

The Epistle to the Galatians, Chapter 3

ΠΡΟΣ ΓΑΛΑΤΑΣ Γ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 3:1–5

The appeal to experience: Spirit by faith, not works of law

A volley of rhetorical questions rebukes the 'foolish Galatians' (1) and presses one decisive test: did they receive the Spirit by works of the law or by the hearing of faith (2)? To revert to flesh after beginning in the Spirit is folly (3); their sufferings would be in vain (4); and God's supply of the Spirit and miracles rests on faith, not law-works (5).

B · 3:6–9

Abraham: justified by faith, father of believing Gentiles

Scripture's pattern: Abraham believed God and it was reckoned as righteousness (6). Therefore the men of faith are Abraham's sons (7); Scripture foresaw God justifying the nations by faith and pre-preached the gospel to Abraham — 'in you all the nations will be blessed' (8); so the men of faith are blessed with believing Abraham (9).

C • 3:10–14

Curse of the law versus blessing in Christ

Those of law-works are under a curse, for the law demands total obedience (10); no one is justified by law, since 'the righteous shall live by faith' (11), and law is not 'of faith' but 'do and live' (12). Christ redeemed us from the law's curse by becoming a curse for us (13), so that Abraham's blessing and the promised Spirit might reach the nations through faith (14).

D • 3:15–18

The promise to Abraham's 'seed' precedes and outranks the law

A human analogy: a ratified covenant is not annulled (15). The promises were spoken to Abraham and to his 'seed' — singular, that is, Christ (16). The law, coming 430 years later, cannot annul a covenant already ratified by God so as to void the promise (17); for the inheritance is by promise, freely given, not by law (18).

E • 3:19–22

Why then the law? Its temporary, custodial purpose

If inheritance is by promise, why the law? It was added because of transgressions, until the Seed should come, ordained through angels by a mediator (19); a mediator implies two parties, but God is one (20). The law is not against the promises (21); rather Scripture shut up all under sin, so the promise by faith in Jesus Christ might be given to those who believe (22).

F • 3:23–25

The law as guardian until faith came

Before faith came we were held in custody under law, confined for the faith to be revealed (23); the law was our παιδαγωγός, our guardian-escort to Christ, that we might be justified by faith (24); but now that faith has come, we are no longer under a guardian (25).

G • 3:26–29

Sons of God and Abraham's seed in Christ, through faith

All are sons of God through faith in Christ Jesus (26), for all baptized into Christ have put on Christ (27); the old divisions — Jew/Greek, slave/free, male/female — are transcended in Christ (28); and if you belong to Christ, then you are Abraham's seed, heirs according to promise (29).

1 Ὁ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη
ἐσταυρωμένος;

O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?

REBUKE / RHETORICAL OPENING **ASYNDETON** An abrupt, indignant address opens the argument: a vocative rebuke and an incredulous question — how could a people shown the crucified Christ be so deluded?

ὦ

O

interjection (emotive address)

ὦ: interjection of address, here charged with exasperation and pathos.

άνόητοι

foolish

Vocative

attributive adjective (vocative of address)

άνόητος: 'without understanding, senseless' (ἀ- privative + νοέω); not stupidity but a failure to perceive the obvious.

Γαλάται

Galatians

Vocative

vocative of address

Γαλάτης: a Galatian; the addressees, whether ethnic Gauls of the north or the churches of the Roman province in the south.

τίς

who

Nominative

interrogative pronoun (subject)

ὕμᾱς

you

Accusative

direct object

ἐβάσκανεν

bewitched

Aor Act Indic 3 Sg · βασκαίνω

main verb

→ constative aorist

βασκαίνω: 'bewitch, cast the evil eye, fascinate'; an arresting metaphor — as if a malign spell had blinded them to the gospel.

οἷς

before whose

Dative

relative pronoun (dat. of reference / interest)

κατ'

before

preposition + accusative (in the presence of)

κατά + acc. here = 'right before, in plain view of.'

ὀφθαλμούς

eyes

Accusative

object of κατά (κατ' ὀφθαλμούς = 'before the eyes')

ὀφθαλμός: 'eye'; the idiom stresses the vividness of the gospel proclamation, as a public placard.

Ἰησοῦς

Jesus

Nominative

subject of προεγράφη

Χριστός

Christ

Nominative

apposition (name-title)

προεγράφη

was publicly portrayed

Aor Pass Indic 3 Sg · προγράφω

main verb (rel. clause)

→ constative aorist

προγράφω: 'write/post up publicly, placard beforehand' (προ- + γράφω); of a public proclamation set out as on a notice-board.

ἑσταυρωμένος

as crucified

Perf Pass Ptc · Nom Sg Masc · σταυρώω

predicate participle (state)

→ intensive perfect (abiding state)

σταυρώω: 'crucify'; the perfect stresses the enduring significance of the cross — 'the crucified one,' the gospel's permanent center.

2 τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν· ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;

This only I want to learn from you: did you receive the Spirit by works of the law or by the hearing of faith?

DECISIVE QUESTION ASYNDETON Paul narrows to a single, experience-based test that the Galatians cannot dodge: the source of the Spirit they manifestly received.

τοῦτο

this

Accusative

direct object (forward-pointing demonstrative)

μόνον

only

Accusative

adverbial accusative (limiting)

μόνος: 'only, alone'; here adverbial — Paul reduces the matter to one decisive point.

θέλω

I want

Pres Act Indic 1 Sg · θέλω

main verb

→ stative present

θέλω: 'wish, will, want'; volition introducing the question to follow.

μαθεῖν

to learn

Aor Act Inf · μαθάνω

complementary infinitive

→ constative aorist

μαθάνω: 'learn, ascertain'; ironic — Paul knows the answer and means them to face it.

<p>ἀφ'</p> <p>from</p> <p><i>preposition + genitive (source)</i></p>	<p>ὑμῶν</p> <p>you</p> <p>Genitive</p> <p><i>object of ἀπό (source)</i></p>	<p>ἐξ</p> <p>by</p> <p><i>preposition + genitive (source/means)</i></p>	<p>ἔργων</p> <p>works</p> <p>Genitive</p> <p><i>object of ἐξ (source)</i></p> <p>ἔργων: 'work, deed'; 'works of law' = deeds the Torah requires, the badge of covenant membership the agitators urged.</p>
<p>νόμου</p> <p>of law</p> <p>Genitive</p> <p><i>genitive of source/definition</i></p> <p>νόμος: 'law'; in Galatians chiefly the Mosaic Torah — the key term of the letter's polemic.</p>	<p>τὸ</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>	<p>πνεῦμα</p> <p>Spirit</p> <p>Accusative</p> <p><i>direct object of ἐλάβετε</i></p> <p>πνεῦμα: the Holy Spirit; the experiential proof of belonging to God, received at conversion.</p>	<p>ἐλάβετε</p> <p>did you receive</p> <p>Aor Act Indic 2 Pl · λαμβάνω</p> <p><i>main verb (question)</i></p> <p>→ <i>constative aorist</i></p> <p>λαμβάνω: 'receive, take'; the Spirit was received as gift — the aorist points to the definite event of their conversion.</p>
<p>ἢ</p> <p>or</p> <p><i>disjunctive conjunction</i></p>	<p>ἐξ</p> <p>by</p> <p><i>preposition + genitive (source/means)</i></p>	<p>ἀκοῆς</p> <p>hearing</p> <p>Genitive</p> <p><i>object of ἐξ (source)</i></p> <p>ἀκοή: 'hearing, the thing heard, report'; either the act of hearing or the message heard — 'the hearing of faith' = the gospel believed.</p>	<p>πίστεως</p> <p>of faith</p> <p>Genitive</p> <p><i>genitive (source/quality; 'hearing that is faith')</i></p> <p>πίστις: 'faith'; ἐξ ἀκοῆς πίστεως — the alternative to ἐξ ἔργων νόμου, the framing antithesis of the chapter.</p>

3 οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;

Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

INCREDULOUS QUESTION **ASYNDETON** The folly is named: to think a work begun in the Spirit could be brought to completion by fleshly law-keeping reverses the whole order of grace.

