accusative noun, supply a gloss like "to/for the extent of").

Accusative of Reference/Respect: The accusative noun restricts the reference of the verbal action (usually glossed "with reference/respect to" or "concerning" before the accusative noun).

Accusative Subject of Infinitive: An accusative noun may function as the subject of an infinitive. Since the infinitive takes both its subject and direct object in the accusative case, context will dictate which is correct.

Adjectival Participle: The participle can function in the same way as an adjective, i.e., attributively or in a predicate construction. Adjectival participles will usually (but not always) have a definite article.

Adverbial Accusative: The accusative noun qualifies the verbal action by functioning in an adverbial capacity. This usage is restricted to words that were historically used adverbially (e.g., Gal 2:21 ἄρα Χριστὸς **δωρεὰν** ἀπέθανεν, "Then Christ died *for nothing*").

Adversative Conjunction: This conjunction indicates a contrast with the idea to which it is connected and is commonly translated "but," "rather," or "however." The most common adversative conjunction in Galatians is ἀλλά.

Anaphoric Use of the Article: The article functions as a pointer to a previous occurrence of the same noun. In this scenario, a (usually anarthrous) noun is used (e.g., πίστις). Then, a subsequent occurrence of the noun (e.g., ἡ πίστις) will take a definite article in order to signal to the reader that it is referring to the previous occurrence. For this reason, the article will function like a demonstrative pronoun ("*this* faith" or "*the* faith *previously mentioned*").

Anarthrous: Without a definite article.

Anarthrous Attributive Participle: An attributive participle that does not have a definite article (e.g., Gal 5:3 παντὶ ἀνθρώπῳ **περιτεμνομένῳ**, "every man *who is circumcised*"). Context will determine this usage.

Apodosis: The "then" half of a conditional statement.

Appositive: A noun in apposition refers to the same thing as the noun it modifies.

Articular Infinitive: An infinitive with a definite article. The article does not necessarily indicate that an infinitive is substantival. For instance, articular infinitives are often found in prepositional phrases that modify verbs, so the preposition with articular infinitive would carry adverbial force.

Ascensive καί: This usage of καί communicates a point of focus and is often translated "even."

Attributive Adjective: This is the most straightforward adjecti-

val function, with the adjective modifying the noun (e.g., "The *good* king," "A *humble* servant," etc.).

Attributive Genitive: The genitive noun specifies an attribute of the head noun and is translated like an attributive adjective (e.g., Gal 6:1 ἐν πνεύματι **πραΰτητος**, "with a spirit *of gentleness*" = "with a *gentle* spirit"), but its emphasis is more forceful than a simple adjectival construction.

Attributive Participle: An adjectival participle that is functioning in an attributive position.

Autograph: This term refers to the original document of a given text. We do not possess any biblical autographs.

Causal Dative: The dative noun indicates the cause of the verbal action.

Causal Participle: An adverbial participle that indicates the cause for the verbal action.

Causative Direct Middle Voice: The subject causes the verbal action to be done to/for himself or herself. This usage is rare.

Chiasmus: An ancient literary convention that utilizes mirrored parallelism to enhance rhetorical and/or poetic effect. This construction can occur on the level of words, sentences, or larger sections. Examples of chiastic structure include (but are not limited to) A-B-B'-A' and A-B-C-B'-A' (note the central unit C in the second example).

Clausal Complement (introduced by ὅτι): Ὅτι is often used to complete the action of a verb. Syntactically, then, the clausal complement functions as the direct object of the verb.

Comparative Conjunction: The conjunction establishes a comparison or analogy between ideas. Common comparative conjunctions include καθώς, οὕτως, and ὡς.

Comparative Pronoun: A pronoun that communicates a quantitative comparison (e.g., ὅσος, "as many as/a much as/as long as").

Compensatory Lengthening: Because liquid verbs reject σ, their first aorist forms sometimes experience a lengthening of the stem to compensate. E.g., μένω (present) → ἔμεινα (aorist).

Complementary Infinitive: The infinitive completes the action of the main verb (e.g., "She wanted *to meet* the teacher").

Compound Verb: A verb built from the components of multiple words, usually by combining a prepositional prefix with an existing verb (e.g., εἰσέρχομαι = εἰς + ἔρχομαι).

