

The Epistle to the Galatians, Chapter 4

ΠΡΟΣ ΓΑΛΑΤΑΣ Δ'

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 · 4:1–7

From heirs-under-guardians to adopted sons who cry 'Abba'

The minor heir, though owner of all, differs nothing from a slave while under guardians (1–2); so we, in our minority, were enslaved under the 'elements of the world' (3). But at the fullness of time God sent his Son, born of woman, born under law, to redeem those under law and to bring us to the status of sons (4–5). The proof: God sent the Spirit of his Son into our hearts crying 'Abba, Father' (6) — so each is no longer a slave but a son, and through God an heir (7).

B · 4:8–11

The peril of turning back to slavery

Once, not knowing God, they were enslaved to beings that are no gods (8); but now, knowing God — rather, known by God — how can they turn back again to the weak and beggarly elements they wish to be enslaved to anew (9)? Their scrupulous observance of days, months, seasons, and years (10) makes Paul fear his labor for them may have been wasted (11).

C · 4:12–20

Paul's personal appeal: 'Become as I am'

Paul pleads with them as a brother who wronged him in nothing (12). They received him, despite his bodily weakness, as an angel of God, as Christ himself, and would have given their own eyes (13–15). Has he now become their enemy by telling the truth (16)? The agitators court them for no good end, to shut them out (17–18). Paul, in birth-pangs again until Christ is formed in them, longs to be present and change his tone, for he is perplexed about them (19–20).

D · 4:21–27

The allegory of Hagar and Sarah: two covenants

To those wanting to be under law: do they not hear the law (21)? Abraham had two sons — one by the slave woman, born according to the flesh; one by the free woman, born through promise (22–23). These are spoken allegorically: two covenants — Hagar, Mount Sinai, bearing children for slavery, corresponding to the present Jerusalem in slavery (24–25); but the Jerusalem above is free, our mother (26), confirmed by Isaiah 54:1's barren one who now rejoices (27).

E · 4:28–31

Children of promise, not of the slave woman

We, like Isaac, are children of promise (28). As then the one born by the flesh persecuted the one born by the Spirit, so now (29). But Scripture says, 'Cast out the slave woman and her son' (Gen 21:10), for the slave's son shall not inherit with the free woman's son (30). Therefore we are children not of the slave woman but of the free (31).

1 Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος πάντων ὧν,

But I say, for as long a time as the heir is a minor, he differs in nothing from a slave, though he is owner of all,

ILLUSTRATION INTRODUCED **δέ** Paul resumes from 3:29 with a legal analogy: the heir in his minority is functionally indistinguishable from a slave — setting up the contrast between bondage and sonship.

Λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (discourse marker)

→ customary present

λέγω: 'say, mean'; λέγω δέ introduces a clarifying restatement — 'now what I mean is...'

δέ

but/now

transitional conjunction

ἐφ'

for

preposition + accusative (extent of time)

ἐπί + acc. of time: 'for the duration of';
ἐφ' ὅσον χρόνον = 'for as long a time as.'

ὅσον

as long as

Accusative

correlative adjective (extent)

ὅσος: 'as much/many as'; here
quantifying χρόνον — the span of the
minority.

<p>χρόνον time Accusative <i>accusative of extent of time</i></p> <p>χρόνος: 'time, period'; the duration during which the legal disability holds.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>κληρονόμος heir Nominative <i>subject</i></p> <p>κληρονόμος: 'heir' (κληῖρος 'lot, inheritance' + νέμω 'allot'); the legal successor to the estate — picks up 3:29.</p>	<p>νήπιός a minor/child Nominative <i>predicate nominative</i></p> <p>νήπιος: 'infant, minor' (lit. 'non-speaking'); here the legal minor not yet of age, lacking control of the estate.</p>
<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula, temporal clause)</i></p> <p>→ stative present</p>	<p>οὐδέν in nothing Accusative <i>accusative of respect (adverbial)</i></p> <p>οὐδεὶς: 'nothing'; adverbial — 'differs not at all.'</p>	<p>διαφέρει he differs Pres Act Indic 3 Sg · διαφέρω <i>main verb (apodosis)</i></p> <p>→ gnomic present</p> <p>διαφέρω: 'differ, be distinct' (διά + φέρω); a settled legal truth — hence the gnomic force.</p>	<p>δούλου from a slave Genitive <i>genitive of comparison/difference</i></p> <p>δοῦλος: 'slave'; the genitive object of διαφέρω — the term of comparison.</p>
<p>κύριος owner/lord Nominative <i>predicate nominative (with ὧν)</i></p> <p>κύριος: 'lord, owner'; the heir is de jure master of all the property even while de facto powerless.</p>	<p>πάντων of all Genitive <i>objective/possessive genitive</i></p> <p>πᾶς: 'all'; the whole estate of which he is heir.</p>	<p>ᾧ being/though he is Pres Act Ptc · Nom Sg Masc · εἰμί <i>concessive participle</i></p> <p>→ stative present</p> <p>εἰμί (ptc.): here concessive — 'although being owner of all.'</p>	

2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρὸς.

but he is under guardians and managers until the date set by the father.

CONTRAST / SPECIFICATION **ἀλλά** The slave-like condition is spelled out: subjection to guardians and stewards for a term fixed by the father — the minority is temporary and appointed.

<p>ἀλλὰ but <i>adversative conjunction</i></p> <p>ἀλλά: strong 'but'; marks the actual condition against the heir's nominal lordship.</p>	<p>ὑπὸ under <i>preposition + accusative (subjection)</i></p> <p>ὑπὸ + acc.: 'under (the authority of)'; the keynote of the chapter — being 'under' guardians, law, elements.</p>	<p>ἐπιτρόπους guardians Accusative <i>object of ὑπό</i></p> <p>ἐπίτροπος: 'guardian, trustee' (one to whom care is 'turned over'); the legal custodian of a minor's person.</p>	<p>ἐστὶν he is Pres Act Indic 3 Sg · εἶμι <i>main verb (copula)</i></p> <p>→ stative present</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἰκονόμους managers/stewards Accusative <i>object of ὑπό (coordinate)</i></p> <p>οἰκονόμος: 'household manager, steward' (οἶκος 'house' + νέμω 'manage'); administrator of the estate's property.</p>	<p>ἄχρι until <i>preposition + genitive (time terminus)</i></p> <p>ἄχρι: 'until, as far as'; marks the appointed limit of the minority.</p>	<p>τῆς the Genitive <i>article</i></p>
<p>προθεσμίας appointed day Genitive <i>object of ἄχρι</i></p> <p>προθεσμία: 'a day set beforehand' (a legal term for an appointed term/deadline); the father's predetermined date of majority.</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>πατρός father Genitive <i>subjective/possessive genitive</i></p> <p>πατήρ: 'father'; the one whose will fixes the term — anticipating God the Father who sets the 'fullness of time' (v.4).</p>	

3 οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεθα δεδουλωμένοι·

So also we, when we were minors, were enslaved under the elements of the world.

APPLICATION OF THE ANALOGY οὕτως καὶ The point of comparison: 'we' in our religious minority were in bondage 'under the elements of the world' — the analogy's slave-condition applied to pre-Christ existence.

οὕτως

so

adverb (comparison)

οὕτως: 'thus, so'; draws the application from the legal picture to 'us.'

καὶ

also

adverbial/ascensive conjunction

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ὅτε

when

temporal conjunction

ὅτε: 'when'; locates the bondage in the period of immaturity.

ἡμεν

we were

Impf Act Indic 1 Pl · εἰμι

main verb (temporal clause)

→ durative imperfect

νήπιοι

minors

Nominative

predicate nominative

νήπιος: 'minor'; picking up v.1 — the era of spiritual non-age before Christ's coming.

ὑπὸ

under

preposition + accusative (subjection)

τὰ

the

Accusative

article

στοιχεῖα

elements/elemental things

Accusative

object of ὑπό

στοιχεῖον: 'element, rudiment' (a thing 'in a row'); debated — the ABCs of religion, the cosmic elements, or elemental spirits; here the enslaving forces of the old order.

τοῦ

of the

Genitive

article

κόσμου

world

Genitive

genitive (qualifying/source)

κόσμος: 'world'; the present age in its created, fallen order — the realm those elements belong to.

ἡμεθα

we were

Impf Mid Indic 1 Pl · εἰμι

auxiliary (periphrastic w/ ptc.)