<p>οὕτως so <i>adverb (degree)</i></p> <p>οὕτως: 'thus, to such a degree'; intensifies the rebuke — 'so very foolish.'</p>	<p>άνόητοί foolish Nominative <i>predicate adjective</i></p> <p>άνόητος: 'senseless'; echoes the vocative of v.1, now in a direct question.</p>	<p>ἐστε are you Pres Act Indic 2 Pl · εἰμί <i>main verb (copula)</i></p> <p>→ stative present</p>	<p>ἐναρξάμενοι having begun Aor Mid Ptc · Nom Pl Masc · ἐνάρχομαι <i>concessive/temporal adverbial participle</i></p> <p>→ constative aorist (antecedent)</p> <p>ἐνάρχομαι: 'begin, make a beginning' (ἐν + ἀρχομαι); often of inaugurating a religious/cultic undertaking — fittingly paired with ἐπιτελέω.</p>
<p>πνεύματι by the Spirit Dative <i>dat. of means/instrument</i></p> <p>πνεῦμα: the Spirit as the power that began their Christian life — set in pointed antithesis to σάρξ.</p>	<p>νῦν now <i>adverb (time)</i></p> <p>νῦν: 'now'; the present folly contrasted with the Spirit-wrought beginning.</p>	<p>σαρκί by the flesh Dative <i>dat. of means/instrument</i></p> <p>σάρξ: 'flesh'; here the sphere of unaided human effort and the law's external observances (note esp. circumcision).</p>	<p>ἐπιτελεῖσθε are you being perfected Pres Mid/Pass Indic 2 Pl · ἐπιτελέω <i>main verb (question)</i></p> <p>→ conative/progressive present</p> <p>ἐπιτελέω: 'complete, bring to an end' (ἐπί + τελέω); 'are you completing (yourselves)?' — the absurdity of finishing by flesh what the Spirit began.</p>

4 τσαῦτα ἐπάθετε εἰκῆ; εἰ γε καὶ εἰκῆ.

Did you suffer so many things in vain — if indeed it was in vain?

QUESTION FROM EXPERIENCE **ASYNDETON** A further appeal: their costly experiences would be pointless if they abandon the gospel — yet Paul checks himself, hoping it is not so.

ΤΟΣΑΥΤΑ

so many things

Accusative

direct object (correlative pronoun)

τοσούτος: 'so great/so many'; the scale of what they had undergone.

ἐπάθετε

did you suffer/experience

Aor Act Indic 2 Pl · πάσχω

main verb (question)

→ *constative aorist*

πάσχω: 'experience, suffer'; can be neutral ('experience') or negative ('suffer') — likely their experiences/sufferings as believers.

εἰκῆ

in vain

adverb (manner — 'to no purpose')

εἰκῆ: 'without cause, in vain, to no purpose'; their experience would be wasted if they desert the faith.

εἴ

if

conjunction (conditional)

γε

indeed

emphatic particle

γε: intensive particle; εἴ γε = 'if indeed,' qualifying the 'in vain' with a hopeful reservation.

καὶ

really

adverbial/ascensive conjunction

εἰκῆ

in vain

adverb (manner)

εἰκῆ: repeated — Paul will not concede that their experience must be wasted; recovery is still possible.

5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

So then, the one who supplies the Spirit to you and works miracles among you — is it by works of the law or by the hearing of faith?

INFERENCE (RESTATING THE QUESTION) οὖν The inferential 'then' reframes vv.2–3: God's ongoing supply of the Spirit and miracles is, like its beginning, grounded in faith, not law.

ὁ

the one

Nominative

article (substantizes the participles)

οὖν

therefore

inferential conjunction

οὖν: 'so, then'; draws the question of vv.2-4 to a head.

ἐπιχορηγῶν

who supplies

Pres Act Ptc · Nom Sg Masc · ἐπιχορηγέω

substantival participle (subject — God)

→ customary present

ἐπιχορηγέω: 'supply lavishly, furnish' (orig. of a χορηγός defraying a chorus); God's bountiful, ongoing provision of the Spirit.

ὑμῖν

to you

Dative

dat. of recipient

τὸ

the

Accusative

article

πνεῦμα

Spirit

Accusative

direct object of ἐπιχορηγῶν

πνεῦμα: the Spirit, continually supplied — not a past event only but a present reality.

καὶ

and

coordinating conjunction

ἐνεργῶν

who works

Pres Act Ptc · Nom Sg Masc · ἐνεργέω

substantival participle (coordinate)

→ customary present

ἐνεργέω: 'work, be operative, effect' (ἐν + ἔργον); God energizing miraculous power among them.

δυνάμεις

miracles

Accusative

direct object of ἐνεργῶν

δύναμις: 'power, mighty work, miracle'; the plural = deeds of power, present evidence of the Spirit's work.

ἐν

among

preposition + dative (sphere)

ὑμῖν

you

Dative

object of ἐν (sphere)

ἐξ

by

preposition + genitive (source/means)

ἔργων

works

Genitive

object of ἐξ (source)

ἔργον: 'work'; ἐξ ἔργων νόμου again — the rejected option.

νόμου

of law

Genitive

genitive of source/definition

ἢ

or

disjunctive conjunction

ἐξ

by

preposition + genitive (source/means)

ἀκοῆς

hearing

Genitive

object of ἐξ (source)

ἀκοή: 'hearing/report'; the affirmed option — the gospel believed.

πίστεως

of faith

Genitive

genitive (source/quality)

πίστις: 'faith'; the framing antithesis repeated, sealing the appeal to experience.

6 καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

Just as Abraham believed God, and it was reckoned to him as righteousness.

SCRIPTURAL COMPARISON / GROUND **καθὼς** Pivot from experience to Scripture: the Galatians' faith-pattern matches Abraham's, cited from Genesis 15:6 as the paradigm of justification.

καθὼς

just as

comparative conjunction

καθὼς: 'just as, according as'; links the readers' experience to the Abraham precedent.

Ἀβραὰμ

Abraham

Nominative

subject (indeclinable)

Ἀβραάμ: Abraham; the patriarch, paradigm and 'father' of all who believe (Gen 15:6).

ἐπίστευσεν

believed

Aor Act Indic 3 Sg · πιστεύω

main verb

→ constative aorist

πιστεύω: 'believe, trust'; cognate with πίστις — Abraham's trust in God's promise.

τῷ

the

Dative

article

θεῷ

God

Dative

dat. of object (πιστεύω + dat. = 'believe in')

θεός: God; the object of Abraham's faith — he trusted God's word.

καὶ

and

coordinating conjunction

ἐλογίσθη

it was reckoned

Aor Pass Indic 3 Sg · λογίζομαι

main verb (divine passive)

→ constative aorist

λογίζομαι: 'reckon, credit, count'; a commercial/accounting term — God credited faith as righteousness.

αὐτῷ

to him

Dative

dat. of advantage/recipient

εἰς

as

preposition + accusative (result/equivalence)

εἰς here = 'as, for' (Semitic 'reckon as'); marks the result of the crediting.

δικαιοσύνην

righteousness

Accusative

object of εἰς (result of reckoning)

δικαιοσύνη: 'righteousness'; the standing of being right with God, here granted on the basis of faith.

7 γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ.

Know then that those of faith — these are sons of Abraham.

INFERENCE ἄρα The conclusion drawn from Abraham's case: kinship to Abraham is defined by faith, not by physical descent or law.

γινώσκετε

know

Pres Act Indic/Impv 2 Pl · γινώσκω

main verb (indicative or imperative)

→ customary present / directive

γινώσκω: 'know, recognize'; may be statement ('you know') or command ('recognize!') — either way it presses the inference.

ἄρα

then

inferential particle

ἄρα: 'so, then, consequently'; draws the conclusion from v.6.

ὅτι

that

conjunction (content clause)

οἱ

those

Nominative

article (substantizes ἐκ πίστεως)

ἐκ

of

preposition + genitive (source/characterization)

ἐκ πίστεως: 'those whose defining origin is faith' — 'the people of faith.'

πίστεως

faith

Genitive

object of ἐκ (source/characterization)

πίστις: 'faith'; the defining mark of the true children of Abraham.

οὗτοι

these

Nominative

demonstrative (resumptive subject)

οὗτος: 'this one'; the resumptive 'these' lends emphasis — 'these and no others.'

υἱοὶ

sons

Nominative

predicate nominative

υἱός: 'son'; covenant-kinship language — true sonship to Abraham is by faith.

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

main verb (copula)

→ stative present

Ἀβραάμ

of Abraham

Genitive

genitive of relationship (indeclinable)

8 προῖδοῦσα δὲ ἡ γραφή ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεὸς προεηγγελίσατο τῷ Ἀβραάμ ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.

And the Scripture, foreseeing that God would justify the nations by faith, preached the gospel beforehand to Abraham: "In you all the nations will be blessed."

SCRIPTURAL SUPPORT **δὲ** Scripture personified 'foresaw' the Gentile mission: the promise to Abraham (Gen 12:3) was itself a pre-announcement of justification by faith for the nations.

προῖδοῦσα

foreseeing

Aor Act Ptc · Nom Sg Fem · προοράω

causal/circumstantial participle

→ constative aorist (antecedent)

προοράω: 'foresee, see beforehand' (προ- + ὀράω); Scripture is personified as anticipating God's plan.

δὲ

and

developmental conjunction

ἡ

the

Nominative

article

γραφὴ

Scripture

Nominative

subject

γραφὴ: 'Scripture'; personified for God who speaks in it — 'Scripture preached.'

ὅτι

that

conjunction (object clause of προῖδοῦσα)

ἐκ

by

preposition + genitive (means/basis)

πίστεως

faith

Genitive

object of ἐκ (basis of justification)

πίστις: 'faith'; the basis on which the nations are justified — fronted for emphasis.

