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In this third study on Galatians out of the five in the Smyth-Helwys Formations series, we will examine a more natural unit of material -- chapters three and four, which hang together as Paul's defense of the gospel message that he preached in his missionary work. A major aspect of his defense is to explore its relation to the Old Testament Law (Torah), since his opponents were emphasizing the essential duty to obey the OT code as a necessary part of conversion to Judaism. And this as a prerequisite to becoming a Christian. The S-H lesson only picks up on one minor aspect of that larger question in a couple of detached set of verses in chapter three.

In order to have a complete, although brief, commentary on the entire letter of Galatians coming out of this series of studies, we will survey the second main argument of the body of the letter contained in all of chapters two and three. Additionally, the issue of the OT Law and Christian legalism will find a more understandable contextual setting.

I. **Context**

Again, let me repeat the crucial importance of both the historical and the literary settings for accurate understanding of our scripture text. With the epistolary documents of the NT, the letters of Paul and the general letters, these contextual issues take on more importance, especially the historical setting. The letters are much like listening to one side of a telephone conversation. If you don't know who is on the phone on the other side of that conversation, it's usually hard to make sense out of what the person on your side of the conversation is saying.

a. **Historical**

Since the external history of chapters three and four remain the same as for last week's study of the first two chapters, I will refer you to [that study](#) for the detailed treatment, found under NT Studies at Cranfordville.com in the Spiritual Resources section. The heart of that study is reproduced here as a backdrop for our study of chapters three and four.

Thus, Galatians is Paul's letter of concern written to the churches established on the [first missionary journey](#) (AD 46-47) after he had revisited them on the [second missionary journey](#) (AD 48-51). Somewhere in Macedonia, he received word that teachers had arrived at Galatia from Palestine and were teaching that the apostolic gospel actually demanded that non-Jews must first convert to Judaism (circumcision and Torah obedience pledge) and then put their faith in Christ in order to become Christians. This violated the agreement reached at the Jerusalem Council meeting in AD 48, as well

as represented a fatal misrepresentation of the revelation that Paul had received concerning the content of the gospel. Circumstances prevented Paul from traveling back to Galatia to confront these false teachers. So he did the next best thing; he wrote them a letter addressing the issues of his authority to preach the gospel as an apostle (1:11-2:21) and a defense of the content of the gospel message that he preached (3:1-6:10).

b. Literary

The literary setting for chapters three and four of Galatians is clear from the [outline of Galatians](#) that I developed years ago in a publication examining the Greek text of this NT document. The following contains the major points of that outline, which is included in [complete listing](#) in the internet version of this Bible study:

HEADING:	STATEMENT:	REFERENCE:
PRAESCRIPTIO		1.1-5
PROPOSITIO (Proem, Exordium)	1-7	1.6-10
BODY	8-192	1.11-6.10
Narratio	8-52	1.11-2.21
Probatio	53-139	3.1-4.31
Exhortatio	140-191	5.1-6.10
CONCLUSIO (ESCHOTOKOLL)	192-204	6.11-18

The use of [classical rhetorical terms](#) in the outlining of Galatians helps underscore the structured manner of the presentation of the ideas in the letter. These center around Paul's defense of both his gospel message and divine commissioning to preach that message to both Jews and non-Jews in his time. Thus, we can determine that chapters three and four comprise the Probatio argument as the second set of arguments in the body of the letter. Whereas the Narratio, first set of arguments, revolved mainly around a series of proofs to establish the independency of Paul's commissioning as an apostle to preach this gospel message, the second set of arguments, the Probatio, emphasize the independency of that gospel message from the Jewish Torah as it had been interpreted by the beginning of the Christian era in scribal Judaism. Here we will find the greatest mixture of both classical Greek rhetoric and first century scribal Jewish patterns of argumentation. Since Paul was writing to mostly Gentile Christians living in a sea of Hellenistic Greek thinking but were being pressure by Jewish Christians to adopt Jewish religious thinking as an essential part of their religious orientation, one would expect the apostle, who grew up in both these worlds, to make maximum use of both patterns of argumentation, as he was emphasizing upon the independency of the gospel message from the Jewish Law.

This mixture of both Greek and Jewish types of arguments contributes to making these two chapters some of the most difficult material to understand clearly in all of Paul's writings. Just a quick glance at many commentaries will highlight this, as the reader quickly realizes that many commentators don't really grasp how Paul is presenting his ideas. Not until I worked my way through the material after having studied classical rhetoric and scribal Judaism while working at the University of Bonn in the early 1980s, did I become comfortable with the pattern of thought flow in these two chapters.

The more detailed section of the outline of Galatians presented below highlights the way Paul develops his point about the relationship of the gospel with the Jewish law found in the Old Testament.

HEADING:	STATEMENT:	REFERENCE:
Probatio	53-139	3.1-4.31
Conversion (1)	53-59	3.1-5
Abraham (2)	60-69	3.6-14
Law (3)	70-78	3.15-18
Excursus A	79-89	3.19-25
Baptism (4)	90-104	3.26-4.7
Experience (5)	105-108	4:8-11
Friendship (6)	109-121	4.12-20
Allegory (7)	122-139	4:21-31

Most of these seven arguments have a Greek tone dominating them, but at least three (#s 2, 3, and 7)

are dominated by scribal Jewish patterns of argumentation. Because that way of argumentation is so alien to modern western thought patterns, these verses become especially challenging for our understanding. Our goal will be to throw enough light upon all seven along with the Excursus so that a reasonably clear understanding can be gleaned from each.