→ durative imperfect

δεδουλωμένοι

enslaved

Perf Pass Ptc · Nom Pl Masc · δουλώω

perfect ptc. (periphrastic pluperfect w/ ἡμεθα)

→ intensive perfect (settled bondage)

δουλώω: 'enslave, reduce to slavery'; the periphrastic perfect stresses the fixed, abiding state of servitude.

4 ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον,

But when the fullness of time had come, God sent forth his Son, born of a woman, born under law,

THE TURNING POINT ὅτε δέ The decisive antithesis to vv.1–3: at the Father's appointed term, God acts — the sending of the Son, with his two-fold qualification (of a woman, under law) preparing the redemption of v.5.

ὅτε

when

temporal conjunction

δὲ

but

adversative/transitional conjunction

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (temporal clause)

→ constative aorist

ἔρχομαι: 'come'; the appointed term arrived — the προθεσμία of v.2 now reached.

τὸ

the

Nominative

article

πλήρωμα

fullness

Nominative

subject

πλήρωμα: 'that which fills, fullness'; the completed measure of time — when redemptive history had run its appointed course.

τοῦ

of the

Genitive

article

χρόνου

time

Genitive

genitive (of content/definition)

χρόνος: 'time'; the span whose completion is the πλήρωμα.

ἐξαπέστειλεν

sent forth

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (apodosis)

→ constative aorist

ἐξαποστέλλω: 'send out/forth' (ἐκ + ἀπό + στέλλω); double prefix stresses commissioning from God's presence — implying the Son's prior existence.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: God; the sovereign agent of the sending — the Father of v.2's analogy.

τὸν

the

Accusative

article

υἱὸν

Son

Accusative

direct object

υἱός: 'Son'; the pre-existent Son sent — the heart of the redemptive act and the source of our sonship (vv.5–6).

αὐτοῦ

his

Genitive

genitive of relationship

γενόμενον

born/having become

Aor Mid Ptc · Acc Sg Masc · γίνομαι

adverbial participle (manner/attendant circumstance)

→ constative aorist

γίνομαι: 'become, come to be'; not the verb of mere birth (γεννάω) but of the Son's entry into human existence — incarnation.

ἐκ

of/from

preposition + genitive (source)

γυναικός

a woman

Genitive

genitive of source

γυνή: 'woman'; 'born of woman' affirms true humanity (cf. Job 14:1) — the Son fully enters our condition.

γενόμενον

born/having become

Aor Mid Ptc · Acc Sg Masc · γίνομαι

adverbial participle (parallel, manner)

→ constative aorist

γίνομαι: repeated for the second qualification — he came to stand under the law's jurisdiction.

ὑπὸ

under

preposition + accusative (subjection)

νόμον

law

Accusative

object of ὑπό

νόμος: 'law'; the Son shared the very subjection (ὑπὸ νόμον) from which he would redeem those under it (v.5).

5 ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

so that he might redeem those under law, so that we might receive the adoption as sons.

TWOFOLD PURPOSE ἵνα Two coordinate purpose clauses: redemption from law's bondage, and (its goal) the reception of adoptive sonship — the negative and positive sides of one saving aim.

ἵνα

so that

conjunction (purpose)

ἵνα: introduces purpose; the first of two coordinated final clauses.

τοὺς

those

Accusative

substantival article

ὑπὸ

under

preposition + accusative (subjection)

νόμον

law

Accusative

object of ὑπὸ (substantized phrase)

νόμος: 'law'; οἱ ὑπὸ νόμον = those held in the law's custody (cf. 3:23).

ἐξαγοράσῃ

he might redeem

Aor Act Subj 3 Sg · ἐξαγοράζω

verb of purpose clause

→ *constative aorist (purpose)*

ἐξαγοράζω: 'buy out, redeem' (ἐκ + ἀγοράζω 'buy in the market'); the imagery of purchasing a slave out of bondage (cf. 3:13).

ἵνα

so that

conjunction (purpose, second)

ἵνα: the second, climactic purpose — the goal beyond mere release.

τὴν

the

Accusative

article

υἰοθεσίαν

adoption as sons

Accusative

direct object

υἰοθεσία: 'adoption' (υἰός 'son' + θέσις 'placing'); a Greco-Roman legal term — being placed into the status and rights of a son.

ἀπολάβωμεν

we might receive

Aor Act Subj 1 Pl · ἀπολαμβάνω

verb of purpose clause

→ constative aorist (purpose)

ἀπολαμβάνω: 'receive (in full), get back'; the ἀπό may hint at receiving what was promised/due — the long-awaited sonship.

6 ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κροᾶζον· Ἀββᾶ ὁ πατήρ.

And because you are sons, God sent forth the Spirit of his Son into our hearts, crying, 'Abba, Father!'

EVIDENCE OF SONSHIP **ὅτι δέ** A second 'sending' parallels v.4: God sends the Spirit of the Son into believers' hearts. The Spirit's cry 'Abba' is the experiential proof that adoptive sonship is now reality.

ὅτι

because

causal conjunction

ὅτι: 'because'; the sending of the Spirit is grounded in the already-granted status of sonship.

δέ

and/nor

transitional conjunction

ἐστε

you are

Pres Act Indic 2 Pl · εἰμι

main verb (causal clause)

→ stative present

εἰμι: the shift to 'you' (2 pl.) presses the truth home to the Galatians — you already are sons.

υἱοί

sons

Nominative

predicate nominative

υἱός: 'son'; the full-status sonship secured in v.5, now predicated of the readers.

ἐξαπέστειλεν

sent forth

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb

→ *constative aorist*

ἐξαποστέλλω: the same verb as v.4 — the sending of the Spirit deliberately mirrors the sending of the Son.

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject

τὸ

the

Accusative

article

πνεῦμα

Spirit

Accusative

direct object

πνεῦμα: 'Spirit'; 'the Spirit of his Son' — the same Spirit by whom the Son cried 'Abba,' now in believers.

τοῦ

of the

Genitive

article

υἱοῦ

Son

Genitive

genitive of source/relationship

υἱός: the Spirit belongs to and conveys the Son — so sonship is shared by the Son's own Spirit.

αὐτοῦ

his

Genitive

genitive of relationship

εἰς

into

preposition + accusative (goal/direction)

τὰς

the

Accusative

article

καρδίας

hearts

Accusative

object of εἰς

καρδία: 'heart'; the inner person — the locus of the Spirit's indwelling and witness.

ἡμῶν

our

Genitive

genitive of possession

κραζων

crying

Pres Act Ptc · Acc Sg Neut · κράζω

attributive/adverbial participle (modifies πνεῦμα)

→ present (ongoing)

κράζω: 'cry out, call aloud'; the neuter agrees with πνεῦμα — the Spirit himself cries the filial address (cf. Rom 8:15, where 'we' cry).

Ἀββᾶ

Abba

vocative address (Aramaic, indeclinable)

Ἀββᾶ: Aramaic 'abbā', 'Father'; Jesus' own prayer-address (Mark 14:36), retained untranslated as a treasured cry of intimacy.

ὁ

the/O

Nominative

article (nominative for vocative)

πατήρ

Father

Nominative

nominative of address (translates Ἀββᾶ)

πατήρ: 'Father'; the Greek gloss on Ἀββᾶ, the nominative-with-article standing for the vocative — a bilingual cry of sonship.

7 ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

So you are no longer a slave but a son; and if a son, then also an heir through God.

CONCLUSION OF THE ARGUMENT ὥστε The result drawn from vv.4–6, addressed to each believer ('you,' singular): the bondage is over — slave gives way to son, and son entails heir, the inheritance of 3:29 restored.

ὥστε

so/therefore

inferential conjunction (result)

ὥστε: 'so that, therefore'; draws the consequence — the verdict on the whole adoption argument.

οὐκέτι

no longer

adverb (negation of time)

οὐκέτι: 'no longer'; the decisive end of the slave-status of v.3.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

main verb (copula)

→ stative present

εἰμί: the shift to the singular 'you' makes it intensely personal — each believer addressed.

δοῦλος

a slave

Nominative

predicate nominative

δοῦλος: 'slave'; the status decisively negated.

ἀλλὰ

but

adversative conjunction

υἱός

a son

Nominative

predicate nominative

υἱός: 'son'; the new and abiding status.

εἰ

if

conjunction (first-class condition)

εἰ: 'if; assuming the reality — 'if a son, as indeed you are.'