δικαιοῖ

justifies

Pres Act Indic 3 Sg · δικαιοῶ

main verb (object clause)

→ gnomic present

δικαιοῶ: 'declare/make righteous, justify'; the gnomic present states God's settled way of dealing — by faith.

τὰ

the

Accusative

article

ἔθνη

nations

Accusative

direct object of δικαιοῖ

ἔθνος: 'nation'; τὰ ἔθνη = the Gentiles/nations — the surprising scope of the Abrahamic promise.

ὁ

the

Nominative

article

θεός

God

Nominative

subject of δικαιοῖ (within ὅτι clause)

προεηγγελίσατο

preached the gospel beforehand

Aor Mid Indic 3 Sg · προεαγγελίζομαι

main verb

→ constative aorist

προεαγγελίζομαι: 'announce good news in advance' (προ- + εὐαγγελίζομαι); a NT hapax — the gospel was pre-preached to Abraham.

τῷ

to

Dative

article

Ἀβραάμ

Abraham

Dative

dat. of recipient (indeclinable)

ὅτι

that

conjunction (introduces the quotation)

ὅτι: here recitative, introducing the cited promise.

ἐνευλογηθήσονται

will be blessed

Fut Pass Indic 3 Pl · ἐνευλογέω

main verb (citation, Gen 12:3 LXX)

→ predictive future

ἐνευλογέω: 'bless (in/through)'; the LXX wording of the Abrahamic blessing extended to all peoples.

ἐν

in

preposition + dative (means/incorporation)

σοὶ

you

Dative

object of ἐν (Abraham as locus of blessing)

οὐ: 'you'; 'in you' — the blessing flows to the nations through Abraham (and his Seed).

πάντα

all

Nominative

attributive adjective

πᾶς: 'all'; the universal reach — 'all the nations.'

τὰ

the

Nominative

article

ἔθνη

nations

Nominative

subject of ἐνευλογηθήσονται

ἔθνος: 'nation'; the Gentiles, the beneficiaries of Abraham's blessing.

9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

So then, those of faith are blessed together with the believing Abraham.

RESULT / CONCLUSION ὥστε The result clause closes the Abraham unit: faith, not law, makes one a sharer in the blessing promised to and through the patriarch.

ὥστε

so then

inferential/consecutive conjunction

ὥστε: 'so that, therefore'; draws the result from vv.6–8.

οἱ

those

Nominative

article (substantizes ἐκ πίστεως)

ἐκ

of

preposition + genitive (source/characterization)

πίστεως

faith

Genitive

object of ἐκ (characterization)

πίστις: 'faith'; οἱ ἐκ πίστεως echoes v.7 — the people defined by faith.

εὐλογοῦνται

are blessed

Pres Pass Indic 3 Pl · εὐλογέω

main verb (divine passive)

→ gnomic/customary present

εὐλογέω: 'bless, speak well of'; God blesses them as he blessed Abraham — the present states the abiding reality.

σὺν

together with

preposition + dative (association)

σὺν: 'with, together with'; believers share Abraham's blessing — fellow recipients, not rivals.

τῷ

the

Dative

article

πιστῷ

believing

Dative

attributive adjective

πιστός: 'faithful, believing'; here 'the believing Abraham' — defined by his faith, the prototype of all believers.

Ἀβραάμ

Abraham

Dative

dat. of association (indeclinable)

10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσὶν· γέγραπται γὰρ ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἔμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.

For as many as are of works of the law are under a curse; for it is written: "Cursed is everyone who does not abide in all the things written in the book of the law, to do them."

GROUND (NEGATIVE SIDE) **γὰρ** The counter-thesis: the law-path leads not to blessing but to curse, since Deuteronomy 27:26 binds the law-keeper to flawless, total obedience — which none renders.

ὅσοι

as many as

Nominative

correlative pronoun (subject)

ὅσος: 'as many as, all who'; comprehensive — everyone relying on law-works.

γὰρ

for

explanatory conjunction

ἐξ

of

preposition + genitive (source/characterization)

ἔργων

works

Genitive

object of ἐξ (characterization)

ἔργον: 'work'; οἱ ἐξ ἔργων νόμου, the deliberate foil to οἱ ἐκ πίστεως of vv.7,9.

νόμου

of law

Genitive

genitive of source/definition

εἰσὶν

are

Pres Act Indic 3 Pl · εἰμί

main verb (copula)

→ stative present

ὑπὸ

under

preposition + accusative (subjection)

ὑπὸ + acc.: 'under (the power/sphere of)'; the curse as a dominating condition.

κατάραν

a curse

Accusative

object of ὑπὸ

κατάρα: 'curse'; the law's sanction on disobedience — the opposite of εὐλογία.

εἰσὶν

they are

Pres Act Indic 3 Pl · εἰμί

main verb (resumptive copula)

→ stative present

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

citation formula

→ intensive perfect (standing record)

γράφω: 'write'; γέγραπται, 'it stands written' — the standard formula for an authoritative Scripture citation.

γὰρ

for

explanatory conjunction

ὅτι

that

conjunction (recitative, introduces quotation)

ἐπικατάρατος

cursed

Nominative

predicate adjective (citation, Deut 27:26)

ἐπικατάρατος: 'accursed, under a curse'; the verbal adj. opening the Deuteronomic curse-formula.

πᾶς

everyone

Nominative

subject (substantival adjective)

πᾶς: 'every, all'; the curse is comprehensive — it admits no exceptions.

ὅς

who

Nominative

relative pronoun (subject of ἐμμένει)

οὐκ

not

negative particle

ἐμμένει

abides

Pres Act Indic 3 Sg · ἐμμένω

main verb (rel. clause)

→ customary/gnomic present

ἐμμένω: 'remain in, persevere in' (ἐν + μένω); the law demands continuous, settled adherence.

πᾶσιν

all

Dative

attributive adjective

πᾶς: 'all'; 'all the things written' — the totality required is the crux of Paul's argument.

τοῖς

the things

Dative

article (substantizes the participle)

γεγραμμένοις

written

Perf Pass Ptc · Dat Pl Neut · γράφω

substantival participle (object of ἐμμένει)

→ intensive perfect (standing record)

γράφω: 'write'; the things permanently inscribed in the Torah.

<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τῶ the Dative <i>article</i></p>	<p>βιβλίῳ book Dative <i>dat. of place (in the book)</i> βιβλίον: 'book, scroll'; the written Torah as the binding document.</p>	<p>τοῦ of the Genitive <i>article</i></p>
<p>νόμου law Genitive <i>attributive genitive (book of the law)</i> νόμος: 'law'; the book whose every requirement must be kept.</p>	<p>τοῦ to Genitive <i>article (with infinitive — purpose)</i></p>	<p>ποιῆσαι to do Aor Act Inf · ποιέω <i>articular infinitive of purpose (τοῦ + inf.)</i> → <i>constative aorist</i> ποιέω: 'do, perform'; the curse falls on the failure to do all — obedience, not mere knowledge, is demanded.</p>	<p>αὐτά them Accusative <i>direct object of ποιῆσαι</i></p>

11 ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῶ θεῶ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται·

And that no one is justified before God by the law is clear, because "the righteous shall live by faith";

SCRIPTURAL PROOF δὲ A second proof, from Habakkuk 2:4: since life-and-righteousness come 'by faith,' justification by law is excluded as self-evident.

<p>ὅτι that <i>conjunction (content clause, subject of δῆλον)</i></p>	<p>δὲ and <i>developmental conjunction</i></p>	<p>ἐν by <i>preposition + dative (means/sphere)</i> ἐν νόμῳ: 'in/by the law' — the law as the supposed instrument of justification.</p>	<p>νόμῳ law Dative <i>object of ἐν (means/sphere)</i> νόμος: 'law'; the Torah as the disqualified ground of righteousness.</p>
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<p>οὐδείς no one Nominative <i>subject (substantival)</i></p> <p>οὐδείς: 'no one'; the absolute negation — not even one is justified by law.</p>	<p>δικαιοῦται is justified Pres Pass Indic 3 Sg · δικαιοῶ <i>main verb (content clause)</i></p> <p>→ gnomic present</p> <p>δικαιοῶ: 'justify, declare righteous'; the gnomic present states a timeless principle.</p>	<p>παρὰ before <i>preposition + dative (in the judgment of)</i></p> <p>παρὰ + dat.: 'in the sight/judgment of; the verdict that matters is God's.'</p>	<p>τῷ the Dative <i>article</i></p>
<p>θεῷ God Dative <i>object of παρὰ (the divine tribunal)</i></p>	<p>δῆλον is clear Nominative <i>predicate adjective (copula 'is' implied)</i></p> <p>δῆλος: 'evident, plain'; the conclusion is self-evident given the Scripture cited.</p>	<p>ὅτι because <i>causal conjunction (introduces citation)</i></p>	<p>ὁ the Nominative <i>article (substantizes δικαίος)</i></p>
<p>δίκαιος righteous one Nominative <i>subject of ζήσεται (citation, Hab 2:4)</i></p> <p>δίκαιος: 'righteous (one)'; the one declared right with God, who lives by faith.</p>	<p>ἐκ by <i>preposition + genitive (means/basis)</i></p> <p>ἐκ πίστεως: 'from/by faith'; whether construed with 'righteous' or 'shall live,' faith is the operative principle.</p>	<p>πίστεως faith Genitive <i>object of ἐκ (basis of life)</i></p> <p>πίστις: 'faith'; the same Habakkuk text that anchors Romans 1:17.</p>	<p>ζήσεται shall live Fut Mid Indic 3 Sg · ζάω <i>main verb (citation)</i></p> <p>→ predictive/gnomic future</p> <p>ζάω: 'live'; eschatological life granted on the basis of faith, not law.</p>

12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.