II. Message

We will follow the above outline in covering the material in chapters three and four of Galatians. In making his point about the importance of not corrupting the apostolic gospel with the imposing of the OT Law upon it as a prerequisite to conversion, Paul develops seven lines of argumentation. These draw upon classical patterns of Greek rhetorical arguments for persuading an audience. And they also draw upon lines of Jewish scribal patterns of argumentation. As a [student of Gamaliel](#), the grandson of the famous [rabbi, Hillel the Elder](#), he learned well how to interpret the OT according to specified rules of interpretation. The Jewish side of his argumentation was especially appropriate, since his opponents were most likely using Jewish arguments to insist upon the essential nature of conversion to Judaism as a requirement for Christian conversion.

a. Conversion, 3:1-5

Notes:

GNT	NASB	NRSV	NLT
<p>^{3.1} Ω ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος. ^{3.2} τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν· ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως. ^{3.3} οὕτως ἀνόητοί ἐστε. ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε. ^{3.4} τοσαῦτα ἐπάθετε εἰκῇ, εἴ γε καὶ εἰκῇ. ^{3.5} ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως.</p>	<p>3.1 You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? 2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? 4 Did you suffer so many things in vain -- if indeed it was in vain? 5 So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?</p>	<p>1 You foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly exhibited as crucified! 2 The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law or by believing what you heard? 3 Are you so foolish? Having started with the Spirit, are you now ending with the flesh? 4 Did you experience so much for nothing?—if it really was for nothing. 5 Well then, does God supply you with the Spirit and work miracles among you by your doing the works of the law, or by your believing what you heard?</p>	<p>1 Oh, foolish Galatians! What magician has cast an evil spell on you? For you used to see the meaning of Jesus Christ's death as clearly as though I had shown you a signboard with a picture of Christ dying on the cross. 2 Let me ask you this one question: Did you receive the Holy Spirit by keeping the law? Of course not, for the Holy Spirit came upon you only after you believed the message you heard about Christ. 3 Have you lost your senses? After starting your Christian lives in the Spirit, why are you now trying to become perfect by your own human effort? 4 You have suffered so much for the Good News. Surely it was not in vain, was it? Are you now going to just throw it all away? 5 I ask you again, does God give you the Holy Spirit and work miracles among you because you obey the law of Moses? Of course not! It is because you believe the message you heard about Christ.</p>

Paul begins his defense of the apostolic gospel with an appeal to the conversion experience of the Galatians. When he first preached the gospel to them on the first missionary journey as described by Luke in [Acts 13:14-14:28](#), the people, a mixture of Jews and Gentiles, gladly received the gospel message. In each city -- Antioch (13:50-54), Iconium (14:2, 4-6), Lystra (14:19-20), but not in Derbe (14:20b-21) -- they found opposition from groups of Jewish people and turned to Gentiles with the gospel message, who responded in large numbers to Paul and Barnabas' message.

Paul has an interesting way of characterizing his preaching of the gospel to these people in verse 1 of our text: "[before whose eyes Jesus Christ was publicly portrayed as crucified?](#)" The wording pictures someone carrying a placard somewhat as a protester, except on this banner is a picture of Jesus hanging on the cross. This is Paul's way of emphasizing the heart of

his message that he proclaimed to both Jews and Gentiles in these cities of Galatia. Paul's introduction of this emphasis is quite dramatic and to the point: "You foolish Galatians! Who has bewitched you?" The Greek text is even stronger than the NRSV translation, and goes something along these lines, "Have you Galatians lost your minds completely? Who did you allow to cast the evil eye over you?" Implied in this language is a characterization of these false teachers as witch doctors with an evil purpose. And the Galatians have passively allowed these practitioners of evil to cast an evil spell over them, so that they can not see the true gospel any longer. They had initially seen Jesus clearly; but, now he was coming through very foggy.

In order to clear up the foggy, Paul appealed to their conversion experience and subsequent experience of God's grace and power. That initial conversion experience, which Paul describes as "receiving the Holy Spirit," did it occur as a result of a faith commitment to Christ, or as the result of Torah obedience? Of course, for them the former was the case. If God began their spiritual pilgrimage by the working of the Holy Spirit, how is He completing that journey? In the Spirit's power or by their Torah obedience? Their conversion was begun in the atmosphere of intense hostility to the gospel. Paul asks them whether they had suffered for nothing. The pouring out of the Spirit with miraculous power subsequent to their conversion, was it the result of faith or of Torah obedience? All of Paul's questions seek to remind the Galatians of the pivotal role that faith had played in their Christian experience at conversion and subsequently. As they remembered this, his hope was that they would remain steadfast in their faith commitment, and reject the false teaching about Torah obedience as necessary to Christian conversion and spiritual development.

The logic behind Paul's series of rhetorical questions here is simply this: if they didn't need Torah obedience (=conversion to Judaism) when they first were saved, why would they suddenly need it now? This, in spite of the declaration of the false teachers that both their conversion and relationship with God depended upon Torah obedience. Both in their initial acceptance of the gospel and subsequent to that, God had demonstrated His approval of them by the pouring out of His Holy Spirit in miraculous fashion. That should be enough confirmation of the correctness of the gospel message that Paul first preached to them. This is a major reason for the emphasis upon the Holy Spirit in connection with their conversion and early Christian living.

I use the term Torah obedience here because of Paul's repeated use of the Greek ἐξ ἔργων νόμου, which is alluding to obeying the OT Law as essential to covenant participation as a proselyte Jew. His terminology is something different from a loving obedience to God growing out of love and gratitude for redemption through Christ's crucifixion. Later in Galatians, in chapters five and six, Paul will deal with that aspect of the Christian life. The concept of obedience here is more the idea of "lifting one up by his own bootstraps" in order to gain God's approval. There's a huge difference in this, from the obedience prompted by gratitude and devotion to the crucified and resurrected Christ.

It is this distinction that many Christians have trouble understanding today. Trying to live out a very superficial kind of Christianity, many have come to the false conclusion that all that is necessary to be a "good Christian" is to do a few "Christian things" now and then. But this view both grossly misunderstands the nature of saving faith and even the Torah obedience as is being taught here. Even the Judaizers would have condemn this approach to Christianity, along with Paul.

b. Abraham, 3:6-14

Notes:

GNT	NASB	NRSV	NLT
<p>^{3,6}καθὼς Ἰαβραάμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ^{3,7}Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἰαβραάμ. ^{3,8}προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ θεὸς, προενηγγελίστατο τῷ Ἰαβραάμ ὅτι</p>	<p>6 Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. 7 Therefore, be sure that it is those who are of faith who are sons of Abraham. 8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abra-</p>	<p>6 Just as Abraham "believed God, and it was reckoned to him as righteousness," 7 so, you see, those who believe are the descendants of Abraham. 8 And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abra-</p>	<p>6 In the same way, "Abraham believed God, so God declared him righteous because of his faith." 7 The real children of Abraham, then, are all those who put their faith in God. 8 What's more, the Scriptures looked forward to this time when God would accept the Gentiles, too, on the basis of their faith. God prom-</p>

Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη· ^{3,9} ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. ^{3,10} ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ κατάραν εἰσιν· γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά. ^{3,11} ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται. ^{3,12} ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. ^{3,13} Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ κρεμῶμενος ἐπὶ ξύλῳ, ^{3,14} ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

ham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU." 9 So then those who are of faith are blessed with Abraham, the believer. 10 For as many as are of the works of the Law are under a curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM." 11 Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH." 12 However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM." 13 Christ redeemed us from the curse of the Law, having become a curse for us -- for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE" -- 14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

ham, saying, "All the Gentiles shall be blessed in you." 9 For this reason, those who believe are blessed with Abraham who believed. 10 For all who rely on the works of the law are under a curse; for it is written, "Cursed is everyone who does not observe and obey all the things written in the book of the law." 11 Now it is evident that no one is justified before God by the law; for "The one who is righteous will live by faith." 12 But the law does not rest on faith; on the contrary, "Whoever does the works of the law will live by them." 13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who hangs on a tree"— 14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

ised this good news to Abraham long ago when he said, "All nations will be blessed through you." 9 And so it is: All who put their faith in Christ share the same blessing Abraham received because of his faith. 10 But those who depend on the law to make them right with God are under his curse, for the Scriptures say, "Cursed is everyone who does not observe and obey all these commands that are written in God's Book of the Law." 11 Consequently, it is clear that no one can ever be right with God by trying to keep the law. For the Scriptures say, "It is through faith that a righteous person has life." 12 How different from this way of faith is the way of law, which says, "If you wish to find life by obeying the law, you must obey all of its commands." 13 But Christ has rescued us from the curse pronounced by the law. When he was hung on the cross, he took upon himself the curse for our wrongdoing. For it is written in the Scriptures, "Cursed is everyone who is hung on a tree." 14 Through the work of Christ Jesus, God has blessed the Gentiles with the same blessing he promised to Abraham, and we Christians receive the promised Holy Spirit through faith.

From an appeal to the conversion and beginning Christian experience, Paul now shifts to an appeal to Abraham as the father of the Jewish people. He begins with a reference to [Gen. 15:6](#), "And he believed the Lord; and the Lord reckoned it to him as righteousness." This OT reference to Abraham's faith stands as a header to his discussion as the comparative frame of reference for all believers, both Jews and non-Jews. To make his case for Abraham applying to non-Jews, he reaches back to some references to the covenant made between God and Abraham found in Genesis. The initial one, "All the Gentiles shall be blessed in you," comes from [Gen. 12:3](#), "I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed," and [Gen 18:17-18](#), "The Lord said, 'Shall I hide from Abraham what I am about to do, 18 seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him?.'" In verse nine, Paul applies the Genesis promise to everyone who exhibits faith comparable to that of Abraham: "For this reason, those who believe are blessed with Abraham who believed." This includes both Jews and Gentiles who believe in Jesus. In [Rom. 4:13-25](#), Paul goes into much greater detail with these two verses from Genesis, while making the same point as here in Galatians.

The second treatment of Abraham, vv. 10-14, applies to the Jews who were appealing to the covenant with Abraham and obedience to the Law of God as essential to salvation. This set of verses is linked to vv. 6-9 as the justifying basis for the verses 6-9; note the "for" (γὰρ) in verse 10. These individuals stand "under works of law" (ἐξ ἔργων νόμου).

Those who take the "works of law" approach stand under divine condemnation (ὑπὸ κατάραν) as Deut. 27:26 shows: "'Cursed be anyone who does not uphold the words of this law by observing them.' All the people shall say, 'Amen'." The Deuteronomy setting is Moses securing a pledge from the Israelites to observe the Law

that had been given to him on Mt. Sinai by God. The curse in that context meant exclusion from the covenant made between God and the Israelites while at Sinai. By Paul's time this had been taken to mean salvation with eternal consequences. It is this latter meaning that Paul is playing off of, since it was the common meaning in the current Judaism of Paul's day and of the Judaizers at Galatians.

In verse 11, Paul makes the assertion that no one can fully obey this law to become sufficiently righteous before God, in order to secure salvation. He bases this upon another quote from [Hab. 2:4](#), "Look at the proud! Their spirit is not right in them, but the righteous live by their faith." He has now brought in the second major division of the OT, the prophets, as sources of proof for his view; Jews both then and now divided up the OT into [three sections](#): Law, Prophets, and Writings. Thus the primacy of faith is asserted in the two most important sections of the Hebrew Bible: Genesis 15 and Habukkuk 2.

This needs further explanation, which Paul provides in vv. 12-14. First in v. 12, Law and faith are mutually exclusive of one another, not mutually dependent upon each other, as was asserted in scribal Judaism and by the Judaizers at Galatia: "But the law does not rest on faith; on the contrary, 'Whoever does the works of the law will live by them.'" In this he appeals to [Leviticus 18:5](#): "You shall keep my statutes and my ordinances; by doing so one shall live: I am the Lord." The meaning assumed in Leviticus is a first century scribal Jewish meaning, rather than the historical meaning that the verse had originally when Moses spoke these words to the Israelites at Sinai. Paul's assumption is that if one goes the way of Torah obedience as the means of salvation, then one must go all out in that approach and that such an approach excludes the way of faith as the means of salvation. But he has already (v. 10) declared from OT scripture that the Law way of salvation is impossible because it places the individual under divine condemnation.

Thus salvation must come through deliverance from that curse of the Law (condemnation). Verses 13-14 (one sentence in the Greek) provides the answer. Christ has delivered believers from that curse through dying upon the tree for sinners: "Christ redeemed us from the curse of the law by becoming a curse for us." This is based upon the OT Law as expressed in [Deut. 21:22-23](#): "22 When someone is convicted of a crime punishable by death and is executed, and you hang him on a tree, 23 his corpse must not remain all night upon the tree; you shall bury him that same day, for anyone hung on a tree is under God's curse. You must not defile the land that the Lord your God is giving you for possession." Paul makes a loose application of this passage to Christ's crucifixion in a fashion characteristic of Jewish scribes of his time. The twofold objective of Christ's death is asserted in verse 14 with two purpose clause statements: "in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith." These two promises reach back to his earlier statements about Abraham, vv. 6-9, and the role of the Holy Spirit in the Galatians' conversion, vv. 3-4.