δὲ

and

transitional conjunction

υἱός

a son

Nominative

predicate nominative (protasis, verbless)

καὶ

also/then

adverbial conjunction (apodosis)

κληρονόμος

an heir

Nominative

predicate nominative (apodosis, verbless)

κληρονόμος: 'heir'; sonship entails inheritance — the term returns from v.1, now realized in the believer.

διὰ

through

preposition + genitive (agency)

θεοῦ

God

Genitive

genitive of agency

θεός: God; the inheritance comes 'through God' himself as its agent and guarantor — not through law.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς·

But formerly, when you did not know God, you were enslaved to those that by nature are not gods.

CONTRAST: THE FORMER BONDAGE **ἀλλά** A pivot to warning. Paul recalls their pagan past — ignorance of God and slavery to non-gods — as the 'then' against which the looming relapse (v.9) is so alarming.

Ἀλλὰ

but

adversative conjunction

ἀλλά: marks the turn from the glad conclusion (v.7) to the sobering reminder.

τότε

then/formerly

adverb (time)

τότε: 'then'; the 'once' of pagan past, answered by 'now' (νῦν) in v.9.

μὲν

indeed

particle (μὲν ... δέ w/ v.9)

μὲν: anticipates the contrasting νῦν δέ of v.9 — 'on the one hand then ... but now.'

οὐκ

not

negative (with participle)

εἰδότες

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

causal/temporal participle

→ *intensive perfect (present sense)*

οἶδα: 'know' (perfect with present meaning); their former condition — no true knowledge of God.

θεόν

God

Accusative

direct object (of εἰδότες)

θεός: God; the true God, unknown to them in their idolatry.

ἐδουλεύσατε

you were enslaved/served

Aor Act Indic 2 Pl · δουλεύω

main verb

→ *constative aorist*

δουλεύω: 'serve as a slave, be in bondage to'; their idolatry was a real servitude.

τοῖς

to those

Dative

substantival article (dat. w/ δουλεύω)

φύσει

by nature

Dative

dative of respect/manner

φύσις: 'nature'; the dative 'by nature' — these so-called gods have no real divine being.

μὴ

not

negative (with participle)

μὴ: the negative of the participle (qualitative/categorical) — 'beings that are no gods.'

οὓσιν

being

Pres Act Ptc · Dat Pl Masc · εἰμί

attributive participle

→ *stative present*

εἰμί (ptc.): 'being'; with μὴ — 'those which are not (gods).'

θεοῖς

gods

Dative

predicate dative (w/ οὓσιν)

θεός: here plural 'gods' — the idols which are no true deities (cf. 1 Cor 8:4–5).

9 νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

But now, having come to know God — or rather having been known by God — how is it that you turn back again to the weak and beggarly elements, to which you wish to be enslaved all over again?

THE ASTONISHED QUESTION νῦν δέ The 'now' answering 'then' (v.8): given that they know God (corrected to 'are known by God'), Paul's incredulous 'how?' exposes the absurdity of relapsing into bondage to the elements.

νῦν

now

adverb (time)

νῦν: the present gospel era over against the pagan 'then.'

δὲ

but

adversative conjunction (answers μέν)

γινόντες

having known

Aor Act Ptc · Nom Pl Masc · γινώσκω

temporal/concessive participle

→ constative aorist

γινώσκω: 'come to know'; their conversion knowledge of God — at once corrected lest they boast.

Θεόν

God

Accusative

direct object (of γινόντες)

μᾶλλον

rather

adverb (correction)

μᾶλλον: 'rather, more'; μᾶλλον δέ introduces a self-correction — the priority is God's knowing, not theirs.

δὲ

and/rather

conjunction (corrective)

γνωσθέντες

having been known

Aor Pass Ptc · Nom Pl Masc · γινώσκω

participle (corrective restatement)

→ constative aorist

γινώσκω (pass.): 'be known'; God's electing, acknowledging knowledge is prior and decisive (cf. 1 Cor 8:3).

ὑπὸ

by

preposition + genitive (agency)

Θεοῦ

God

Genitive

genitive of agency

πῶς

how

interrogative adverb

πῶς: 'how?'; the incredulous question expressing dismay at the relapse.

ἐπιστρέφετε

do you turn back

Pres Act Indic 2 Pl · ἐπιστρέφω

main verb (interrogative)

→ progressive present (in process)

ἐπιστρέφω: 'turn (back), return'; the present depicts a movement already underway — a turning that reverses conversion.

πάλιν

again

adverb (repetition)

πάλιν: 'again'; the relapse is a return to a former kind of bondage.

<p>ἐπὶ to <i>preposition + accusative (direction)</i></p>	<p>τὰ the Accusative <i>article</i></p>	<p>ἀσθενῆ weak Accusative <i>attributive adjective</i> ἀσθενής: 'weak, powerless'; the elements have no strength to save or justify.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>πτωχὰ beggarly/poor Accusative <i>attributive adjective</i> πτωχός: 'destitute, beggarly'; the elements are bankrupt — they have no riches of grace to give.</p>	<p>στοιχεῖα elements Accusative <i>object of ἐπί</i> στοιχεῖον: 'element, rudiment'; the same enslaving forces of v.3 — strikingly, law-observance is here aligned with the old pagan bondage.</p>	<p>οἷς to which Dative <i>relative pronoun (dat. w/ δουλεύειν)</i></p>	<p>πάλιν again <i>adverb (repetition)</i></p>
<p>ἄνωθεν anew/over again <i>adverb (manner)</i> ἄνωθεν: 'from the top, anew'; πάλιν ἄνωθεν piles up the idea — 'back to square one, all over again.'</p>	<p>δουλεύειν to be enslaved Pres Act Inf · δουλεύω <i>complementary infinitive (w/ θέλετε)</i> → present (ongoing) δουλεύω: 'serve as a slave'; the very word of their pagan bondage in v.8 — they court a renewed slavery.</p>	<p>θέλετε you wish Pres Act Indic 2 Pl · θέλω <i>main verb (rel. clause)</i> → progressive present θέλω: 'wish, want'; the astonishing thing is that they desire this bondage.</p>	

10 ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἔνιαυτούς.

You scrupulously observe days and months and seasons and years.

EVIDENCE OF THE RELAPSE **ASYNDETON** Asyndeton sharpens the indictment: their calendar piety — days, months, seasons, years — is the concrete sign of the relapse into 'elemental' religion.

ἡμέρας

days

Accusative

direct object

ἡμέρα: 'day'; sabbaths and holy days — the smallest unit of the calendar piety.

παρατηρεῖσθε

you observe

Pres Mid Indic 2 Pl · παρατηρέω

main verb

→ progressive present (customary)

παρατηρέω: 'watch closely, observe scrupulously'; the middle suggests anxious, self-interested watching of the calendar.

καὶ

and

coordinating conjunction

μῆνας

months

Accusative

direct object

μῆν: 'month'; new-moon observances and monthly festivals.

καὶ

and

coordinating conjunction

καιρῶν

seasons

Accusative

direct object

καιρός: 'appointed time, season'; the recurring festal seasons of the religious year.

καὶ

and

coordinating conjunction

ἐνιαυτούς

years

Accusative

direct object

ἐνιαυτός: 'year'; the longest unit — sabbatical/jubilee years — completing the ascending list.

11 φοβοῦμαι ὑμᾶς μή πως εἰκὴ κεκοπίακα εἰς ὑμᾶς.

I am afraid for you, lest somehow I have labored over you in vain.

PAUL'S FEAR **ASYNDETON** Paul voices anxious pastoral dread: that his hard apostolic toil among them might prove fruitless — the emotional bridge into the personal appeal of vv.12ff.

φοβοῦμαι

I am afraid

Pres Mid Indic 1 Sg · φοβέομαι

main verb

→ progressive present

φοβέομαι: 'fear, be afraid'; genuine pastoral apprehension over their state.

ὑμᾶς

for you

Accusative

accusative of reference (object of concern)

the accusative names those Paul fears for — 'I fear concerning you.'

μή

lest

conjunction (clause of apprehension)

μή πως: 'lest somehow'; introduces the feared possibility after a verb of fearing.

πως

somehow

particle (indefinite)

εἰκῆ

in vain

adverb (manner)

εἰκῆ: 'without result, to no purpose'; the dreaded outcome — wasted labor (cf. 3:4).

κεκοπίακα

I have labored

Perf Act Indic 1 Sg · κοπιᾶω

main verb (clause of fearing)

→ *intensive perfect (abiding result)*

κοπιᾶω: 'toil to exhaustion, labor hard'; the perfect views his past labor with its (now-threatened) standing result.