But the law is not of faith; rather, "the one who does them shall live by them."

CONTRAST **δὲ** Law and faith operate on opposite principles: the law's maxim (Lev 18:5) is 'do and live,' not 'believe and live' — so the two cannot be combined.

ὁ

the

Nominative

article

δὲ

but

contrastive conjunction

νόμος

law

Nominative

subject

νόμος: 'law'; here contrasted in principle with faith.

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ἐκ

of

preposition + genitive
(source/characterization)

ἐκ πίστεως: 'derived from faith'; the law does not operate on the faith-principle.

πίστεως

faith

Genitive

object of ἐκ (characterization)

πίστις: 'faith'; the principle the law lacks.

ἀλλ'

but rather

strong adversative conjunction

ἀλλά: 'but, on the contrary'; sets the law's own maxim against the faith-principle.

ὁ

the one

Nominative

article (substantizes the participle)

ποιήσας

who does

Aor Act Ptc · Nom Sg Masc · ποιέω

substantival participle (subject; citation, Lev 18:5)

→ constative aorist

ποιέω: 'do, perform'; the law's life is contingent on doing — performance, not trust.

αὐτὰ

them

Accusative

direct object of ποιήσας

ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

main verb (citation)

→ predictive future

ζάω: 'live'; the law promises life — but only on the condition of doing, which v.10 has shown to be unattainable.

ἐν

by

preposition + dative (means/sphere)

ἐν αὐτοῖς: 'by/in them' — life is bound to the commands themselves, the law's own terms.

αὐτοῖς

them

Dative

object of ἐν (means)

13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται· ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου,

Christ redeemed us from the curse of the law, having become a curse for us — because it is written: "Cursed is everyone who hangs on a tree" —

RESOLUTION (THE CROSS) ASYNDETON The gospel's answer to the curse: by hanging on the cross Christ took the law's curse upon himself in our place, exhausting it (Deut 21:23).

Χριστὸς

Christ

Nominative

subject

Χριστός: 'Christ'; the asyndeton (no connective) lends solemn, dramatic weight to the redemptive declaration.

ἡμᾶς

us

Accusative

direct object

ἐξηγόρασεν

redeemed

Aor Act Indic 3 Sg · ἐξαγοράζω

main verb

→ constative aorist

ἐξαγοράζω: 'buy out, ransom, redeem' (ἐκ + ἀγοράζω, 'buy in the marketplace'); deliverance by purchase, at the price of Christ's death.

ἐκ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

κατάρας

curse

Genitive

object of ἐκ (that from which redeemed)

κατάρα: 'curse'; the curse of v.10 from which Christ frees us.

τοῦ

of the

Genitive

article

νόμου

law

Genitive

genitive of source (curse the law pronounces)

νόμος: 'law'; the law's curse, not the law's blessing, is what Christ removes.

γενόμενος

having become

Aor Mid Ptc · Nom Sg Masc · γίνομαι
means/manner participle (how he redeemed)

→ constative aorist (concurrent)

γίνομαι: 'become'; Christ became 'a curse' — the means of redemption is his curse-bearing substitution.

ὑπὲρ

for

preposition + genitive (substitution/benefit)

ὑπὲρ: 'on behalf of, in place of; both representative and substitutionary — for us and instead of us.'

ἡμῶν

us

Genitive

object of ὑπὲρ

κατάρα

a curse

Nominative

predicate nom. (complement of γενόμενος)

κατάρα: 'curse'; abstract for concrete — 'accursed thing'; Christ identified with the curse itself.

ὅτι

because

causal conjunction

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

citation formula

→ intensive perfect (standing record)

γράφω: 'write'; γέγραπται introduces Deut 21:23.

ἐπικατάρατος

cursed

Nominative

predicate adjective (citation, Deut 21:23)

ἐπικατάρατος: 'accursed'; the same word as v.10 — Christ enters the very category of the cursed.

πᾶς

everyone

Nominative

subject (substantival adjective)

πᾶς: 'everyone'; the universal scope of the Deuteronomic statute.

ὁ

who

Nominative

article (substantizes the participle)

κρεμάμενος

hangs

Pres Mid Ptc · Nom Sg Masc · κρεμάννυμι

substantival participle (subject)

→ present (descriptive)

κρεμάννυμι: 'hang, suspend'; Paul applies the law on the impaled/hanged criminal to crucifixion.

ἐπὶ

on

preposition + genitive (place)

ξύλου

a tree

Genitive

object of ἐπὶ (place)

ξύλον: 'wood, tree, stake'; here the cross — the 'tree' of the curse-text read of the crucified.

14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

so that the blessing of Abraham might come to the nations in Christ Jesus, so that we might receive the promise of the Spirit through faith.

PURPOSE (TWOFOLD) ἵνα The cross's saving purpose, in two parallel ἵνα-clauses: the Abrahamic blessing reaches the Gentiles, and the promised Spirit is received — both through faith.

<p>ἵνα so that <i>conjunction (purpose)</i></p> <p>ἵνα: 'in order that'; introduces the first purpose of the redemption of v.13.</p>	<p>εἰς to <i>preposition + accusative (goal/direction)</i></p>	<p>τὰ the Accusative <i>article</i></p>	<p>ἔθνη nations Accusative <i>object of εἰς (goal)</i></p> <p>ἔθνος: 'nation'; the Gentiles, recipients of the now-universalized blessing.</p>
<p>ἡ the Nominative <i>article</i></p>	<p>εὐλογία blessing Nominative <i>subject of γένηται</i></p> <p>εὐλογία: 'blessing'; the antithesis of κατάρα — what the cross secures for the nations.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Ἀβραὰμ Abraham Genitive <i>genitive (blessing promised to Abraham; indeclinable)</i></p> <p>Ἀβραάμ: Abraham; 'the blessing of Abraham' = the blessing pledged in Gen 12:3.</p>
<p>γένηται might come Aor Mid Subj 3 Sg · γίνομαι <i>subjunctive (purpose, after ἵνα)</i></p> <p>→ constative aorist</p> <p>γίνομαι: 'come to be, happen'; the blessing comes about for the nations.</p>	<p>ἐν in <i>preposition + dative (incorporation/sphere)</i></p> <p>ἐν Χριστῷ: 'in Christ'; the sphere in which the blessing is realized.</p>	<p>Χριστῷ Christ Dative <i>object of ἐν (sphere)</i></p> <p>Χριστός: 'Christ'; union with him is the locus of all blessing.</p>	<p>Ἰησοῦ Jesus Dative <i>apposition</i></p>

ἵνα

so that

conjunction (second purpose clause)

ἵνα: the second, climactic purpose — the gift of the Spirit.

τήν

the

Accusative

article

ἐπαγγελίαν

promise

Accusative

direct object of λάβωμεν

ἐπαγγελία: 'promise'; the keyword of vv.14–29 — the pledged blessing now identified with the Spirit.

τοῦ

of the

Genitive

article

πνεύματος

Spirit

Genitive

exegetical genitive (the promise = the Spirit)

πνεῦμα: the Spirit; 'the promise that is the Spirit' — the Spirit of vv.2–5 is the substance of the promise.

λάβωμεν

we might receive

Aor Act Subj 1 Pl · λαμβάνω

subjunctive (purpose, after ἵνα)

→ *constative aorist*

λαμβάνω: 'receive'; the Spirit is received, not earned — recalling ἐλάβετε of v.2.

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

πίστεως

faith

Genitive

object of διὰ (means)

πίστις: 'faith'; the article ('the faith') points back to the faith already in view — the sole channel of the Spirit.

15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.

Brothers, I speak according to human practice: even with a man's covenant, once it has been ratified, no one annuls it or adds to it.

ANALOGY (NEW MOVEMENT) **ASYNDETON** A fresh argument from everyday law: a duly ratified human will or covenant is inviolable — setting up the priority of God's covenant with Abraham over the later law.

Ἀδελφοί

Brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the warmer address marks a turn from rebuke to reasoned appeal.

κατὰ

according to

preposition + accusative (standard)

κατὰ ἄνθρωπον: 'in human terms' — Paul flags the argument as drawn from common human experience.

ἄνθρωπον

human practice

Accusative

object of κατὰ (standard/manner)

ἄνθρωπος: 'human being'; the idiom = 'speaking the way people do.'