In making sense of Paul's argument here, one must never forget that he is here developing an argument along the lines of his scribal training as a Pharisee. This is also a pattern of argumentation that would have appealed directly to his opponents in Galatia since they were arguing from the OT scriptures to prove their point that the Law was essential to salvation for both Jews and non-Jews. Christians today do not think this way, and thus we sometimes find it difficult to follow such lines of argumentation.

The major point that we can learn from vv. 9-14 is that Abraham through his faith, that stands in common with our faith, has become our spiritual father and model. Also, when we try to mix that faith with any system of legalistic obedience we not only dilute our faith, in reality we exclude it. This because faith and law are mutually exclusive of one another.

c. Law, 3:15-18

GNT

^{3.15}* Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὁμῶς ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. ^{3.16}τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν,

NASB

15 Brethren, I speak in terms of human relations: even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it. 16 Now the promises were spoken to Abraham and to his seed. He

NRSV

15 Brothers and sisters, I give an example from daily life: once a person's will has been ratified, no one adds to it or annuls it. 16 Now the promises were made to Abraham and to his offspring; it does not say, "And to offsprings," as of many;

NLT

15 Dear brothers and sisters, here's an example from everyday life. Just as no one can set aside or amend an irrevocable agreement, so it is in this case. 16 God gave the promise to Abraham and his child. And notice that it doesn't say the

ἀλλ' ὡς ἐφ' ἐνός, Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός. ^{3.17}τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονώς νόμος οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. ^{3.18}εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάριται ὁ θεός.

does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ. 17 What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. 18 For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.

but it says, "And to your offspring," that is, to one person, who is Christ. 17 My point is this: the law, which came four hundred thirty years later, does not annul a covenant previously ratified by God, so as to nullify the promise. 18 For if the inheritance comes from the law, it no longer comes from the promise; but God granted it to Abraham through the promise.

promise was to his children, as if it meant many descendants. But the promise was to his child – and that, of course, means Christ. 17 This is what I am trying to say: The agreement God made with Abraham could not be canceled 430 years later when God gave the law to Moses. God would be breaking his promise. 18 For if the inheritance could be received only by keeping the law, then it would not be the result of accepting God's promise. But God gave it to Abraham as a promise.

Notes:

In this third argument the issue of Abraham and the Law of Moses comes to center stage, but now in a distinctly different manner. Paul's scribal pattern of argumentation also dominates his line of reasoning in ways very strange to the modern reader.

He prefaces his expressions with the declaration, "Brothers and sisters, I give an example from daily life: once a person's will has been ratified, no one adds to it or annuls it," with an appeal to common legal practice in the ancient world. Once a legal contract has been agreed upon and then implemented, no changes to the terms of the contract are possible. How does this apply to the situation of Abraham and Moses?

In verses 16-19, Paul applies his illustration to first to Christ and then to the Abraham-Moses situation. In verse 16, he plays off the singular form of the Hebrew word for "seed" in Gen [12:7](#), [13:15](#), [17:7](#), and [24:7](#). Paul interprets the singular number of the word to apply to Christ as the fulfillment of the promise made to Abraham -- that through his seed all nations of the world would be blessed. The difficulty here is the collective nature of the Hebrew word for "seed" which applies to many individuals -- something which Paul acknowledges in a reference to Abraham's seed in [Rom. 4:18-20](#). Paul's emphasis here upon the singular number of the word fits his stress upon it, dominately applying to Christ as the fulfillment of that promise to Abraham.

The second, and main emphasis, of these verses has to do with the major application of his example of a binding contract, in regard to the covenant promise to Abraham and its relation to the Law given to Moses on Mt. Sinai (vv. 17 -18). Once God made the promise to Abraham as a covenant (note the use of the Greek word διαθήκη throughout these verses) that was "ratified by God", the Law of Moses coming some 430 years later could not modify or change that agreement (= promise) with Abraham. Since the "inheritance" (blessing to Abraham and his seed) comes through Abraham's faith, not because of any supposed obedience to a 430 year later Law, that blessing then comes to those who share Abraham's faith. This includes both Jew and Gentile who are believers.

The lesson for us here mostly resides on the primacy of a faith commitment, and the trustworthiness of God to keep His promises. Christ stands central to the fulfilled promise of God made initially to Abraham. And that promise includes all -- Jew and Gentile -- who express the same kind of faith in God that Abraham expressed. Nothing that happens later can change or modify that promise of God for blessing. What a glorious principle of scripture here, that can anchor our lives with certainty in the midst of an uncertain and untrustworthy world.

d. Excursus, 3:19-25

GNT

^{3.19}Τί οὖν ὁ νόμος. τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ὃ ἐπηγγέλται,

NASB

19 Why the Law then? It was added because of transgressions, having been ordained through angels by

NRSV

19 Why then the law? It was added because of transgressions, until the offspring would come to

NLT

19 Well then, why was the law given? It was given to show people how guilty they are. But this system of

διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου.^{3.20} ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἔστιν.^{3.21} Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ. μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὧντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη.^{3.22} ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.^{3.23} Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι,^{3.24} ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν.^{3.25} Ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἔσμεν.

Notes:

Paul's emphasis upon the distance between covenant and law leaves open the question of why then did God give the Law to Moses on Mt. Sinai? Most likely, he anticipated this as a counter argument of his opponents in Galatia. So he anticipates their objection by treating this question raised in verse 19: **"Why then the law?"** He then provides his own answer in verse 19b: **"It was added because of transgressions, until the offspring would come to whom the promise had been made; and it was ordained through angels by a mediator."** Human sinfulness made the giving of divine law necessary, declares Paul. It had a provisional nature to it as well; one day it would be replaced with something greater. The second part of his answer grows out of this provisional nature: it came into existence through angelic message to a go-between, namely Moses, who then passed it on to the people of God. This implies a secondary status for the Law, since in Jesus the revelation comes directly.