εἰς

over/for

*preposition + accusative
(reference/advantage)*

ὑμᾶς

you

Accusative

object of εἰς

the toil was expended 'unto you' — for their benefit and maturity.

12 Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἠδίκησατε·

Become as I am, for I also became as you are, brothers, I beg you. You did me no wrong;

THE PERSONAL APPEAL BEGINS **ASYNDETON** An abrupt, affectionate entreaty opens the autobiographical section: 'become as I am.' Paul, who became 'as they are' (free from law), pleads on the basis of their past good relationship.

Γίνεσθε

become

Pres Mid Impv 2 Pl · γίνομαι

main verb (imperative)

→ *imperative of appeal*

γίνομαι: 'become'; the heart of the plea — 'come to be as I am,' free from the law's yoke.

ὡς

as

comparative particle

ὡς: 'as, like'; introduces the standard of comparison.

ἐγώ

I

Nominative

subject (verbless comparison)

ἐγώ: 'I'; Paul, a Jew who lives as free from the law (cf. 2:14, 19).

ὅτι

for/because

causal conjunction

ὅτι: 'because'; the ground of the appeal lies in Paul's own self-identification with them.

καγῶ

I also

Nominative

subject (crasis καί + ἐγώ)

καγῶ: 'I too'; Paul became 'as you' — a Gentile-like life free from law, for the gospel's sake.

ὡς

as

comparative particle

ὕμεις

you

Nominative

subject (verbless)

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the warm direct address softens the appeal and signals affection amid rebuke.

δέομαι

I beg

Pres Mid Indic 1 Sg · δέομαι

main verb (entreaty)

→ progressive present

δέομαι: 'beg, entreat'; the language of earnest petition — Paul pleads, not commands.

ὑμῶν

of you

Genitive

genitive (object of δέομαι)

οὐδέν

in nothing

Accusative

accusative of respect (adverbial)

οὐδεὶς: 'nothing'; 'you wronged me in no way' — clearing away any grievance.

με

me

Accusative

direct object

ἠδικήσατε

you wronged

Aor Act Indic 2 Pl · ἀδικέω

main verb

→ constative aorist

ἀδικέω: 'do wrong, injure'; their past treatment of Paul was blameless — the memory of v.14.

13 οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον,

and you know that it was because of a weakness of the flesh that I preached the gospel to you the first time,

RECOLLECTION OF FIRST VISIT **δέ** Paul recalls the circumstances of his first preaching among them — occasioned by a bodily infirmity — appealing to their own memory ('you know').

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ **intensive perfect (present sense)**

οἶδα: 'know'; appeals to their settled knowledge of the facts.

δὲ

and

transitional conjunction

ὅτι

that

conjunction (content clause)

ὅτι: introduces the object of 'you know.'

δι'

because of

preposition + accusative (cause/occasion)

διὰ + acc.: 'on account of'; the infirmity was the occasion of his first preaching to them.

ἀσθένειαν

weakness/illness

Accusative

object of διὰ

ἀσθένεια: 'weakness, sickness'; some bodily ailment that detained Paul in Galatia (cf. 2 Cor 12:7).

τῆς

of the

Genitive

article

σαρκὸς

flesh

Genitive

genitive (of the realm/locus)

σὰρξ: here neutral — the physical body; the weakness was somatic, not moral.

εὐηγγελισάμην

I preached the gospel

Aor Mid Indic 1 Sg · εὐαγγελίζω

main verb (content clause)

→ **constative aorist**

εὐαγγελίζομαι: 'announce good news, evangelize'; his original gospel proclamation among them.

ὑμῖν

to you

Dative

dative of indirect object (recipient)

τὸ

the

Accusative

article (adverbial accusative)

πρότερον

former time/at first

Accusative

adverbial accusative (time)

πρότερος: 'former, earlier'; τὸ πρότερον = 'the first time, formerly' — implying a subsequent visit.

14 καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

and though my condition was a trial to you in my flesh, you did not despise or spurn me, but you received me as an angel of God, as Christ Jesus.

THEIR WARM RECEPTION **καί** Despite the repellent 'trial' of his bodily condition, they welcomed Paul with the highest honor — as God's messenger, even as Christ himself — heightening the pathos of their present coolness.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>πειρασμὸν trial/temptation Accusative <i>direct object (of ἐξουθενήσατε)</i> πειρασμός: 'trial, test'; Paul's ailing condition was a trial to them — a temptation to reject the messenger.</p>	<p>ὑμῶν your/to you Genitive <i>objective genitive (the trial that tested you)</i></p>
<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>τῇ the Dative <i>article</i></p>	<p>σαρκί flesh Dative <i>dative of sphere</i> σάρξ: again the physical body — the locus of the trial-provoking infirmity.</p>	<p>μου my Genitive <i>genitive of possession</i></p>

οὐκ

not

negative

ἐξουθενήσατε

you despised

Aor Act Indic 2 Pl · ἐξουθενέω

main verb

→ constative aorist

ἐξουθενέω: 'treat as nothing, despise utterly'; they did not scorn the weak preacher.

οὐδὲ

nor

negative conjunction

ἐξεπτύσατε

you spurned/spat out

Aor Act Indic 2 Pl · ἐκπτύω

main verb

→ constative aorist

ἐκπτύω: lit. 'spit out' (ἐκ + πτύω); a vivid idiom for rejection with loathing (perhaps warding off bad omen) — they did no such thing.

ἀλλὰ

but

adversative conjunction

ὡς

as

comparative particle

ἄγγελον

an angel/messenger

Accusative

object of ὡς (comparison)

ἄγγελος: 'messenger, angel'; they honored Paul as a heavenly envoy of God.

Θεοῦ

of God

Genitive

genitive of source/relationship

ἔδεξασθέ

you received

Aor Mid Indic 2 Pl · δέχομαι

main verb

→ constative aorist

δέχομαι: 'receive, welcome'; the warm reception of a guest — the height of their former regard.

με

me

Accusative

direct object

ὡς

as

comparative particle

Χριστόν

Christ

Accusative

object of ὡς (climactic comparison)

Χριστός: the climax — they received Paul as they would Christ himself (cf. Matt 10:40).

Ἰησοῦν

Jesus

Accusative

apposition to Χριστόν

15 ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι.

Where then is your blessedness? For I testify to you that, if possible, you would have torn out your eyes and given them to me.

THE LOST JOY οὖν An incredulous question: what became of that earlier sense of blessing? Paul vouches for the depth of their former devotion — they would have given their very eyes.

<p>ΠΟΥ where <i>interrogative adverb</i></p> <p>ποῦ: 'where?'; laments the disappearance of their former gladness.</p>	<p>οὖν then <i>inferential particle</i></p> <p>οὖν: 'then, therefore'; draws out the question in light of their past joy.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>μακαρισμὸς blessedness/sense of blessing Nominative <i>subject (verbless question)</i></p> <p>μακαρισμός: 'a pronouncing/sense of blessedness'; their former state of feeling themselves fortunate (in Paul and the gospel).</p>
<p>ὑμῶν your Genitive <i>genitive of possession</i></p>	<p>μαρτυρῶ I testify Pres Act Indic 1 Sg · μαρτυρέω <i>main verb</i></p> <p>→ progressive present</p> <p>μαρτυρέω: 'bear witness, testify'; Paul solemnly affirms the depth of their past affection.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ὑμῖν to you Dative <i>dative of indirect object</i></p>

ὅτι
that
conjunction (content clause)

εἰ
if
conjunction (conditional)
εἰ δυνατόν: 'if possible'; concedes the impossibility while underscoring the willingness.

δυνατὸν
possible
Nominative
predicate adjective (verbless protasis)
δυνατός: 'possible, able'; 'had it been possible.'

τούς
the
Accusative
article

ὀφθαλμούς
eyes
Accusative
direct object (of ἐξορύξαντες)
ὀφθαλμός: 'eye'; the most precious organ — perhaps a hint at the nature of Paul's ailment; the gift of one's eyes is proverbial devotion.

ὑμῶν
your
Genitive
genitive of possession

ἐξορύξαντες
having torn out
Aor Act Ptc · Nom Pl Masc · ἐξορύσσω
circumstantial participle (means)
→ constative aorist
ἐξορύσσω: 'dig/gouge out' (ἐκ + ὀρύσσω); a vivid hyperbole of self-giving love.

ἔδωκατέ
you would have given
Aor Act Indic 2 Pl · δίδωμι
main verb (apodosis, unreal idea)
→ constative aorist
δίδωμι: 'give'; the indicative in a vivid (idiomatic) unreal sense — 'you would have given.'