λέγω

I speak

Pres Act Indic 1 Sg · λέγω

main verb

→ instantaneous/customary present

λέγω: 'say, speak'; introduces the illustrative analogy.

ὅμως

even

adverb/particle (concessive — 'even, likewise')

ὅμως: usually 'nevertheless'; here 'even (in the case of)' / 'likewise' — introducing the human parallel.

ἀνθρώπου

of a man

Genitive

genitive of source/possession

ἄνθρωπος: 'human'; 'a man's covenant' — a merely human legal instrument, yet binding.

κεκυρωμένην

having been ratified

Perf Pass Ptc · Acc Sg Fem · κυρώω

attributive participle (modifies διαθήκην)

→ intensive perfect (settled validity)

κυρώω: 'ratify, confirm, make valid' (cf. κύριος); the perfect stresses the abiding force of the ratified document.

διαθήκην

covenant/will

Accusative

direct object of ἀθετεῖ

διαθήκη: 'covenant, testament, will'; Paul exploits the term's double sense — a binding settlement, divine or human.

οὐδεὶς

no one

Nominative

subject (substantival)

οὐδεὶς: 'no one'; the inviolability is absolute.

ἀθετεῖ

annuls

Pres Act Indic 3 Sg · ἀθετέω

main verb

→ gnomic present

ἀθετέω: 'set aside, nullify, declare void'; once ratified, a covenant cannot be canceled.

ἢ

or

disjunctive conjunction

ἐπιδιατάσσεται

adds to it

Pres Mid Indic 3 Sg · ἐπιδιατάσσομαι

main verb (coordinate)

→ gnomic present

ἐπιδιατάσσομαι: 'add a codicil, insert further provisions' (ἐπί + διατάσσομαι); nor may one supplement it after the fact.

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.

Now the promises were spoken to Abraham and to his seed. It does not say, "and to seeds," as of many, but as of one: "and to your seed," who is Christ.

APPLICATION OF THE ANALOGY **δὲ** Applying the analogy: the promises were made to Abraham and his 'seed' — Paul reads the singular collective noun as pointing ultimately to one, Christ.

τῷ

to

Dative

article

δὲ

now

developmental conjunction

Ἀβραὰμ

Abraham

Dative

dat. of recipient (indeclinable)

ἐρρέθησαν

were spoken

Aor Pass Indic 3 Pl · λέγω (εἶπον)

main verb (divine passive)

→ constative aorist

λέγω (aor. pass. ἐρρέθην): 'be spoken/said'; God spoke the promises — the divine passive points to him as speaker.

αἱ

the

Nominative

article

ἐπαγγελίαι

promises

Nominative

subject

ἐπαγγελία: 'promise'; the Abrahamic pledges (Gen 12; 13; 15; 17; 22), repeatedly given.

καὶ

and

coordinating conjunction

τῷ

to the

Dative

article

σπέρματι

seed

Dative

dat. of recipient (coordinate)

σπέρμα: 'seed, offspring'; a collective singular — the hinge of Paul's grammatical argument.

αὐτοῦ

his

Genitive

genitive of relationship

οὐ

not

negative particle

λέγει

it says

Pres Act Indic 3 Sg · λέγω

main verb (subject 'Scripture/God' understood)

→ customary present

λέγω: 'say'; Scripture/God 'does not say' — Paul presses the precise wording.

καὶ

and

conjunction (within cited phrase)

τοῖς

to the

Dative

article (within cited phrase)

σπέρμασιν

seeds

Dative

dat. (the rejected plural)

σπέρμα (pl. σπέρματα): 'seeds'; the plural Scripture did not use — the point of Paul's contrast.

ὡς

as

comparative particle

ἐπὶ

of

preposition + genitive (reference)

ἐπί + gen. here = 'in the case of, with reference to.'

πολλῶν

many

Genitive

object of ἐπί (substantival adj.)

πολύς: 'many'; the plural would imply many descendants, but the text is singular.

ἀλλ'

but

adversative conjunction

ὡς

as

comparative particle

<p>ἐφ' of <i>preposition + genitive (reference)</i></p>	<p>ένός one Genitive <i>object of ἐπί (substantival numeral)</i> εἷς: 'one'; the singular 'seed' points to a single offspring — Christ.</p>	<p>καί and <i>conjunction (within citation, Gen)</i></p>	<p>τῷ to the Dative <i>article (citation)</i></p>
<p>σπέρματι seed Dative <i>dat. of recipient (citation)</i> σπέρμα: 'seed'; the cited singular, 'to your seed.'</p>	<p>σου your Genitive <i>genitive of relationship (citation)</i></p>	<p>ὅς who Nominative <i>relative pronoun (subject)</i></p>	<p>ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula, identification)</i> → stative present</p>
<p>Χριστός Christ Nominative <i>predicate nominative (identification)</i> Χριστός: 'Christ'; the singular 'seed' is identified as Christ, in whom the promise concentrates.</p>			

17 τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγωνῶς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

This is what I mean: the law, which came four hundred and thirty years later, does not annul a covenant previously ratified by God, so as to nullify the promise.

CONCLUSION OF THE ANALOGY δὲ The point made plain: God's prior, ratified covenant cannot be voided by a law arriving centuries afterward — the promise retains its force.

ΤΟΥΤΟ

this

Accusative

direct object (forward-pointing)

δὲ

now

developmental conjunction

λέγω

I mean

Pres Act Indic 1 Sg · λέγω

main verb

→ customary present

λέγω: 'say, mean'; τοῦτο λέγω = 'my point is this.'

διαθήκην

a covenant

Accusative

direct object of ἀκυροῖ

διαθήκη: 'covenant'; the Abrahamic covenant, already ratified.

προκεκυρωμένην

previously ratified

Perf Pass Ptc · Acc Sg Fem · προκυρώ

attributive participle (modifies διαθήκην)

→ intensive perfect (settled prior validity)

προκυρώ: 'ratify beforehand' (προ- + κυρώ); the covenant was validated long before the law.

ὑπὸ

by

preposition + genitive (agency)

ὑπὸ + gen.: marks the personal agent
— God himself ratified it.

τοῦ

the

Genitive

article

Θεοῦ

God

Genitive

genitive of agency (object of ὑπὸ)

θεός: God; that the ratifier is God, not a man, makes the covenant all the more inviolable.

ὁ

the

Nominative

article (with νόμος)

μετὰ

after

preposition + accusative (time)

μετὰ + acc.: 'after'; the law's lateness is the crux.

τετρακόσια

four hundred

Accusative

attributive numeral

τετρακόσιοι: 'four hundred'; the figure (with the LXX of Exod 12:40) underscoring the temporal gap.

καὶ

and

coordinating conjunction

τριάκοντα

thirty

Accusative

attributive numeral (indeclinable)

τριάκοντα: 'thirty'; 430 years — long after the covenant was ratified.

ἔτη

years

Accusative

accusative of time (extent/interval)

ἔτος: 'year'; the span between covenant and law.

γεγονώς

which came

Perf Act Ptc · Nom Sg Masc · γίνομαι

attributive participle (modifies νόμος)

→ intensive perfect (the law's later origin)

γίνομαι: 'come into being'; the law 'came to be' generations after the covenant.

νόμος

law

Nominative

subject of ἀκυροῖ

νόμος: 'law'; the Sinai law, the later arrival that cannot override the covenant.

<p>οὐκ not <i>negative particle</i></p>	<p>ἀκυροῖ annul Pres Act Indic 3 Sg · ἀκυρόω <i>main verb</i></p> <hr/> <p>→ gnomic present</p> <p>ἀκυρόω: 'invalidate, render void' (ἀ- + κυρόω); the law cannot un-ratify what God ratified.</p>	<p>εἰς so as <i>preposition + accusative (result/purpose, w/ articular inf.)</i></p> <p>εἰς τό + inf.: marks result/purpose — 'with the effect of nullifying.'</p>	<p>τὸ the Accusative <i>article (with infinitive)</i></p>
<p>καταργῆσαι to nullify Aor Act Inf · καταργέω <i>articular infinitive (result/purpose)</i></p> <hr/> <p>→ constative aorist</p> <p>καταργέω: 'render inoperative, abolish' (κατά + ἀργέω); the law does not cancel out the promise's working.</p>	<p>τὴν the Accusative <i>article</i></p>	<p>ἐπαγγελίαν promise Accusative <i>direct object of καταργῆσαι</i></p> <p>ἐπαγγελία: 'promise'; the promise stands secure, unannulled by the later law.</p>	

18 εἰ γὰρ ἐκ νόμου ἢ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ θεός.

For if the inheritance is by the law, it is no longer by promise; but God has graciously given it to Abraham through a promise.

GROUND (MUTUAL EXCLUSION) **γὰρ** Law and promise are mutually exclusive as bases of inheritance; since God gave it to Abraham by promise, it cannot rest on law.