His next rhetorical question, v. 21, also anticipates an objection from his opponents: **"Is the law then opposed to the promises of God?"** That is, is there an inherently contradictory nature between Law and divine promise? His resounding answer is "absolutely not" (μὴ γένοιτο). Then what is that relationship? Paul has a twopart reply. First in v. 21b, that relationship is not connected to salvation in the sense that acceptability before God (righteousness) can be achieved by keeping this Law once you're a part of the covenant promise. Secondly in vv. 22-25, the Law in its role as a definer of sin "imprisons" everyone until Christ can liberate them through their faith commitment to Him. By declaring all to be sinners, the Law plays a critical role in driving these sinners to faith in Christ, as their only hope of rescue from the fate their sin imposes upon them. Thus the promised blessing to Abraham's descendants is only realized through faith in Christ. The law functions like the ancient paidagogos (παιδαγωγός); that is the ancient slave in the household responsible for the educational disciplining of the sons of the master. But when liberation comes in Christ

whom the promise had been made; and it was ordained through angels by a mediator. 20 Now a mediator involves more than one party; but God is one. 21 Is the law then opposed to the promises of God? Certainly not! For if a law had been given that could make alive, then righteousness would indeed come through the law. 22 But the scripture has imprisoned all things under the power of sin, so that what was promised through faith in Jesus Christ might be given to those who believe. 23 Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. 24 Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. 25 But now that faith has come, we are no longer subject to a disciplinarian,

law was to last only until the coming of the child to whom God's promise was made. And there is this further difference. God gave his laws to angels to give to Moses, who was the mediator between God and the people. 20 Now a mediator is needed if two people enter into an agreement, but God acted on his own when he made his promise to Abraham. 21 Well then, is there a conflict between God's law and God's promises? Absolutely not! If the law could have given us new life, we could have been made right with God by obeying it. 22 But the Scriptures have declared that we are all prisoners of sin, so the only way to receive God's promise is to believe in Jesus Christ. 23 Until faith in Christ was shown to us as the way of becoming right with God, we were guarded by the law. We were kept in protective custody, so to speak, until we could put our faith in the coming Savior. 24 Let me put it another way. The law was our guardian and teacher to lead us until Christ came. So now, through faith in Christ, we are made right with God. 25 But now that faith in Christ has come, we no longer need the law as our guardian.

we are no longer under the authority of the paidagogos. The Law is no longer determining our fate; Christ is.

The lessons here for today are substantial. The role of divine law defining what is sinful is an unchanging, timeless truth. What Paul has mostly in mind here is the moral code established in the OT Pentateuch, usually labeled the “Holiness Code” and is found in [Leviticus 17-26](#). Sin is sin, and remains such always without change or watering down. But that Law can never liberate us from our sin and its devastating consequences. Only Christ can set us free from sin and death. As a disciplinarian the Law should push us to Christ with its screaming in our ears, “You are a sinner and are going to die!”

e. Baptism, 3:26-4:7

GNT

^{3.26}Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. ^{3.27}ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. ^{3.28}οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. ^{3.29}εἰ δὲ ὑμεῖς Χριστοῦ, ἅρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

^{4.1}Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος πάντων ὢν, ^{4.2}ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρὸς. ^{4.3}οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεθα δεδουλωμένοι. ^{4.4}ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, ^{4.5}ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. ^{4.6}Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κρᾶζον, Ἀββὰ ὁ πατήρ. ^{4.7}ὥστε οὐκέτι εἰ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

NASB

26 For you are all sons of God through faith in Christ Jesus. 27 For all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

4.1 Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, 2 but he is under guardians and managers until the date set by the father. 3 So also we, while we were children, were held in bondage under the elemental things of the world. 4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, 5 so that He might redeem those who were under the Law, that we might receive the adoption as sons. 6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" 7 Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

NRSV

26 for in Christ Jesus you are all children of God through faith. 27 As many of you as were baptized into Christ have clothed yourselves with Christ. 28 There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. 29 And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

4.1 My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property; 2 but they remain under guardians and trustees until the date set by the father. 3 So with us; while we were minors, we were enslaved to the elemental spirits of the world. 4 But when the fullness of time had come, God sent his Son, born of a woman, born under the law, 5 in order to redeem those who were under the law, so that we might receive adoption as children. 6 And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" 7 So you are no longer a slave but a child, and if a child then also an heir, through God.

NLT

26 So you are all children of God through faith in Christ Jesus. 27 And all who have been united with Christ in baptism have been made like him. 28 There is no longer Jew or Gentile, slave or free, male or female. For you are all Christians – you are one in Christ Jesus. 29 And now that you belong to Christ, you are the true children of Abraham. You are his heirs, and now all the promises God gave to him belong to you.

4.1 Think of it this way. If a father dies and leaves great wealth for his young children, those children are not much better off than slaves until they grow up, even though they actually own everything their father had. 2 They have to obey their guardians until they reach whatever age their father set. 3 And that's the way it was with us before Christ came. We were slaves to the spiritual powers of this world. 4 But when the right time came, God sent his Son, born of a woman, subject to the law. 5 God sent him to buy freedom for us who were slaves to the law, so that he could adopt us as his very own children. 6 And because you Gentiles have become his children, God has sent the Spirit of his Son into your hearts, and now you can call

Notes:

The next point in Paul's argument logically grows out of the previous one. How does Christ liberate us from the fate of our sinfulness? His initial declaration is clear: “in Christ Jesus you are all children of God through faith.” To his initial Galatian readers his point is dramatic: all of them -- both Jew and Gentile --

have become “children of God” -- a label the Jews claimed exclusively -- through their faith in Christ without any Torah obedience, as the Judaizing opponents were claiming was essential. Thus legitimate status as God’s children becomes the issue. That status is reflected openly not through being circumcised, but by their baptism, which indicates their being clothed with Christ. The implications of this are powerful. Ethnic distinctions (Jew/Gentile) disappear; social distinctions (slave/freedman) are gone; gender distinctions (male/female) vanish. To use an old cliché: the ground is completely level at Calvary. Paul then comes back to his basic point in verse 29: “And if you belong to Christ, then you are Abraham’s offspring, heirs according to the promise.”

God your dear Father. 7 Now you are no longer a slave but God’s own child. And since you are his child, everything he has belongs to you.

The nature of that sonship status needed further reinforcement, which is supplied in 4:1-7. Paul here plays off this concluding point about believers being Abraham’s children. He uses the Roman tradition of *patria potestas* as the background metaphor. In ancient Roman tradition the father possessed absolute power over family members as long as he lived. With regard to his sons, they did not “come of age” as a legal adult until the father officially declared them adults and thus eligible to marry. Until that time their status in the household was lower than that of slaves, since they were under the authority of the ἐπιτρόπος καὶ οἰκονόμος, who were slaves that ran the household and managed the children for the master of the house. But when the father declared the son to officially be a son, then his status in the house changed dramatically. He became answerable only to his father, the master of the house, and everyone else came under his authority, subject only to that of his father.