μοι
to me
Dative
dative of indirect object

16 ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

So have I become your enemy by telling you the truth?

THE WOUNDING QUESTION ὥστε The poignant nub of the appeal: has truth-telling turned the once-beloved apostle into their enemy? The question exposes the perversity of their changed attitude.

ὥστε

so

inferential conjunction

ὥστε: 'so, with the result that'; introduces the rhetorical question drawing the painful inference.

ἐχθρὸς

an enemy

Nominative

predicate nominative

ἐχθρὸς: 'hostile, enemy'; the bitter contrast to the angel/Christ welcome of v.14.

ὑμῶν

your

Genitive

objective genitive

γέγονα

have I become

Perf Act Indic 1 Sg · γίνομαι

main verb (rhetorical question)

→ **intensive perfect (present resulting state)**

γίνομαι: 'become'; the perfect — 'have I come to be (and so now am)' their enemy?

ἀληθεύων

telling the truth

Pres Act Ptc · Nom Sg Masc · ἀληθεύω

causal/instrumental participle

→ present (concurrent)

ἀληθεύω: 'speak the truth, be truthful'; the irony — truth-telling, which should bind, is alleged to alienate.

ὑμῖν

to you

Dative

dative of indirect object

17 ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

They court you, but not honorably; rather, they want to shut you out, so that you may court them.

THE AGITATORS' MOTIVE **ASYNDETON** Paul exposes the rival teachers: their zealous attention is self-serving — to isolate the Galatians so that they will, in turn, become dependent admirers.

ζηλοῦσιν

they court/are zealous for

Pres Act Indic 3 Pl · ζηλόω

main verb

→ progressive present

ζηλόω: 'be zealous for, court eagerly'; of ardent (here manipulative) attention — like suitors paying court.

ὑμᾶς

you

Accusative

direct object

οὐ

not

negative

καλῶς

honorably/rightly

adverb (manner)

καλῶς: 'well, rightly'; their courting is not with good motive or to good end.

ἀλλὰ

but

adversative conjunction

ἐκκλειῖσαι

to shut out

Aor Act Inf · ἐκκλείω

complementary infinitive (w/ θέλουσιν)

→ constative aorist

ἐκκλείω: 'shut out, exclude' (ἐκ + κλείω); to bar the Galatians from Paul and the wider gospel fellowship, fostering dependence.

ὑμᾶς

you

Accusative

object of the infinitive

θέλουσιν

they want

Pres Act Indic 3 Pl · θέλω

main verb

→ progressive present

θέλω: 'wish, want'; their real intention behind the show of zeal.

ἵνα

so that

conjunction (purpose)

ἵνα: introduces the self-serving goal.

αὐτοὺς

them

Accusative

direct object (of ζηλοῦτε)

ζηλοῦτε

you may court

Pres Act Subj 2 Pl · ζηλόω

verb of purpose clause

→ present (purpose)

ζηλόω: the same verb turned back on them — the agitators want to become the Galatians' object of zealous devotion.

18 καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς,

It is good to be courted in a good cause always, and not only when I am present with you —

QUALIFICATION **δέ** Paul concedes that zealous attention is itself good — if it is in a good cause and constant, not merely a flare while he is present to watch.

<p>καλὸν good Nominative <i>predicate adjective (verbless)</i></p> <p>καλός: 'good, fine'; zealous courting is not bad in itself — the issue is its object and constancy.</p>	<p>δὲ but/and <i>transitional conjunction</i></p>	<p>ζηλοῦσθαι to be courted Pres Pass Inf · ζηλώω <i>subject infinitive (w/ καλόν)</i></p> <hr/> <p>→ present (general)</p> <p>ζηλώω (pass.): 'be courted, be sought after'; the passive — being the object of others' zeal.</p>	<p>ἐν in <i>preposition + dative (sphere/cause)</i></p>
<p>καλῷ a good thing Dative <i>substantival adjective (dat. of sphere)</i></p> <p>καλός: 'a good (cause/matter)'; the qualifying condition — the zeal must be 'in a good thing.'</p>	<p>πάντοτε always <i>adverb (time)</i></p> <p>πάντοτε: 'always'; the zeal must be constant, not intermittent.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>μὴ not <i>negative</i></p>
<p>μόνον only <i>adverb (limiting)</i></p> <p>μόνον: 'only'; not merely when Paul is watching.</p>	<p>ἐν in/when <i>preposition + dative (articular inf. of time)</i></p> <p>ἐν τῷ + inf.: temporal — 'during the time of, when.'</p>	<p>τῷ the Dative <i>article (with infinitive)</i></p>	<p>παρεῖναί being present Pres Act Inf · παρέιμι <i>articular infinitive (temporal)</i></p> <hr/> <p>→ present (ongoing)</p> <p>παρέιμι: 'be present, be at hand' (παρά + εἶμι); the time of Paul's presence among them.</p>

με

me/I

Accusative

accusative subject of the infinitive

πρὸς

with

preposition + accusative (association)

ὑμᾶς

you

Accusative

object of πρὸς

19 τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν·

my children, for whom I am again in the pains of childbirth until Christ is formed in you —

MATERNAL APPEAL **ASYNDETON** An outburst of tenderness: Paul casts himself as a mother in renewed labor pains, his anguish lasting until Christ takes shape in them — the goal of all his striving.

τέκνα

children

Vocative

vocative of address

τέκνον: 'child' (from τίκτω 'bear');
endearing address — befitting the
birth-pang image that follows.

μου

my

Genitive

genitive of relationship

οὓς

whom

Accusative

relative pronoun (object of ὠδίνω; constructio
ad sensum)

the masculine plural relative refers back
to the neuter τέκνα by sense (the
persons).

πάλιν

again

adverb (repetition)

πάλιν: 'again'; Paul labors a second time
— a renewed travail for their spiritual
rebirth.

ὠδίνω

I am in birth pains

Pres Act Indic 1 Sg · ὠδίνω

main verb (rel. clause)

→ progressive present

ὠδίνω: 'suffer birth pangs, travail'; a
startling maternal metaphor for Paul's
agonized pastoral effort.

μέχρις

until

conjunction (temporal terminus)

μέχρι(ς) οὗ: 'until'; the labor continues
to its goal.

οὗ

which

Genitive

relative pronoun (in temporal idiom)

μορφωθῆ

may be formed

Aor Pass Subj 3 Sg · μορφώω

verb of temporal clause (subjunctive)

→ constative aorist (anticipated)

μορφώω: 'form, shape, give form to'; the
goal — Christ's own form/character
taking shape within them (cf. Rom
8:29).

Χριστός

Christ

Nominative

subject (of μορφωθῆ)

Χριστός: the one whose 'form' is to be reproduced in them — the true aim of conversion.

ἐν

in

preposition + dative (sphere)

ὑμῖν

you

Dative

dative of sphere (object of ἐν)

20 ἤθελον δὲ παρῆναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

I could wish to be present with you now and to change my tone, because I am perplexed about you.

LONGING AND PERPLEXITY δέ Paul wishes he could be present to adjust his tone to the moment — the letter is a blunt instrument; he closes the appeal confessing real perplexity over their condition.

ἤθελον

I could wish

Impf Act Indic 1 Sg · θέλω

main verb (desiderative imperfect)

→ desiderative imperfect (tentative wish)

θέλω: 'wish'; the imperfect softens it — 'I could wish, I would like' (a present, somewhat wistful desire).

δὲ

and/but

transitional conjunction

παρῆναι

to be present

Pres Act Inf · πάρεμι

complementary infinitive (w/ ἤθελον)

→ present (ongoing)

πάρεμι: 'be present'; he longs for face-to-face contact in place of the letter.

πρὸς

with

preposition + accusative (association)

ὑμᾶς

you

Accusative

object of πρὸς

ἄρτι

now

adverb (time)

ἄρτι: 'just now, at this moment'; the present crisis calls for presence.

καὶ

and

coordinating conjunction

ἀλλάξαι

to change

Aor Act Inf · ἀλλάσσω

complementary infinitive (coordinate)

→ constative aorist

ἀλλάσσω: 'change, alter'; he would modulate his voice — softer or sterner as the living moment required.

τὴν

the

Accusative

article

φωνήν

voice/tone

Accusative

direct object (of ἀλλάξει)

φωνή: 'voice, tone'; a letter cannot modulate as the living voice can.