Concessive Participle: An adverbial participle that indicates that the verbal action is true despite the action or state communicated by the participle, often translated "although" (e.g., Phil 2:6 ὅς ἐν μορφῇ θεοῦ **ὑπάρχων**, "who, *although he existed* in the form of God").

Constructio ad Sensum: Sometimes a pronoun will agree with its antecedent "naturally" but not grammatically, often involving a difference in gender (e.g, Gal 4:19 **τέκνα** μου, **οὕς** πάλιν ὠδίνω). In such cases, a translation must be "constructed according to sense."

Contract Verb: Verb whose stem ends in α, ε, or ο and which undergoes a contraction in the first principal part when the ending vowel meets the connecting vowel. In the other principal parts, the final vowel is often lengthened before the addition of the tense formative.

Crasis: The merging of two words through contraction (e.g., κἀγώ = καί + ἐγώ).

Dative Direct Object: Some verbs take their direct object in the dative (e.g., πιστεύω). In this case, one should not look for extra

nuance in the dative case, but rather treat it simply as the object of the verb.

Dative of Advantage: The dative noun indicates a person (or, rarely, thing) who has an interest in the verbal action. This usage (the translational opposite of the dative of disadvantage) should be glossed something like "for," "in the interest of," or "to the advantage of."

Dative of Agency: The dative noun indicates the personal agent of the verbal action. This usage is extremely rare in the NT.

Dative of Association: The dative noun indicates the person or thing one is associated with (usually translated "with" or "in association with").

Dative of Manner: The dative noun specifies the manner in which the verbal action is accomplished, indicating an accompanying emotion, attitude, action, or circumstance. In translation, a gloss of "with" or "in" is usually supplied (e.g., "She spoke *with grace*").

Dative of Means: The dative noun indicates the means by which the verbal action is accomplished.

Dative of Possession: The dative noun functions somewhat like a possessive genitive in that it possesses the noun that it modifies. In translation, supply the gloss "possessed by" or "belonging to."

Dative of Reference: The dative noun indicates that in reference to which the verbal action applies (translated with "in reference to," "concerning," "in regard to," etc.).

Dative of Rule: The dative noun specifies a rule or standard to be followed, to be translated with "in accordance with" or "in conformity to." This usage is rare.

Dative of Sphere: The dative noun indicates the location in which the word it modifies takes place or exists.

Dative of Time: The dative noun indicates the time when the verbal action takes place (e.g., Gal 6:9 **καιρῷ** γὰρ **ἰδίῳ** θερίσομεν, "For we will reap *at the proper time*").

Dental: A letter whose vocalization involves the teeth. The Greek dentals are δ, ζ (except when beginning a word), θ, and τ.

Descriptive Genitive: The genitive noun describes the head noun in an unspecified way. This is the last-resort "catch-all" category if no other adjectival genitive classification seems to fit.

Direct Discourse: A quotation, often (but not always) signaled by ὅτι. In the case of direct discourse, ὅτι is not to be translated but serves simply to mark the beginning of the quotation.

Elision: Omission of the final vowel of a preposition to avoid the occurrence of consecutive vowels in adjacent words (e.g., Gal 1:1 ἀπ᾽ ἀνθρώπων).

Epexegetical Infinitive: The infinitive is explaining a noun or adjective (e.g., Gal 5:3 ὀφειλέτης ἐστιν ὅλον τὸν νόμον **ποιῆσαι** explains the noun ὀφειλέτης: "he is a debtor *to do* the whole Law").

Epexegetical ἵνα: This usage of ἵνα introduces a clause that completes the thought of a noun or adjective (translated "that").

Epistolary Aorist: This use of the aorist is used to communicate action from the timeframe of the recipient.

Ethical Dative: The dative noun specifies the person who is especially concerned with the verbal action, to be translated with "as far as I am concerned," "as for me," etc. This usage is rare.

Explanatory Conjunction: A conjunction used to introduce additional information about something (e.g., γάρ).

First-Class Conditional Statement: The protasis of this condition consists of εἰ with an indicative verb in any tense, with the apodosis containing a verb of any mood and tense. It communicates a condition in which the protasis is assumed true for the sake of the argument.