In vv. 3-7 Paul sees the Law as the slaves managing the children (v. 3), but when the Father made the decision to declare the sons as adults (when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children.), we who believe move to the status of sons of God through divine adoption (vv. 5-7). This privileged status allows us intimate relationship with the Heavenly Father (Abba), something the ancient Roman son did not enjoy even with his human father. In the climatic declaration in verse 7, we not only become God’s children, but as children we become heirs of the Heavenly Father.

f. Experience, 4:8-11

GNT

^{4.8} Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς· ^{4.9} νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα οἷς πάλιν ἄνωθεν δουλεῦειν θέλετε. ^{4.10} ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτοὺς, ^{4.11} φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

NASB

8 However at that time, when you did not know God, you were slaves to those which by nature are no gods. 9 But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again? 10 You observe days and months and seasons and years. 11 I fear for you, that perhaps I have labored over you in vain.

NRSV

8 Formerly, when you did not know God, you were enslaved to beings that by nature are not gods. 9 Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits? How can you want to be enslaved to them again? 10 You are observing special days, and months, and seasons, and years. 11 I am afraid that my work for you may have been wasted.

NLT

8 Formerly, when you did not know God, you were enslaved to beings that by nature are not gods. 9 Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits? How can you want to be enslaved to them again? 10 You are observing special days, and months, and seasons, and years. 11 I am afraid that my work for you may have been wasted.

Notes:

The sixth point of Paul in this emphasis upon gospel and law returns somewhat back to the first point in 3:1-5: an appeal to experience. Yet the slant this time is different. He first reminds the Gentile Christians of their pre-Christian experience in verse 8: they were enslaved to non-gods, that is, to paganism. This involved religious ritualism, since those days were characterized by religious devotion unlike many non-Christians in our day. Once they found God in Christ -- with a quick insertion that, in reality, God found them -- how could they now be considering a return to the religious practices of their pre-Christian days? What

is stinging about Paul's declarations in verses 9b-10 is that he equates a turn into Jewish religious practices as equivalent to their previous pagan religious practices. One should not read out of this an implication that Paul considered Jewish religious practice no better than paganism in general. He continued to practice many of the Jewish traditions himself as the book of Acts clearly indicates, but only because of his Jewish heritage. To impose this tradition upon non-Jews and as essential for salvation was a different matter altogether for Paul. He flatly condemns such here in these verses. The tail end of this is in verse 11 where he pushes distance between himself and his Galatian readers: "I am afraid that my work for you may have been wasted." This both brings to a climax this section and sets up the next section.

What lessons can we learn from these verses? One thing that comes to mind is the importance of a clean break with the past in our conversion and that resists subsequent pressures to turn back into it even under the guise of being something different. Second, although a religious calendar can be very useful, it must never be allowed to take over our Christian experience and practice. It must always remain a servant to help us serve better. The moment it becomes a master dictating to us what we must do in service, it must be discarded, because it represents a step backward, not a step forward.

g. Friendship, 4:12-20

GNT

^{4.12}Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἡδίκησατε· ^{4.13}οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, ^{4.14}καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. ^{4.15}ποῦ οὖν ὁ μακαρισμὸς ὑμῶν. μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι. ^{4.16}ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν. ^{4.17}ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε· ^{4.18}καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς. ^{4.19}τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν· ^{4.20}ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

NASB

12 I beg of you, brethren, become as I am, for I also have become as you are. You have done me no wrong; 13 but you know that it was because of a bodily illness that I preached the gospel to you the first time; 14 and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus Himself. 15 Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me. 16 So have I become your enemy by telling you the truth? 17 They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them. 18 But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you. 19 My children, with whom I am again in labor until Christ is formed in you -- 20 but I could wish to be present with you now and to change my tone, for I am perplexed about you.

NRSV

12 Friends, I beg you, become as I am, for I also have become as you are. You have done me no wrong. 13 You know that it was because of a physical infirmity that I first announced the gospel to you; 14 though my condition put you to the test, you did not scorn or despise me, but welcomed me as an angel of God, as Christ Jesus. 15 What has become of the goodwill you felt? For I testify that, had it been possible, you would have torn out your eyes and given them to me. 16 Have I now become your enemy by telling you the truth? 17 They make much of you, but for no good purpose; they want to exclude you, so that you may make much of them. 18 It is good to be made much of for a good purpose at all times, and not only when I am present with you. 19 My little children, for whom I am again in the pain of childbirth until Christ is formed in you, 20 I wish I were present with you now and could change my tone, for I am perplexed about you.

NLT

12 Dear brothers and sisters, I plead with you to live as I do in freedom from these things, for I have become like you Gentiles were -- free from the law. You did not mistreat me when I first preached to you. 13 Surely you remember that I was sick when I first brought you the Good News of Christ. 14 But even though my sickness was revolting to you, you did not reject me and turn me away. No, you took me in and cared for me as though I were an angel from God or even Christ Jesus himself. 15 Where is that joyful spirit we felt together then? In those days, I know you would gladly have taken out your own eyes and given them to me if it had been possible. 16 Have I now become your enemy because I am telling you the truth? 17 Those false teachers who are so anxious to win your favor are not doing it for your good. They are trying to shut you off from me so that you will pay more attention to them. 18 Now it's wonderful if you are eager to do good, and especially when I am not with you. 19 But oh, my dear

Notes:

In verses 12-20, Paul returns to the ancient Greek pattern of argumentation with a classical appeal to friendship in order to persuade his Galatian readers to remain firm in their commitment to the apostolic gospel.

The heart of the appeal stands at the beginning: “Friends, I beg you, become as I am, for I also have become as you are.” The imitation emphasis appeals to the Galatians to adopt the same stance as Paul and the second part indicates that Paul has shed some of his Jewishness in order to minister to these Gentiles, something he discusses in greater detail in 1 Cor. 9:19-23: “19 For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. 20 To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. 21 To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. 22 To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. 23 I do it all for the sake of the gospel, so that I may share in its blessings.”