μου

my

Genitive

genitive of possession

ὅτι

because

causal conjunction

ἀπορούμαι

I am perplexed

Pres Mid Indic 1 Sg · ἀπορέω

main verb (causal clause)

→ progressive present

ἀπορέω: 'be at a loss, be perplexed' (lit. 'have no way through'); Paul is genuinely baffled by their turn.

ἐν

about/with

preposition + dative (reference)

ἐν ὑμῖν: 'in your case, about you' — the sphere of his perplexity.

ὑμῖν

you

Dative

object of ἐν

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

Tell me, you who want to be under law, do you not hear the law?

THE ALLEGORY INTRODUCED ASYNDETON A fresh challenge launches the Hagar–Sarah argument: those eager to be 'under law' are summoned to listen to what the law (Torah) itself narrates against them.

Λέγετέ

tell

Pres Act Impv 2 Pl · λέγω

main verb (imperative)

→ imperative of appeal

λέγω: 'say, tell'; a rhetorical challenge — 'answer me.'

μοι

me

Dative

dative of indirect object

οἱ

you who

Nominative

article (substantizes the participle; vocative)

ὑπὸ

under

preposition + accusative (subjection)

νόμον

law

Accusative

object of ὑπό

νόμος: 'law'; ὑπὸ νόμον again — the very status they court (cf. vv.4–5).

θέλοντες

wanting

Pres Act Ptc · Nom Pl Masc · θέλω

substantival participle (vocative)

→ progressive present

θέλω: 'wish, want'; their desire to live under law — the target of the whole argument.

εἶναι

to be

Pres Act Inf · εἶμι

complementary infinitive (w/ θέλοντες)

→ present (ongoing)

τὸν

the

Accusative

article

νόμον

law

Accusative

direct object (of ἀκούετε)

νόμος: here the Pentateuch as Scripture — the 'law' they should actually heed in its narrative.

οὐκ

not

negative (expects 'yes')

οὐκ in a question expects an affirmative — 'surely you do hear it?'

ἀκούετε

do you hear

Pres Act Indic 2 Pl · ἀκούω

main verb (interrogative)

→ progressive present

ἀκούω: 'hear, listen to, understand'; do they really attend to what the law itself says?

22 γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας.

For it is written that Abraham had two sons, one by the slave woman and one by the free woman.

SCRIPTURAL DATUM **γὰρ** The textual basis (Gen 16; 21): Abraham's two sons — Ishmael by Hagar the slave, Isaac by Sarah the free — the raw material of the allegory.

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ *intensive perfect (standing record)*

γράφω: 'write'; the perfect γέγραπται — 'it stands written,' the standard formula for Scripture's abiding authority.

γὰρ

for

explanatory conjunction

ὅτι

that

conjunction (content clause)

Ἀβραάμ

Abraham

Nominative

subject (indeclinable)

Ἀβραάμ: Abraham, the patriarch — the disputed 'father' of both communities (cf. 3:7, 29).

δύο

two

Accusative

attributive numeral (indeclinable)

δύο: 'two'; the pivotal number — two sons, two mothers, two covenants.

υἱούς

sons

Accusative

direct object

υἱός: 'son'; Ishmael and Isaac.

ἔσχεν

had

Aor Act Indic 3 Sg · ἔχω

main verb (content clause)

→ *constative aorist*

ἔχω: 'have, hold'; the ingressive/constative aorist 'had/came to have.'

ἓνα

one

Accusative

appositional numeral (partitive)

ἓς: 'one'; the first son, Ishmael.

ἐκ

by/from

preposition + genitive (source)

τῆς

the

Genitive

article

παιδίσκης

slave woman

Genitive

genitive of source

παιδίσκη: 'female slave, servant-girl'; Hagar — the term itself carries the slavery motif central to the allegory.

καὶ

and

coordinating conjunction

ἓνα

one

Accusative

appositional numeral (partitive)

εἷς: the second son, Isaac.

ἐκ

by/from

preposition + genitive (source)

τῆς

the

Genitive

article

ἐλευθέρας

free woman

Genitive

genitive of source (substantival adj.)

ἐλεύθερος: 'free'; Sarah — the freedom motif that defines the gospel side of the allegory (cf. 5:1).

23 ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας.

But the son by the slave woman was born according to the flesh, while the son by the free woman was born through promise.

THE DECISIVE CONTRAST **ἀλλά** The interpretive key: the two births differ in mode — Ishmael 'according to flesh' (ordinary, human effort), Isaac 'through promise' (divine word) — the flesh/promise antithesis that controls the allegory.

ἀλλ'

but

adversative conjunction

ἀλλά: marks the crucial distinction between the two sons.

ὁ

the one

Nominative

substantival article (subject)

μὲν

on the one hand

particle (μὲν ... δέ)

μὲν: anticipates the contrasting δέ — the two sons set in antithesis.

ἐκ

by/from

preposition + genitive (source)

τῆς

the

Genitive

article

παιδίσκης

slave woman

Genitive

genitive of source

παιδίσκη: the slave woman, Hagar — her son born the ordinary way.

κατὰ

according to

preposition + accusative (standard/manner)

σάρκα

flesh

Accusative

object of κατά (manner of birth)

σάρξ: here 'natural human means' — Ishmael's birth was by ordinary generation, by Abraham's own contriving (Gen 16).

<p>γεγέννηται was/has been born Perf Pass Indic 3 Sg · γεννάω <i>main verb (μέν clause)</i> → intensive perfect (abiding fact)</p> <p>γεννάω: 'beget, bear'; the perfect treats the birth as a standing, recorded fact governing the present typology.</p>	<p>ὁ the other Nominative <i>substantival article (subject)</i></p>	<p>δὲ on the other hand <i>particle (answers μέν)</i></p>	<p>ἐκ by/from <i>preposition + genitive (source)</i></p>
<p>τῆς the Genitive <i>article</i></p>	<p>ἐλευθέρας free woman Genitive <i>genitive of source</i></p> <p>ἐλεύθερος: the free woman, Sarah — her son born by divine promise.</p>	<p>δι' through <i>preposition + genitive (means)</i></p> <p>διά + gen.: 'through, by means of; promise, not flesh, was the operative cause.</p>	<p>ἐπαγγελίας promise Genitive <i>genitive (means; object of διά)</i></p> <p>ἐπαγγελία: 'promise'; Isaac was the child of God's promissory word (Gen 17:16; 18:10) — supernatural, gracious.</p>

24 ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννώσα, ἣτις ἐστὶν Ἀγάρ.

These things are spoken allegorically; for these women are two covenants — one from Mount Sinai, bearing children for slavery, which is Hagar.

THE ALLEGORY STATED **ASYNDETON** Paul names his method: these narratives carry a deeper, figurative meaning. The two mothers stand for two covenants; Hagar is identified with the Sinai covenant that bears children into slavery.

ἅτινά

which things

Nominative

relative pronoun (subject; qualitative)

ἅτις; the qualitative relative — 'things which are of such a kind as to be allegorical.'

ἐστίν

are

Pres Act Indic 3 Sg · εἰμί

main verb (copula; neut. pl. subj.)

→ stative present

εἰμί: singular verb with neuter plural subject (normal Greek concord).

ἀλληγορούμενα

spoken allegorically

Pres Pass Ptc · Nom Pl Neut · ἀλληγορέω

predicate participle (periphrastic w/ ἐστίν)

→ present (ongoing)

ἀλληγορέω: 'speak in an allegory' (ἄλλο 'other' + ἀγορεύω 'speak'); to say one thing meaning another — the figurative/typological reading.

αὗται

these (women)

Nominative

subject (demonstrative)

οὗτος: 'these'; the two mothers, Hagar and Sarah.

γάρ

for

explanatory conjunction

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

main verb (copula)

→ stative present

εἰμί: 'are' in the sense 'represent, stand for' — the language of figure.

δύο

two

Nominative

attributive numeral (indeclinable)

δύο: 'two'; two covenants answering to the two mothers.

διαθήκαι

covenants

Nominative

predicate nominative

διαθήκη: 'covenant, testament'; the two dispensations — Sinai (law) and promise (cf. 3:15–17).

μία

one

Nominative

appositional numeral

εἷς (fem. μία): 'one'; the first covenant — Sinai/Hagar.

μὲν

indeed

particle (μὲν ... solitarius here)

μὲν: sets off the Sinai covenant; the answering side is taken up in v.26.