Genitive of Apposition (or Epexegetical Genitive): The genitive noun refers to the same thing as the head noun that it modifies. In translation, replace the usual "of" with "which is/who is" or "namely."

Genitive of Association: The genitive noun indicates that/those with whom/which the head noun is associated. In translation, "of" is replaced by "(in association) with."

Genitive of Content: The genitive noun specifies the contents of the word that it modifies.

Genitive of Product: The genitive noun is the product of the head noun. In translation, replace "of" with "which produces."

Genitive of Purpose: The genitive noun specifies the purpose for the existence of the head noun.

Genitive of Reference: The genitive noun specifies that in reference to which the head noun is true. In translation, replace "of" with "with reference/respect to."

Genitive of Relationship: The genitive noun specifies a familial relationship with the head noun; usually the genitive noun is the progenitor of the noun it modifies (e.g., Matt 26:37 τοὺς δύο υἱοὺς Ζεβεδαίου, "the two sons of Zebedee").

Genitive of Source: The genitive noun specifies the source of the head noun (usually translated "from").

Genitive of Time: The genitive noun specifies the time during

which the head noun takes place. Often in translation, "of" is replaced with "during."

Gnomic Future: This use communicates a "timeless truth."

Hapax Legomenon **(pl.** *Legomena***):** This term describes a word or words that occur only once, e.g., a "NT *hapax legomenon*" is a word that only appears once in the entire NT.

Hendiadys: Lit. "one through two." This term describes the use of two grammatically linked words (linked by καί) that describe one idea, which can be translated as a noun-adjective phrase. E.g., "God's glory and radiance" becomes "God's radiant glory."

Hortatory Subjunctive: Since there is no first-person imperative form, the first-person plural subjunctive (and, on a few occasions, the first-person singular) often functions in this way. It is usually translated "let us."

Imperatival Future: In this usage, the future-tense verb functions as a command. Most NT occurrences of the imperatival future are in OT quotations (e.g., Gal 5:14, quoting Lev 19:18, **ἀγαπήσεις** τὸν πλησίον σου ὡς σεαυτόν).

Indirect Discourse: Reported speech used after a verb of communication or perception. This type of speech is to be distinguished from direct discourse, in which speech is being quoted: "She said, 'I pray daily'" (direct discourse) differs from "She said she prays daily" (indirect discourse).

Inferential Conjunction: A conjunction that introduces a conclusion, deduction, etc., from what precedes it (usually translated "therefore").

Infinitive of Indirect Discourse: An infinitive follows a verb of perception or communication (e.g., λέγω, δοκέω, ἐρωτάω) to report discourse without providing a direct quotation. For exam-

ple, behind the indirect discourse in Jas 2:14 (πίστιν λέγῃ τις ἔχειν, "Someone claims *to have faith*"), the reader may infer the underlying direct discourse, "I have faith."

Infinitive of Purpose: The infinitive indicates the purpose or goal of the verbal action (translated "in order to," "for the purpose of," etc.).

Infinitive of Time: A preposition + infinitive construction that communicates a temporal relationship between the infinitive action and the action of the main verb (e.g., Gal 2:12 πρὸ τοῦ . . . ἐλθεῖν, "Before the coming").

Labial: A letter whose vocalization involves the lips. The Greek labials are β, π, and φ.

Liquid Verb: This set of verbs have stems ending in λ, μ, ν, or ϱ and reject the σ formatives of the first aorist and future tenses. As a result, liquid verbs have irregular morphologies in these tenses.

Nominative Absolute: The nominative absolute is used in introductory material such as headings, titles, and addresses, which are not to be thought of as sentences (e.g., Gal 1:1 **Παῦλος** ἀπόστολος . . . διὰ Ἰησοῦ Χριστοῦ, which as a prescript should not be viewed as a proper sentence).

Nominative in Simple Apposition: The nominative noun refers to the same thing as the noun of the same case to which it is appositive. Unlike the predicate nominative, it is not linked by an equative verb. See Gal 1:1, Παῦλος **ἀπόστολος**: "Paul, an apostle" (simple apposition), not "Paul *is* an apostle" (predicate nominative).