Verses 13-14 then reach back to the initial time when Paul evangelized these people. Although he was plagued with a physical illness of some kind, the Galatians warmly received him as the messenger sent by God to bring them the good news. In verses 15-16, he probes them about their present, different attitude toward him, wondering what has happened to cause this shift in feelings toward him.

In verses 17-18, he identifies the source of this shift in attitude: the influence of the false teachers in Galatia. Using an ancient image of courtship either between men and women or between a teacher and his students, Paul asserts the “wooing” by the false teachers of the Galatians wasn’t being done properly and was with wrong motives. Then in verses 19-20, Paul uses the imagery of a pregnant mother giving birth to characterize his strong feelings for the Galatians. The image is mixed with Paul being the birthing mother and Christ the fetus being formed in the Galatians. He concludes with a powerful expression of longing to be physically present with the Galatians so that he would not have to be so sharp with them.

Lessons for today? One clear one is that real friends stick together through thick and thin. We never let outside influences push us away from our friends. The Judaizing teachers were painting Paul as wrong in his preaching of the gospel, at the least. Most likely they were casting aspersions on Paul’s character as well. Paul appealed to the Galatians to stand with him in the truth of the gospel. So should we!

children! I feel as if I am going through labor pains for you again, and they will continue until Christ is fully developed in your lives. 20 How I wish I were there with you right now, so that I could be more gentle with you. But at this distance I frankly don’t know what else to do.

h. Allegory, 4:21-31

GNT

^{4.21}Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε. ^{4.22}γέγραπται γὰρ ὅτι Ἄβρααμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας. ^{4.23}ἀλλ’ ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας δι’ Επαγγελίας. ^{4.24}ἅτινᾶ ἐστὶν ἀλληγορούμενα· αὗται γὰρ εἰσιν δύο διαθηκαί, μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἀγάρ. ^{4.25}τὸ δὲ Ἀγάρ Σινᾶ ὄρος ἐστὶν ἐν τῇ

NASB

21 Tell me, you who want to be under law, do you not listen to the law? 22 For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. 23 But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise. 24 This is allegorically speaking, for these women are two covenants: one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar. 25 Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in sla-

NRSV

21 Tell me, you who desire to be subject to the law, will you not listen to the law? 22 For it is written that Abraham had two sons, one by a slave woman and the other by a free woman. 23 One, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born through the promise. 24 Now this is an allegory: these women are two covenants. One woman, in fact, is Hagar, from Mount Sinai, bearing children for slavery. 25 Now Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her chil-

NLT

21 Listen to me, you who want to live under the law. Do you know what the law really says? 22 The Scriptures say that Abraham had two sons, one from his slave-wife and one from his freeborn wife. 23 The son of the slave-wife was born in a human attempt to bring about the fulfillment of God's promise. But the son of the freeborn wife was born as God's own fulfillment of his promise. 24 Now these two women serve as an illustration of God's two covenants. Hagar, the slave-wife, represents Mount Sinai where people first became enslaved to the law. 25 And now Jerusalem is just like Mount Sinai in Arabia, because she and her

Ἀραβίᾳ· συστοιχεῖ δὲ τῇ
νῦν Ἱερουσαλήμ,
δουλεύει γὰρ μετὰ τῶν
τέκνων αὐτῆς. ^{4.26} ἡ δὲ ἄνω
Ἱερουσαλήμ ἐλευθέρα
ἐστίν, ἥτις ἐστὶν μήτηρ
ἡμῶν. ^{4.27} γέγραπται γάρ,
*Εὐφράνθητι στεῖρα ἢ οὐ
τίκτουσα, ῥῆξον καὶ
βόησον, ἡ οὐκ ᾠδίνουσα·
ὅτι πολλὰ τὰ τέκνα τῆς
ἐρήμου μᾶλλον ἢ τῆς
ἐχούσης τὸν ἄνδρα.* ^{4.28}
ὑμεῖς δέ, ἀδελφοί, κατὰ
Ἰσαὰκ ἐπαγγελίας τέκνα
ἐστέ. ^{4.29} ἀλλ' ὥσπερ τότε
ὁ κατὰ σάρκα γεννηθεὶς
ἐδίωκεν τὸν κατὰ πνεῦμα,
οὕτως καὶ νῦν. ^{4.30} ἀλλὰ τί
λέγει ἡ γραφή. *Ἔκβαλε
τὴν παιδίσκην καὶ τὸν
υἱὸν αὐτῆς· οὐ γὰρ μὴ
κληρονομήσει ὁ υἱὸς τῆς
παιδίσκης μετὰ τοῦ υἱοῦ
τῆς ἐλευθέρας.* ^{4.31} διό,
ἀδελφοί, οὐκ ἐσμὲν
παιδίσκης τέκνα ἀλλὰ τῆς
ἐλευθέρας.

Notes:

In this final argument to persuade the Galatians to remain firm in their commitment to the apostolic gospel, Paul goes back to a pattern of Jewish scribal argumentation that had been learned from the Greeks some centuries before in Alexandria Egypt: that of allegorical interpretation of ancient texts. This is not a method widely accepted as legitimate today, because of centuries of Christian abuse of it. But it was widely practiced in Paul's time by both Jewish scribes and by Greek philosophers. Perhaps, then it is the fitting climax to this section.

In order to bring to a close his arguments in chapters three and four, as well as to set the stage for the final arguments in chapters five and six, Paul compares Abraham's two "wives" to the Law and the Gospel. This kind of comparison existed in Jewish writings of this period but not in the way Paul applies it. This story is found in [Genesis 16](#) and [Genesis 21](#).

For Paul the slave girl, Hagar, who gave birth to Ishmael, the father of the Arab nations, is comparable to the Torah obedience being advocated by the Judaizers. He links her up to Mt. Sinai, that is the law. The image of slavery is important to this connection. Her banishment from Abraham's tent along with her infant son typifies those under Law who are doomed to banishment from the people of God. She is also linked to the earthly Jerusalem of Paul's day because it symbolized the Jewish people under Law. But those true children of God are represented by Isaac, the son of promise born to Abraham and Sarah, the legitimate wife. Sarah typifies the spiritual Jerusalem. The larger number of descendants of Ishmael over the descendants of Isaac is another link to Jews and Christians, the small minority group in Paul's day. The persecution by Ishmael of Isaac is drawn from Jewish scribal tradition rather than from the OT.