εἰ

if

conjunction (conditional, first-class for argument)

γὰρ

for

explanatory conjunction

ἐκ

by

preposition + genitive (source/basis)

ἐκ νόμου: 'on the basis of law' — the rejected basis.

νόμου

law

Genitive

object of ἐκ (basis)

νόμος: 'law'; one of two mutually exclusive grounds for the inheritance.

ἡ

the

Nominative

article

κληρονομία

inheritance

Nominative

subject (verb 'is' implied)

κληρονομία: 'inheritance'; the patrimony pledged to Abraham — the blessing/Spirit as the heirs' portion.

οὐκέτι

no longer

adverb (logical, not temporal)

οὐκέτι: 'no longer'; logical — 'then it is not, after all, by promise.'

ἐξ

by

preposition + genitive (source/basis)

ἐπαγγελίας

promise

Genitive

object of ἐξ (basis)

ἐπαγγελία: 'promise'; the other, true basis — incompatible with law.

τῷ

to

Dative

article

δὲ

but

contrastive conjunction

Ἀβραάμ

Abraham

Dative

dat. of recipient (indeclinable)

δι'

through

preposition + genitive (means)

ἐπαγγελίας

a promise

Genitive

object of διὰ (means)

ἐπαγγελία: 'promise'; the means by which God bestowed the inheritance.

κεχάρισται

has graciously given

Perf Mid/Pass Indic 3 Sg · χαρίζομαι

main verb

→ intensive perfect (abiding gift)

χαρίζομαι: 'give freely, grant as a favor' (from χάρις); the perfect — the gift, freely made, abides in force.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: God; the gracious giver — the inheritance is gift, not wage.

19 Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθη τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου.

Why then the law? It was added because of transgressions, until the seed should come to whom the promise had been made, having been ordained through angels by the hand of a mediator.

ANTICIPATED OBJECTION οὖν Paul fields the inevitable question: if the promise is primary, what is the law for? It was a later, temporary, mediated addition to deal with transgressions.

Τί

why / what

Nominative

interrogative (predicate; verb elided)

τίς: 'what? why?'; 'What then is the law (for)?' — the objection stated tersely.

οὖν

then

inferential conjunction

οὖν: 'then'; draws out the implied difficulty from vv.15–18.

ὁ

the

Nominative

article

νόμος

law

Nominative

subject (of elided copula)

νόμος: 'law'; the topic of the objection and answer.

τῶν

the

Genitive

article

παραβάσεων

transgressions

Genitive

genitive (with χάριν — 'for the sake of')

παράβασις: 'transgression, overstepping' (παρά + βαίνω); the law turns sin into defined, accountable transgression.

χάριν

because of

improper preposition + genitive (cause/purpose)

χάριν: 'for the sake of, because of' (postpositive); the law was added to address transgressions — to expose/restrain them.

προσετέθη

was added

Aor Pass Indic 3 Sg · προστίθημι

main verb (divine passive)

→ *constative aorist*

προστίθημι: 'add, place beside' (πρός + τίθημι); the law is an addition to the prior covenant, not its foundation.

ἄχρις

until

preposition/conjunction (temporal limit)

ἄχρι(ς) οὗ: 'until'; signals the law's built-in time limit — its tenure was provisional.

οὗ

which

Genitive

relative pronoun (with ἄχρις)

ἔλθῃ

should come

Aor Act Subj 3 Sg · ἔρχομαι

subjunctive (indefinite temporal clause)

→ constative aorist

ἔρχομαι: 'come'; the law's term runs out at the coming of the Seed.

τὸ

the

Nominative

article

σπέρμα

seed

Nominative

subject of ἔλθῃ

σπέρμα: 'seed, offspring'; the promised Seed of v.16 — Christ, whose coming ends the law's custodial era.

ᾧ

to whom

Dative

relative pronoun (dat. of indirect object)

ἐπήγγελται

the promise had been made

Perf Mid/Pass Indic 3 Sg · ἐπαγγέλλομαι

main verb (rel. clause)

→ intensive perfect (standing promise)

ἐπαγγέλλομαι: 'promise'; the perfect — the promise made to the Seed still stands.

διαταγείς

having been ordained

Aor Pass Ptc · Nom Sg Masc · διατάσσω

adverbial participle (manner — modifies the law's giving)

→ constative aorist

διατάσσω: 'ordain, arrange, prescribe'; the law was 'put in order' through intermediaries — itself a mark of its inferiority.

δι'

through

preposition + genitive (intermediate agency)

ἀγγέλων

angels

Genitive

object of διὰ (intermediate agency)

ἄγγελος: 'angel, messenger'; Jewish tradition held the law was mediated by angels (cf. Acts 7:53; Heb 2:2) — an indirect, lesser giving.

ἐν

by

preposition + dative (means/agency, Semitic 'by the hand of')

ἐν χειρὶ: a Septuagintism, 'by the hand of' = 'through the agency of.'

χειρὶ

the hand

Dative

object of ἐν (means)

χείρ: 'hand'; in the idiom, the instrument/agency of the mediator.

ΜΕΣΙΤΟΥ

of a mediator

Genitive

genitive of source/possession (the mediator = Moses)

μεσίτης: 'mediator, go-between' (from μέσος); Moses stood between God and Israel — another sign the law is mediated, not direct.

20 ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστίν.

Now a mediator is not for one party, but God is one.

INFERENCE ABOUT MEDIATION δὲ A compressed maxim: mediation implies two parties, but the promise rests on the one God who gives it directly — underscoring the promise's superiority.

ὁ

the

Nominative
article

δὲ

now

developmental conjunction

μεσίτης

mediator

Nominative
subject

μεσίτης: 'mediator'; a mediator by definition stands between two — implying the law involved two parties and conditions.

ἑνὸς

of one

Genitive
genitive (of relation — 'mediator of/for one')

εἷς: 'one'; 'a mediator is not [a mediator] of one [party]' — mediation presupposes plurality.

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἶμι
main verb (copula)

→ gnomic present

ὁ

the

Nominative
article

δὲ

but

contrastive conjunction

θεός

God

Nominative

subject

θεός: God; the Shema's 'one God' (Deut 6:4) — the promise depends on the one God alone, not a two-party arrangement.

εἷς

one

Nominative

predicate (substantival numeral)

εἷς: 'one'; God's oneness grounds the promise's unilateral, unconditional character.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

21 ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ; μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη.

Is the law then against the promises of God? May it never be! For if a law had been given that was able to give life, then righteousness would indeed have been by the law.

ANTICIPATED OBJECTION (REBUTTAL) οὖν Paul rejects the inference that law opposes promise: the law was never meant to give life; had it been able, righteousness would have come by it — but it cannot.

ὁ

the

Nominative

article

οὖν

then

inferential conjunction

νόμος

law

Nominative

subject (of elided copula)

νόμος: 'law'; subject of the rhetorical question.

κατὰ

against

preposition + genitive (opposition)

κατά + gen.: 'against'; is the law opposed to the promises?

τῶν

the

Genitive

article

ἐπαγγελιῶν

promises

Genitive

object of κατά (opposition)

ἐπαγγελία: 'promise'; the promises the law might seem to contradict.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source (promises from God)

μὴ

not

negative particle (with optative)

γένοιτο

may it be

Aor Mid Opt 3 Sg · γίνομαι

main verb (optative of strong denial)

→ volitive optative

γίνομαι: μὴ γένοιτο, 'may it never be! by no means!' — Paul's emphatic repudiation of a false inference.

εἰ

if

conjunction (contrary-to-fact condition)

εἰ ... ἂν ἦν: a second-class (contrary-to-fact) condition — the premise is known to be false.

γὰρ

for

explanatory conjunction

ἔδόθη

had been given

Aor Pass Indic 3 Sg · δίδωμι

main verb (protasis, divine passive)

→ constative aorist

δίδωμι: 'give'; the law was indeed given — but not as a life-giving instrument.

νόμος

a law

Nominative

subject of ἔδόθη

νόμος: 'law'; a hypothetical life-giving law — which the actual law is not.

ὁ

the one

Nominative

article (substantizes the participle)

δυνάμενος

able

Pres Mid Ptc · Nom Sg Masc · δύναμαι

attributive participle (modifies νόμος)

→ present (capacity)

δύναμαι: 'be able, have power'; the crux — the law lacks the power to make alive.

ζωοποιῆσαι

to give life

Aor Act Inf · ζωοποιέω

complementary infinitive (of δυνάμενος)

→ constative aorist

ζωοποιέω: 'make alive, give life' (ζωή + ποιέω); only God/Spirit gives life — not the law.

ὄντως

indeed

adverb (emphasis)

ὄντως: 'really, truly'; emphasizes the hypothetical result.

ἐκ

by

preposition + genitive (source/basis)

νόμου

law

Genitive

object of ἐκ (basis)

νόμος: 'law'; the hypothetical (false) source of righteousness.

ἄν

would

particle (apodosis of contrary-to-fact)

ἄν: marks the contingent apodosis — 'would have been.'