Objective Genitive: The genitive noun functions as the direct object of the verbal idea implicit in the head noun (e.g., πίστις Χριστοῦ would be translated "faith in Christ").

Optative Mood: The optative mood was generally used to portray possible action, but by the NT period it had been largely absorbed into the subjunctive, hence its rarity (approx. seventy occurrences in the NT). In expressions like μὴ γένοιτο (e.g, Gal 2:17), it is used to express a wish or desire.

Palatal: A letter whose vocalization involves the palate. The Greek palatals are γ, κ, and χ.

Participle of Attendant Circumstance: The participle communicates action that is coordinate with the main verb. This usage is translated as a finite verb (e.g., Matt 28:19 **πορευθέντες** οὖν μαθητεύσατε πάντα τὰ ἔθνη, "Therefore, *go and* make disciples of all the nations").

Participle of Manner: An adverbial participle that communicates the accompanying emotion/attitude/"color" of the verbal action.

Participle of Means: An adverbial participle that communicates the means by which the verbal action is accomplished.

Partitive Genitive: The genitive noun describes the whole of which the head noun is part (supply "which is a part of" in translation).

Passive Deponent: Since the aorist and future have separate morphologies for middle/passive voice, deponent verbs like ἀποκρίνομαι will have future and aorist passive forms that maintain their deponency (e.g, ἀπεκρίθην "I answered," ἀποκριθήσομαι "I will answer").

Periphrastic Construction: This construction consists of a verb of being (most commonly εἰμί) paired with a participle, which together communicate a finite verbal idea in a more roundabout way (e.g., ἦν λύων = ἔλυεν, "He was loosing").

Possessive Genitive: The genitive noun possesses (literally) the head noun.

Postpositive: Certain particles/conjunctions will never occur in the first position within a clause. Some postpositive words include δέ, γάρ, and οὖν.

Predicate Accusative: The accusative noun stands in a predicate relationship to another accusative, joined by an equative infinitive or participle.

Predicate Dative: The dative noun describes something about another dative, with the two linked by an equative participle (e.g., Gal 4:8 τοῖς φύσει μὴ οὖσιν **θεοῖς**, "Those by nature who are not *gods*").

Predicate Nominative: The nominative noun is approximately equivalent to the nominative subject, joined by an equative verb (e.g., Gal 3:24 ὁ νόμος **παιδαγωγὸς** ἡμῶν γέγονεν, "The Law has become our *guardian*").

Prepositional Syntax: Prepositions in Greek tend to make explicit syntactical nuances that are implicit to the cases. E.g., a dative noun could communicate means or sphere on its own, or a writer may use ἐν with the dative to do so. Following are some basic descriptions of the various prepositional usages encountered in this book's lessons (you will notice that these nuances coincide with many of the case usages defined elsewhere in the glossary).

> **Accompaniment/Association:** Σύν + dative, μετά + genitive, and πρός + accusative. Σὺν tends to connote more personal union, while μετά tends to connote attendant circumstances or close association.
>
> **Agency:** Usually διά + genitive. The prepositional phrase

explains the personal agent by whom the verbal action is accomplished.

Cause/Causal: Common with ἐν + dative and διά + accusative. The prepositional phrase specifies the cause of the verbal action.

Goal: Common with εἰς + accusative. The prepositional phrase indicates the goal of the verbal action.

Manner: Typically ἐν + dative or μετά + genitive. The prepositional phrase specifies the accompanying manner of the verbal action, adding emotion, attitude, or "extra color."

Means: Ἐν + dative, διά + genitive, and ἐκ/ἐξ + genitive. The prepositional phrase indicates the means by which the verbal action is accomplished.

Partitive: Ἐκ/ἐξ + genitive. The prepositional phrase expresses the whole of which the head noun is a part. This is another way of expressing the partitive genitive idea.

Purpose: Usually εἰς + accusative, but also ἐπί + dative and πρός + accusative. The prepositional phrase specifies the intention of the verbal action.

Result: Typical εἰς + accusative. The prepositional phrase specifies the result of the verbal action.

Source/Origin: Ἐκ/ἐξ + genitive, ἀπό + genitive, διά + genitive, and παρά + genitive. The prepositional phrase indicates the source of the noun being modified.