ἀπὸ

from

preposition + genitive (source)

ὄρους

mountain

Genitive

object of ἀπό (source)

ὄρος: 'mountain'; Sinai, the place of the law's giving.

Σινᾶ

Sinai

Genitive

genitive in apposition (indeclinable)

Σινᾶ: Sinai; the covenant of law originating there.

εἰς

for/into

preposition + accusative (result/goal)

δουλείαν

slavery

Accusative

object of εἰς (result)

δουλεία: 'slavery, bondage'; the Sinai covenant produces children destined for servitude — the law's enslaving effect (cf. v.3, 9).

γεννώσα

bearing children

Pres Act Ptc · Nom Sg Fem · γεννάω

attributive participle (modifies μία)

→ progressive present (characteristic)

γεννάω: 'bear, beget'; the covenant 'gives birth' to slave-children — its offspring are in bondage.

ἣτις

which

Nominative

relative pronoun (qualitative)

ἄσπις: 'which (very one)'; identifying the Sinai covenant with Hagar.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμι

main verb (copula, identification)

→ stative present

Ἀγάρ

Hagar

Nominative

predicate nominative (indeclinable)

Ἀγάρ: Hagar, Sarah's Egyptian slave (Gen 16); here the figure of the Sinai covenant and earthly Jerusalem.

25 τὸ δὲ Ἀγάρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβία, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς.

Now Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.

IDENTIFICATION DEVELOPED δέ The link is tightened: Hagar/Sinai (geographically outside the promised land) lines up with 'the present Jerusalem' — which, with its children, is itself in slavery under the law.

τὸ

the (word/name)

Nominative

article (substantizing the name 'Hagar')

the neuter article points to the name Ἀγάρ as a word — 'this 'Hagar.'

δὲ

now

transitional conjunction

Ἀγάρ

Hagar

Nominative

subject (indeclinable, in apposition to τὸ)

Ἀγάρ: the name Hagar, here connected with Sinai/Arabia.

Σινᾶ

Sinai

Nominative

predicate (apposition w/ ὄρος; indeclinable)

Σινᾶ: Sinai; the name 'Hagar' is associated with Mount Sinai.

ὄρος

mountain

Nominative

predicate nominative

ὄρος: 'mountain'; 'is Mount Sinai.'

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμι

main verb (copula)

→ stative present

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

<p>Ἀραβία Arabia Dative <i>dative of place</i></p> <p>Ἀραβία: Arabia; Sinai lies outside the land of promise — fitting the slave/exclusion motif.</p>	<p>συστοιχεῖ corresponds Pres Act Indic 3 Sg · συστοικέω <i>main verb</i></p> <p>→ stative/gnomic present</p> <p>συστοικέω: 'stand in the same row/column, correspond' (cf. στοιχεῖον); a columnar image — Hagar-Sinai falls in the same line as present Jerusalem.</p>	<p>δὲ and <i>connective conjunction</i></p>	<p>τῇ the Dative <i>article</i></p>
<p>νῦν present/now <i>adverb (attributive, 'the now-')</i></p> <p>νῦν: 'now'; ἡ νῦν Ἱερουσαλήμ = the present, earthly Jerusalem — the law-bound Judaism.</p>	<p>Ἱερουσαλήμ Jerusalem Dative <i>dative (object of συστοικεῖ; indeclinable)</i></p> <p>Ἱερουσαλήμ: Jerusalem; the earthly city, center of the law-keeping community Paul opposes.</p>	<p>δουλεύει she is in slavery Pres Act Indic 3 Sg · δουλεύω <i>main verb (causal clause)</i></p> <p>→ progressive present</p> <p>δουλεύω: 'be a slave, serve'; the present Jerusalem, with her children, is enslaved under law.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>
<p>μετά with <i>preposition + genitive (association)</i></p>	<p>τῶν the Genitive <i>article</i></p>	<p>τέκνων children Genitive <i>object of μετά</i></p> <p>τέκνον: 'child'; her offspring — the law-bound, who share her slavery.</p>	<p>αὐτῆς her Genitive <i>genitive of possession</i></p>

26 ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν, ἣτις ἐστὶν μήτηρ ἡμῶν·

But the Jerusalem above is free, and she is our mother.

THE FREE COUNTERPART **δέ** The answering side of the μέν of v.24: over against the enslaved earthly city stands the free 'Jerusalem above' — Sarah's line — and she, not Hagar's, is the mother of believers.

ἡ

the

Nominative

article

δὲ

but

adversative conjunction (answers μὲν, v.24)

ἄνω

above

adverb (attributive, 'the above-')

ἄνω: 'above'; ἡ ἄνω Ἱερουσαλήμ = the heavenly Jerusalem (cf. Heb 12:22; Rev 21) — the realm of the promise.

Ἱερουσαλήμ

Jerusalem

Nominative

subject (indeclinable)

Ἱερουσαλήμ: the heavenly city, free and life-giving — answering the earthly, enslaved one.

ἐλευθέρα

free

Nominative

predicate adjective

ἐλεύθερος: 'free'; the defining quality of the Sarah/promise line — freedom, not bondage.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ἧτις

who

Nominative

relative pronoun (qualitative)

ὅστις: 'who indeed'; characterizing the heavenly Jerusalem as our mother.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

μήτηρ

mother

Nominative

predicate nominative

μήτηρ: 'mother'; believers' true parent is the free Jerusalem — they are children of promise (v.28).

ἡμῶν

our

Genitive

genitive of relationship

27 γέγραπται γάρ· Εὐφράνθητι, στεῖρα ἢ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἢ οὐκ ᾠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

For it is written: 'Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor; for the children of the desolate one are more than those of her who has a husband.'

SCRIPTURAL CONFIRMATION **γάρ** Isaiah 54:1 (LXX) clinches the point: the once-barren woman (Sarah / the free Jerusalem) is summoned to rejoice, for her children will outnumber those of the married woman — promise outstrips the flesh.

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ intensive perfect (standing record)

γράφω: the citation formula introduces
Isa 54:1.

γάρ

for

explanatory conjunction

Εὐφράνθητι

rejoice

Aor Pass Impv 2 Sg · εὐφραίνω

main verb (imperative, citation)

→ ingressive aorist imperative

εὐφραίνω: 'gladden'; passive 'be glad, rejoice' — the call to the barren woman to break into joy.

στεῖρα

barren woman

Vocative

vocative of address

στεῖρος: 'barren, sterile'; Sarah's barrenness (Gen 11:30), figure of the seemingly fruitless promise-line.

ἢ

the (one)

Nominative

article (substantizes ptc.; for vocative)

οὐ

not

negative

τίκτουσα

bearing

Pres Act Ptc · Nom Sg Fem · τίκτω

substantival participle (vocative)

→ progressive present

τίκτω: 'give birth, bear'; 'she who does not bear' — the childless one.

ῥῆξον

break forth

Aor Act Impv 2 Sg · ῥήγνυμι

main verb (imperative, citation)

→ ingressive aorist imperative

ῥήγνυμι: 'burst, break'; 'break forth (into a cry)' — sudden, exuberant rejoicing.

καὶ

and

coordinating conjunction

βόησον

cry aloud

Aor Act Impv 2 Sg · βοάω

main verb (imperative, citation)

→ *ingressive aorist imperative*

βοάω: 'shout, cry out'; loud jubilation.

ἡ

the (one)

Nominative

article (substantizes ptc.; for vocative)

οὐκ

not

negative

ᾠδίνουσα

being in labor

Pres Act Ptc · Nom Sg Fem · ᾠδίνω

substantival participle (vocative)

→ *progressive present*

ᾠδίνω: 'be in birth pains'; 'she who has known no labor' — picks up the word of v.19.

ὅτι

because

causal conjunction

ὅτι: gives the ground of the joy — the abundance of children.

πολλά

many

Nominative

predicate adjective

πολύς: 'many'; the barren one's children prove numerous beyond the wedded woman's.

τὰ

the

Nominative

article

τέκνα

children

Nominative

subject

τέκνον: 'child'; the offspring of the desolate one — believers, the children of promise.

τῆς

of the

Genitive

article

ἐρήμου

desolate one

Genitive

genitive of relationship (substantival adj.)

ἔρημος: 'deserted, desolate'; the abandoned/husbandless woman — the once-forsaken Sarah/Jerusalem now fruitful.

μᾶλλον

more

adverb (comparison)

μᾶλλον ἢ: 'more than'; the comparison of the two women's offspring.

ἢ

than

comparative particle

τῆς

of her

Genitive

article (substantizes ptc.)