ἦν

have been

Impf Act Indic 3 Sg · εἰμι

main verb (apodosis)

→ imperfect (contrary-to-fact)

ἡ

the

Nominative

article

δικαιοσύνη

righteousness

Nominative

subject of ἦν

δικαιοσύνη: 'righteousness'; would have come by law if law could give life — but it does not, so it does not.

22 ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.

But the Scripture imprisoned all things under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

POSITIVE FUNCTION OF SCRIPTURE **ἀλλὰ** The law's real role, stated positively: by confining all under sin, Scripture drove humanity to the promise received by faith in Christ — its purpose, not its failure.

ἀλλὰ

but

strong adversative conjunction

ἀλλὰ: 'but, on the contrary'; turns from what the law cannot do to what Scripture actually did.

συνέκλεισεν

imprisoned

Aor Act Indic 3 Sg · συγκλείω

main verb

→ constative aorist

συγκλείω: 'shut up together, enclose, confine' (σύν + κλείω); as in a net or prison — all are locked up under sin's power.

ἡ

the

Nominative

article

γραφή

Scripture

Nominative

subject

γραφή: 'Scripture'; personified (as v.8) for God speaking — Scripture pronounced the verdict of universal sin.

τὰ

the

Accusative

article

πάντα

all things

Accusative

direct object (substantival adj., neut. pl. — 'everything/everyone')

πᾶς: 'all'; the neuter 'all things' embraces the whole human situation — none excepted.

ὑπὸ

under

preposition + accusative (subjection)

ἁμαρτίαν

sin

Accusative

object of ὑπό (dominating power)

ἁμαρτία: 'sin'; here a power that imprisons — the condition from which only the promise frees.

ἵνα

so that

conjunction (purpose)

ἵνα: 'in order that'; the confinement under sin serves a saving purpose.

ἡ

the

Nominative

article

ἐπαγγελία

promise

Nominative

subject of δοθῆ

ἐπαγγελία: 'promise'; here = the promised blessing/inheritance, given to faith.

ἐκ

by

preposition + genitive (means/basis)

πίστεως

faith

Genitive

object of ἐκ (basis)

πίστις: 'faith'; the means by which the promise is given.

Ἰησοῦ

in Jesus

Genitive

objective genitive (faith directed to Jesus)

Ἰησοῦς: Jesus; πίστις Ἰησοῦ Χριστοῦ — most likely 'faith in Jesus Christ' (objective), the saving object of faith.

Χριστοῦ

Christ

Genitive

apposition (objective genitive)

δοθῆ

might be given

Aor Pass Subj 3 Sg · δίδωμι

subjunctive (purpose, divine passive)

→ constative aorist

δίδωμι: 'give'; the promise is given — gift, not earned, received by believing.

τοῖς

to those

Dative

article (substantizes the participle)

πιστεύουσιν

who believe

Pres Act Ptc · Dat Pl Masc · πιστεύω

substantival participle (dat. of recipient)

→ customary present (those characterized by believing)

πιστεύω: 'believe'; the recipients of the promise are defined simply as 'the believing ones.'

23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

Now before faith came, we were kept in custody under the law, confined for the faith that was to be revealed.

SALVATION-HISTORICAL NARRATIVE **δὲ** A redemptive-historical 'before': in the era preceding faith's arrival, the law functioned as a holding-pen, guarding and confining until the coming revelation.

Πρὸ

before

preposition + genitive (time)

πρὸ: 'before'; πρὸ τοῦ + inf. = 'before (the coming).'

τοῦ

the

Genitive

article (with infinitive)

δὲ

now

developmental conjunction

ἐλθεῖν

came

Aor Act Inf · ἔρχομαι

articular infinitive (temporal, w/ πρὸ)

→ constative aorist

ἔρχομαι: 'come'; 'the coming of faith' marks the epochal turning point.

τὴν

the

Accusative

article

πίστιν

faith

Accusative

accusative subject of the infinitive

πίστις: 'faith'; here 'the faith' as a salvation-historical reality — the dispensation of faith inaugurated in Christ.

ὑπὸ

under

preposition + accusative (subjection)

ὑπὸ νόμον: 'under law' — the key phrase for the pre-Christ condition.

νόμον

law

Accusative

object of ὑπὸ (subjection)

νόμος: 'law'; the regime under which we were confined.

ἐφρουρούμεθα

we were kept in custody

Impf Pass Indic 1 Pl · φρουρέω

main verb

→ customary/durative imperfect

φρουρέω: 'guard, keep under guard, hold in protective custody' (a military term); the imperfect pictures the ongoing confinement.

συγκλειόμενοι

being confined

Pres Pass Ptc · Nom Pl Masc · συγκλείω

adverbial participle (manner/attendant circumstance)

→ present (concurrent)

συγκλείω: 'shut up, confine' (cf. v.22); reinforces the image of being penned in.

εἰς

for

preposition + accusative (goal/purpose)

εἰς here = 'with a view to, for'; the confinement looked toward the revelation of faith.

τὴν

the

Accusative

article

μέλλουσιν

that was to be

Pres Act Ptc · Acc Sg Fem · μέλλω

attributive participle (modifies πίστιν)

→ futuristic present (impending)

μέλλω: 'be about to, be destined'; the faith 'soon to be revealed' — its disclosure was certain and near.

πίστιν

faith

Accusative

object of εἰς (goal)

πίστις: 'faith'; the coming order of faith toward which the law's custody pointed.

ἀποκαλυφθῆναι

to be revealed

Aor Pass Inf · ἀποκαλύπτω

epexegetical infinitive (with μέλλουσιν)

→ constative aorist

ἀποκαλύπτω: 'reveal, uncover' (ἀπό + καλύπτω); faith was a hidden reality awaiting eschatological disclosure in Christ.

24 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν·

So the law became our guardian until Christ, so that we might be justified by faith.

CONCLUSION (THE GUARDIAN IMAGE) **ὥστε** The decisive image: the law was our παιδαγωγός — the household slave who escorted and disciplined the child — leading us to Christ that we might be justified by faith.

ὥστε

so

inferential/consecutive conjunction

ὥστε: 'so, therefore'; draws the conclusion of vv.23.

ὁ

the

Nominative

article

νόμος

law

Nominative

subject

νόμος: 'law'; cast in the role of the παιδαγωγός.

παιδαγωγός

guardian

Nominative

predicate nominative

παιδαγωγός: not a 'teacher' but the slave-attendant (παῖς + ἄγω) who escorted a freeborn boy to school and supervised his conduct — a temporary, disciplinary custodian.

ἡμῶν

our

Genitive

genitive of relationship/possession

γέγονεν

became

Perf Act Indic 3 Sg · γίνομαι

main verb

→ *intensive perfect (resultant role)*

γίνομαι: 'become'; the law took on this custodial function — the perfect viewing its resultant, defining role.

εἰς

until / to lead to

preposition + accusative (goal — temporal and/or directional)

εἰς Χριστόν: 'until Christ' (temporal) or 'to lead us to Christ' (directional) — the παιδαγωγός's term ends at the goal.

Χριστόν

Christ

Accusative

object of εἰς (goal/terminus)

Χριστός: 'Christ'; the terminus of the law's custodial role.

ἵνα

so that

conjunction (purpose)

ἵνα: 'in order that'; the goal of the whole arrangement — justification by faith.

ἐκ

by

preposition + genitive (basis/means)

πίστεως

faith

Genitive

object of ἐκ (basis)

πίστις: 'faith'; the basis of the justification toward which the law led.

δικαιωθῶμεν

we might be justified

Aor Pass Subj 1 Pl · δικαιώω

subjunctive (purpose, divine passive)

→ constative aorist

δικαιώω: 'justify, declare righteous'; the divine passive — God justifies, on the basis of faith.

25 ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.

But now that faith has come, we are no longer under a guardian.

TURN OF THE AGES δὲ The decisive 'now': with faith's arrival the custodial era closes — the guardian's tenure is over, and believers have come of age in Christ.

ἐλθούσης

having come

Aor Act Ptc · Gen Sg Fem · ἔρχομαι

genitive absolute (temporal)

→ constative aorist (antecedent)

ἔρχομαι: 'come'; the genitive absolute marks the epochal arrival of faith.

δὲ

but

contrastive conjunction

τῆς

the

Genitive

article

πίστεως

faith

Genitive

subject of the genitive absolute

πίστις: 'faith'; 'the faith' as the new salvation-historical order, now arrived.

οὐκέτι

no longer

adverb (time)

οὐκέτι: 'no longer'; here genuinely temporal — the guardian's era has ended.

ὑπὸ

under

preposition + accusative (subjection)

παιδαγωγόν

a guardian

Accusative

object of ὑπό

παιδαγωγός: the custodial slave of v.24; believers are no longer in his charge — they are sons, not minors.

ἐσμεν

we are

Pres Act Indic 1 Pl · εἶμι

main verb (copula)

→ stative present

26 Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.

For you are all sons of God through faith in Christ Jesus.