Spatial/Sphere: Ἐν + dative, εἰς + accusative, πρός + accusative, ἐπί + dative/genitive/accusative. The prepositional phrase indicates some sort of spatial nuance, e.g.,

direction (as with εἰς + accusative) or location (as with ἐν + dative).

Standard: Κατά + accusative and ἐν + dative. The prepositional phrase communicates a rule or standard to be followed or an idea of correspondence.

Temporal: διά + genitive, μετά + accusative, ἐπί + accusative, ἄχρι + genitive, ἐν + dative. The prepositional phrase communicates some sort of timeframe (e.g., 2:1 διὰ δεκατεσσάρων ἐτῶν, "after fourteen years").

Present-Tense Reduplication: The morphology of present-tense forms of μι-verbs will often include a reduplication of the initial stem consonant, but this reduplication will differ from the usual perfect-tense consonant + ε construction and will instead consist of consonant + ι (e.g., δίδωμι [stem = δο], τίθημι [stem = θε]; however, see ἵστημι [stem = στα]).

Prohibitive Subjunctive: A use of the subjunctive with a particle of negation (usually the aorist subjunctive with μή) that has imperatival force.

Protasis: The "if" half of a conditional statement.

Purpose Clause: This type of clause specifies the purpose of a verbal action. It is often introduced by ἵνα and features the subjunctive mood.

Second-Class Conditional Statement: The protasis of this condition consists of εἰ with an aorist or imperfect indicative verb, with the apodosis containing an aorist or imperfect indicative verb (often with ἄν). It communicates a condition in which the protasis, a *false* statement (from the speaker's perspective), is assumed true for the sake of the argument.

Subjective Genitive: The genitive noun functions as the subject

of the verbal idea implicit in the head noun (e.g., if Gal 1:12 δι᾽ ἀποκαλύψεως Ἰησοῦ Χριστοῦ were read this way, it would be translated "through what Jesus Christ revealed").

Subjunctive Equivalent: The conjunction ἵνα normally expects a subjunctive verb, but sometimes the future indicative occurs instead (e.g., Gal 2:4 ἵνα ἡμᾶς **καταδουλώσουσιν**). These instances should be considered equivalent to subjunctive usages, as the subjunctive deals with potential action and is therefore necessarily future-oriented.

Substantival Adjective: An adjective that functions syntactically as a noun (e.g., as the object of a preposition: Gal 1:1 ἐκ νεκρῶν).

Substantival Infinitive: The infinitive is functioning as a noun and can act as subject or object, or it can be in apposition or function epexegetically to another noun or adjective.

Substantival Participle: An adjectival participle that is functioning independently, i.e., it is functioning as a noun would. In order to distinguish between a proper adjectival participle and a substantival participle, ask the question, "Is there a noun that this participle could be modifying?" If not, the participle is likely substantival.

Temporal Adverb: An adverb that communicates some sort of timeframe for the verbal action, e.g., τότε ("then"), νῦν ("now").

Temporal Participle: An adverbial participle that communicates when the action of the main verb occurs. For example, a present temporal participle generally communicates contemporaneous time ("while"), and an aorist generally communicates antecedent time ("before").

Third-Class Conditional Statement: The protasis of this condition consists of ἐάν with a subjunctive verb of any tense, with the apodosis containing a verb of any mood and tense. It can

communicate a condition in which fulfillment of the protasis is unclear, unlikely, or probable.

Vocative Case: The vocative case is often used in direct address and is often morphologically identical to the nominative. It is syntactically disconnected from the rest of the sentence. See Gal 3:15 **Ἀδελφοί**, κατὰ ἄνθρωπον λέγω, where Ἀδελφοί is in the vocative case (but identical in form to the nominative), while the verb λέγω specifies a different subject for the rest of the sentence (Paul).

Voluntative Imperfect: The imperfect tense is used to communicate an action that is desired (e.g, Gal 4:20 **ἤθελον** δὲ παρεῖναι με πρὸς ὑμᾶς, "*I would like* to be with you"; cf. Lk 1:59 **ἐκάλουν** αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν, "*They wanted to call* him by the name of his father, Zachariah").

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