ἐχούσης

who has

Pres Act Ptc · Gen Sg Fem · ἔχω

substantival participle

→ *progressive present*

ἔχω: 'have'; 'her who has the husband' — the married woman, with whom the barren one is contrasted.

τὸν

the

Accusative

article

ἄνδρα

husband

Accusative

direct object (of ἐκούσης)

άνήρ: 'man, husband'; the wedded woman — in the type, the one bearing 'according to the flesh.'

28 ὑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ.

Now you, brothers, like Isaac, are children of promise.

APPLICATION TO BELIEVERS δέ Paul applies the allegory directly: the Galatian believers belong to Isaac's category — children born by promise, not flesh — and so to the free woman's line.

ὑμεῖς

you

Nominative

subject (emphatic pronoun)

δέ

now

transitional conjunction

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the affectionate address again as Paul includes them in the family of promise.

κατὰ

like/according to

preposition + accusative (standard)

κατά + acc.: 'after the pattern of; 'like Isaac' — of the same kind.

Ἰσαὰκ

Isaac

Accusative

object of κατὰ (indeclinable)

Ἰσαάκ: Isaac, the child of promise (Gen 21) — the believers' prototype.

ἐπαγγελίας

of promise

Genitive

genitive of source/quality

ἐπαγγελία: 'promise'; 'children of promise' — born by the promise's power, not natural descent.

τέκνα

children

Nominative

predicate nominative

τέκνον: 'child'; their identity — Sarah's, Isaac's kin, heirs of the promise.

ἐστέ

you are

Pres Act Indic 2 Pl · εἰμι

main verb (copula)

→ stative present

29 ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν.

But just as then the one born according to the flesh persecuted the one born according to the Spirit, so also now.

THE PATTERN OF PERSECUTION ἀλλά A sober corollary: as Ishmael (flesh) harassed Isaac (Spirit), so the present law-zealots persecute the children of promise — the conflict of the two lines is reenacted.

<p>ἀλλ' but <i>adversative conjunction</i></p> <p>ἀλλά: introduces the unwelcome consequence of belonging to the Spirit's line.</p>	<p>ὥσπερ just as <i>comparative conjunction</i></p> <p>ὥσπερ: 'just as'; sets up the then/now parallel.</p>	<p>τότε then <i>adverb (time)</i></p> <p>τότε: 'then'; in the patriarchal narrative (Gen 21:9, Ishmael 'mocking' Isaac).</p>	<p>ὁ the one Nominative <i>substantival article (subject)</i></p>
<p>κατὰ according to <i>preposition + accusative (standard)</i></p>	<p>σάρκα flesh Accusative <i>object of κατὰ</i></p> <p>σάρξ: 'flesh'; Ishmael, born by natural means — the persecutor.</p>	<p>γεννηθεὶς born Aor Pass Ptc · Nom Sg Masc · γεννώω <i>substantival participle (subject)</i></p> <p>→ constative aorist</p> <p>γεννώω: 'beget, bear'; 'the one born according to flesh' — Ishmael, and his counterparts.</p>	<p>ἐδίωκεν persecuted Impf Act Indic 3 Sg · διώκω <i>main verb</i></p> <p>→ iterative/durative imperfect</p> <p>διώκω: 'pursue, persecute'; the imperfect of repeated harassment — Ishmael's mocking taken as persecution.</p>
<p>τὸν the one Accusative <i>substantival article (object)</i></p>	<p>κατὰ according to <i>preposition + accusative (standard)</i></p>	<p>πνεῦμα Spirit Accusative <i>object of κατὰ</i></p> <p>πνεῦμα: 'Spirit'; Isaac, born by the Spirit's promise-working — figure of believers.</p>	<p>οὕτως so <i>adverb (comparison)</i></p> <p>οὕτως: 'thus'; applies the pattern to the present.</p>

καὶ

also

adverbial conjunction

νῦν

now

adverb (time)

νῦν: 'now'; the same hostility plays out in Paul's day — the Judaizers against the gospel community.

30 ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρως.

But what does the Scripture say? 'Cast out the slave woman and her son, for the son of the slave woman shall certainly not inherit with the son of the free woman.'

SCRIPTURE'S VERDICT **ἀλλὰ** Scripture itself (Gen 21:10) pronounces the verdict: expel the slave woman and her son — for the slave's son will not share the inheritance. Law and grace cannot co-inherit.

ἀλλὰ

but

adversative conjunction

ἀλλὰ: turns from the fact of persecution to Scripture's decisive remedy.

τί

what

Accusative

interrogative pronoun (object)

τίς: 'what?'; rhetorically invoking Scripture's own ruling.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (interrogative)

→ gnomic/customary present

λέγω: 'say'; the present 'says' treats Scripture as a living, speaking authority.

ἡ

the

Nominative

article

γραφή

Scripture

Nominative

subject

γραφή: 'Scripture, the writing'; here personified as the one who 'says' the verdict.

Ἐκβαλε

cast out

Aor Act Impv 2 Sg · ἐκβάλλω

main verb (imperative, citation)

→ *ingressive aorist imperative*

ἐκβάλλω: 'throw out, expel' (ἐκ + βάλλω); Sarah's demand (Gen 21:10), now God-sanctioned — the law-line is to be put out.

τήν

the

Accusative

article

παιδίσκη

slave woman

Accusative

direct object

παιδίσκη: the slave woman, Hagar — and all she represents (Sinai, slavery, flesh).

καὶ

and

coordinating conjunction

τόν

the

Accusative

article

υἶόν

son

Accusative

direct object (coordinate)

υἶός: 'son'; Ishmael — the offspring of the flesh, excluded from the inheritance.

αὐτῆς

her

Genitive

genitive of relationship

οὐ

not

negative (with μή — emphatic)

οὐ μή + future: the strongest Greek negation — 'shall by no means inherit.'

γάρ

for

explanatory conjunction

μή

not

negative (with οὐ — emphatic)

κληρονομήσει

shall inherit

Fut Act Indic 3 Sg · κληρονομέω

main verb (causal clause)

→ *emphatic-negated future*

κληρονομέω: 'inherit'; the inheritance theme (vv.1, 7) — the slave's son is shut out of it.

ὁ

the

Nominative

article

υἶός

son

Nominative

subject

υἶός: 'son'; the slave woman's son.

τῆς

of the

Genitive

article

παιδίσκης

slave woman

Genitive

genitive of relationship

παιδίσκη: the slave woman; her son excluded.

μετά

with

preposition + genitive (association)

τοῦ

the

Genitive

article

υἱοῦ

son

Genitive

object of μετά

υἱός: 'son'; the free woman's son —
Isaac, the heir.

τῆς

of the

Genitive

article

ἐλευθέρας

free woman

Genitive

genitive of relationship (substantival adj.)

ἐλεύθερος: the free woman, Sarah —
whose son alone inherits.

31 διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας.

Therefore, brothers, we are not children of a slave woman but of the free woman.

CONCLUSION **διό** The chapter's closing inference, gathering the whole allegory: believers' identity is settled — children of the free woman, heirs of freedom — the bridge into the call to stand firm in liberty (5:1).

διό

therefore

inferential conjunction

διό: 'therefore' (δι' ὅ); draws the grand
conclusion of the allegory.

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the family address
that has framed the appeal closes it.

οὐκ

not

negative

ἐσμὲν

we are

Pres Act Indic 1 Pl · εἰμί

main verb (copula)

→ *stative present*

εἰμί: the inclusive 'we' — Paul with all
believers — affirms shared identity.

παιδίσκης

of a slave woman

Genitive

genitive of relationship

παιδίσκη: the slave woman; we are not of her line — not children of bondage.

τέκνα

children

Nominative

predicate nominative

τέκνον: 'child'; our true parentage.

ἀλλὰ

but

adversative conjunction

τῆς

of the

Genitive

article

ἐλευθέρας

free woman

Genitive

genitive of relationship (substantival adj.)

ἐλεύθερος: 'free'; the climactic word — believers are children of the free woman, destined for the freedom of 5:1.

On the text. The Greek follows the standard critical text of Galatians 4, 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 paragraphing are editorial and conventional. The chapter has 31 verses; none is omitted by the critical text. A few well-known variants are not noted in the cards (e.g. at v.6 'your hearts' / 'our hearts'; at v.7 the longer reading 'heir of God through Christ'; at v.14 'your trial' / 'my trial in'; at v.25 the presence or absence of 'Hagar'); the more widely printed reading is followed in each case.

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.