GROUND (NEW STATUS) **γὰρ** The ground for being free of the guardian: full sonship. Note the shift to 'you all' — every believer, Jew or Gentile, is a son of God through faith in Christ.

Πάντες

all

Nominative

subject (substantival adjective)

πᾶς: 'all'; emphatic and inclusive — no class of believer is excluded from sonship.

γὰρ

for

explanatory conjunction

υἱοὶ

sons

Nominative

predicate nominative

υἱός: 'son'; full-status sonship — the mature heir, contrasted with the minor under a guardian.

θεοῦ

of God

Genitive

genitive of relationship

θεός: God; sonship to God himself, not merely to Abraham.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμι

main verb (copula)

→ stative present

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

πίστεως

faith

Genitive

object of διὰ (means)

πίστις: 'faith'; the channel of sonship — 'the faith' just shown to have come.

ἐν

in

preposition + dative (sphere/union)

ἐν Χριστῷ: 'in Christ'; the sphere of union in which sonship holds.

Χριστῷ

Christ

Dative

object of ἐν (sphere)

Χριστός: 'Christ'; union with him is the locus of the new status.

Ἰησοῦ

Jesus

Dative

apposition

27 ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.

For as many of you as were baptized into Christ have put on Christ.

GROUND (BAPTISMAL UNION) **γὰρ** Why all are sons: baptism into Christ means being clothed with Christ — a complete identification with him that grounds the shared status of v.26.

ὅσοι

as many as

Nominative

correlative pronoun (subject)

ὅσος: 'as many as, all who';
comprehensive — every baptized
believer.

γὰρ

for

explanatory conjunction

εἰς

into

preposition + accusative (incorporation)

εἰς Χριστόν: 'into Christ'; baptism that
incorporates into him.

Χριστὸν

Christ

Accusative

object of εἰς (incorporation)

Χριστός: 'Christ'; the one into whom
believers are baptized.

ἐβαπτίσθητε

were baptized

Aor Pass Indic 2 Pl · βαπτίζω

main verb

→ constative aorist

βαπτίζω: 'dip, immerse, baptize'; the
definite event of initiation into Christ.

Χριστὸν

Christ

Accusative

direct object of ἐνεδύσασθε

Χριστός: 'Christ'; the fronted object —
Christ himself is the garment 'put on.'

ἐνεδύσασθε

put on

Aor Mid Indic 2 Pl · ἐνδύω

main verb

→ constative aorist

ἐνδύω (mid.): 'clothe oneself, put on (a
garment)'; a vivid metaphor of
assuming Christ's identity, as one dons
a robe.

28 οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ.

There is neither Jew nor Greek, there is neither slave nor free, there is no male and female; for you are all one in Christ Jesus.

CONSEQUENCE (UNITY) ASYNDETON The social corollary of baptismal union: the great dividing lines — ethnic, social, sexual — lose their status-defining force; all are one in Christ.

<p>οὐκ</p> <p>not</p> <p><i>negative particle</i></p>	<p>ἔνι</p> <p>there is</p> <p>Pres Act Indic 3 Sg · ἔνειμι (ἐνι)</p> <p><i>main verb (impersonal — 'there exists')</i></p> <p>→ stative present</p> <p>ἔνι: shortened form of ἔνεστιν, 'there is in/among'; emphatic — such distinctions have no place within Christ's body.</p>	<p>Ἰουδαῖος</p> <p>Jew</p> <p>Nominative</p> <p><i>subject</i></p> <p>Ἰουδαῖος: 'Jew, Judean'; the ethnic-religious distinction the agitators prized.</p>	<p>οὐδὲ</p> <p>nor</p> <p><i>negative conjunction</i></p>
<p>Ἕλλην</p> <p>Greek</p> <p>Nominative</p> <p><i>subject (coordinate)</i></p> <p>Ἕλλην: 'Greek, Gentile'; representative of the non-Jew.</p>	<p>οὐκ</p> <p>not</p> <p><i>negative particle</i></p>	<p>ἔνι</p> <p>there is</p> <p>Pres Act Indic 3 Sg · ἔνειμι (ἐνι)</p> <p><i>main verb (impersonal)</i></p> <p>→ stative present</p>	<p>δοῦλος</p> <p>slave</p> <p>Nominative</p> <p><i>subject</i></p> <p>δοῦλος: 'slave'; the social distinction abolished in status before God.</p>
<p>οὐδὲ</p> <p>nor</p> <p><i>negative conjunction</i></p>	<p>ἐλεύθερος</p> <p>free</p> <p>Nominative</p> <p><i>subject (coordinate)</i></p> <p>ἐλεύθερος: 'free(man)'; the counterpart to the slave.</p>	<p>οὐκ</p> <p>no</p> <p><i>negative particle</i></p>	<p>ἔνι</p> <p>there is</p> <p>Pres Act Indic 3 Sg · ἔνειμι (ἐνι)</p> <p><i>main verb (impersonal)</i></p> <p>→ stative present</p>

<p>ἄρσεν male Nominative <i>subject</i></p> <p>ἄρσεν: 'male'; the wording (ἄρσεν καὶ θῆλυ, 'male and female') echoes Gen 1:27 LXX — note the shift from οὐδέ to καί.</p>	<p>καὶ and <i>coordinating conjunction (echoing Gen 1:27)</i></p> <p>καί: 'and'; here joining the Genesis pair 'male and female,' not the expected οὐδέ.</p>	<p>θῆλυ female Nominative <i>subject (coordinate)</i></p> <p>θῆλυς: 'female'; the creational distinction — real, yet not a basis of standing in Christ.</p>	<p>πάντες all Nominative <i>subject (substantival adjective)</i></p> <p>πᾶς: 'all'; the inclusive sweep — every believer.</p>
<p>γάρ for <i>explanatory conjunction</i></p>	<p>ὕμεις you Nominative <i>subject (emphatic pronoun)</i></p>	<p>εἷς one Nominative <i>predicate (substantival numeral — masc. 'one [person]')</i></p> <p>εἷς: 'one'; the masculine 'one' — a single new corporate person in Christ, not merely 'one thing.'</p>	<p>ἐστε are Pres Act Indic 2 Pl · εἰμί <i>main verb (copula)</i></p> <p>→ stative present</p>
<p>ἐν in <i>preposition + dative (sphere/union)</i></p>	<p>Χριστῷ Christ Dative <i>object of ἐν (sphere)</i></p> <p>Χριστός: 'Christ'; the unity is constituted by common union with him.</p>	<p>Ἰησοῦ Jesus Dative <i>apposition</i></p>	

29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

And if you belong to Christ, then you are Abraham's seed, heirs according to promise.

CONCLUSION OF THE CHAPTER δὲ The argument's climax: belonging to Christ — the singular 'seed' (v.16) — makes believers Abraham's seed and heirs of the promise, full circle from v.6.

<p>εἰ if conjunction (<i>first-class condition — assumed true</i>)</p> <p>εἰ: 'if; a first-class condition — 'if, as is the case.'</p>	<p>δὲ and developmental conjunction</p>	<p>ὕμεῖς you Nominative subject (<i>emphatic pronoun</i>)</p>	<p>Χριστοῦ Christ's Genitive predicate genitive of possession (<i>copula implied</i>)</p> <p>Χριστός: 'Christ'; 'you are Christ's' — belonging wholly to him.</p>
<p>ἄρα then inferential particle</p> <p>ἄρα: 'then, consequently'; draws the conclusion of the entire chapter.</p>	<p>τοῦ of Genitive article</p>	<p>Ἀβραάμ Abraham's Genitive genitive of relationship (<i>indeclinable</i>)</p> <p>Ἀβραάμ: Abraham; believers, in Christ the Seed, are reckoned Abraham's seed — the inclusio with v.7.</p>	<p>σπέρμα seed Nominative predicate nominative</p> <p>σπέρμα: 'seed, offspring'; not by descent or law but by union with the one Seed, Christ.</p>
<p>ἐστέ you are Pres Act Indic 2 Pl · εἰμί main verb (<i>copula</i>)</p> <p>→ stative present</p>	<p>κατ' according to preposition + accusative (<i>norm/standard</i>)</p> <p>κατά + acc.: 'according to'; the inheritance is held on the basis of promise, not law.</p>	<p>ἐπαγγελίαν promise Accusative object of κατά (<i>standard</i>)</p> <p>ἐπαγγελία: 'promise'; the chapter's keyword closes the argument — heirs by promise, the very point of v.18.</p>	<p>κληρονόμοι heirs Nominative predicate nominative (<i>apposition to σπέρμα</i>)</p> <p>κληρονόμος: 'heir' (κληρος + νέμομαι); to be the seed is to inherit — leading directly into the sonship/heirship of ch. 4.</p>

On the text. The Greek follows the standard critical text of Galatians 3, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation and the placement of question marks are editorial and conventional. The reading of v.1 (whether τῇ ἀληθείᾳ μὴ πείθεσθαι is original) and minor orthographic variants are not noted; no verse of the chapter is legitimately omitted by the critical text, so all twenty-nine are printed in full.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.