Paul's point is clear by verse 31: *"So then, friends, we are children, not of the slave but of the free woman."* Through the gospel we have been set free from religious legalism. Set free to serve our Lord in obedient love and devotion, not because that obedience saves us, but because we want to serve out of gratitude.

very with her children. 26 But the Jerusalem above is free; she is our mother. 27 For it is written, "REJOICE, BARRÉN WOMAN WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; FOR MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE THAN OF THE ONE WHO HAS A HUSBAND." 28 And you brethren, like Isaac, are children of promise. 29 But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. 30 But what does the Scripture say? "CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN." 31 So then, brethren, we are not children of a bondwoman, but of the free woman.

dren. 26 But the other woman corresponds to the Jerusalem above; she is free, and she is our mother. 27 For it is written, "Rejoice, you childless one, you who bear no children, burst into song and shout, you who endure no birth pangs; for the children of the desolate woman are more numerous than the children of the one who is married." 28 Now you, my friends, are children of the promise, like Isaac. 29 But just as at that time the child who was born according to the flesh persecuted the child who was born according to the Spirit, so it is now also. 30 But what does the scripture say? "Drive out the slave and her child; for the child of the slave will not share the inheritance with the child of the free woman." 31 So then, friends, we are children, not of the slave but of the free woman.

children live in slavery. 26 But Sarah, the free woman, represents the heavenly Jerusalem. And she is our mother. 27 That is what Isaiah meant when he prophesied, "Rejoice, O childless woman! Break forth into loud and joyful song, even though you never gave birth to a child. For the woman who could bear no children now has more than all the other women!" 28 And you, dear brothers and sisters, are children of the promise, just like Isaac. 29 And we who are born of the Holy Spirit are persecuted by those who want us to keep the law, just as Isaac, the child of promise, was persecuted by Ishmael, the son of the slave-wife. 30 But what do the Scriptures say about that? "Get rid of the slave and her son, for the son of the slave woman will not share the family inheritance with the free woman's son." 31 So, dear brothers and sisters, we are not children of the slave woman, obligated to the law. We are children of the free woman, acceptable to God because of our faith.

^{3.17}Ω ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος ^{3.2}τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν· ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως. ^{3.3}οὕτως ἀνόητοί ἐστε. ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε. ^{3.4}τοσαῦτα ἐπάθετε εἰκῇ, εἴ γε καὶ εἰκῇ. ^{3.5}οὗν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως.

^{3.6}καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ^{3.7}Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ. ^{3.8}προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ θεὸς, προενηγγελίσατο τῷ Ἀβραάμ ὅτι *Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη*. ^{3.9}ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. ^{3.10}ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ κατάραν εἰσίν· γέγραπται γὰρ ὅτι *Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά*. ^{3.11}ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ δῆλον, ὅτι *Ὁ δίκαιος ἐκ πίστεως ζήσεται*. ^{3.12}ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' *Ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς*. ^{3.13}Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάραν τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάραν, ὅτι γέγραπται, *Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλῳ*, ^{3.14}ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

^{3.15}Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. ^{3.16}τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, *Καὶ τῷ σπέρματί σου*, ὅ* ἐστιν Χριστός. ^{3.17}τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. ^{3.18}εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ θεός.

^{3.19}Τί οὖν ὁ νόμος. τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. ^{3.20}ὁ δὲ μεσίτης ἑνός οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστιν. ^{3.21}Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ, μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη. ^{3.22}ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. ^{3.23}Πρὸ τοῦ δὲ ἔλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλείομενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι, ^{3.24}ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν. ^{3.25}ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.

^{3.26}Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. ^{3.27}ὅσοι γὰρ εἰς Χριστόν ἐβαπτίσθητε, Χριστόν ἐνεδύσασθε. ^{3.28}οὐκ ἐν Ἰουδαίῳ οὐδὲ Ἑλλήν, οὐκ ἐν δούλῳ οὐδὲ ἐλεύθερῳ, οὐκ ἐν ἄρσεν καὶ θήλῃ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ. ^{3.29}εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

^{4.1}Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος πάντων ὢν, ^{4.2}ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός. ^{4.3}οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεθα δεδουλωμένοι. ^{4.4}ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, ^{4.5}ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. ^{4.6}Ὅτι δὲ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κρᾶζον, Ἀββὰ ὁ πατήρ. ^{4.7}ὥστε οὐκέτι εἰ δούλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

^{4.8}Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὔσιν θεοῖς· ^{4.9}νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα οἷς πάλιν ἄνωθεν δουλεῦειν θέλετε. ^{4.10}ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς, ^{4.11}φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

^{4.12}Γίνεσθε ὡς ἐγώ, ὅτι καγὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδὲν με ἡδίκησατε. ^{4.13}οἶδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, ^{4.14}καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκὶ μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. ^{4.15}ποῦ οὖν ὁ μακαρισμὸς ὑμῶν. μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορῶσαντες ἐδώκατέ μοι. ^{4.16}ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν. ^{4.17}ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκληῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. ^{4.18}καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς. ^{4.19}τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν. ^{4.20}ἦελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

^{4.21}Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε. ^{4.22}γέγραπται γὰρ ὅτι Ἀβραάμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς παιδίσκης καὶ ἕνα ἐκ τῆς ἐλευθέρης. ^{4.23}ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρης δι' Ἐπαγγελίας. ^{4.24}ἅτινά ἐστιν ἀλληγορούμενα· αὗται γὰρ εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννώσα, ἣτις ἐστὶν Ἀγάρ. ^{4.25}τὸ δὲ Ἀγάρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ· συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεῖ γὰρ μετὰ τῶν τέκνων αὐτῆς. ^{4.26}ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρη ἐστίν, ἣτις ἐστὶν μήτηρ ἡμῶν. ^{4.27}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.

^{4.28}ὑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ. ^{4.29}ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν. ^{4.30}ἀλλὰ τί λέγει ἡ γραφή. *Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ* τῆς ἐλευθέρης. ^{4.31}διό, ἀδελφοί, οὐκ ἐσμεν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρης.

NASB

3.1 You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? 2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? 4 Did you suffer so many things in vain -- if indeed it was in vain? 5 So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?

6 Even so Abraham BELIEVED R112 GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. 7 Therefore, be sure that it is those who are of faith who are sons of Abraham. 8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU." 9 So then those who are of faith are blessed with Abraham, the believer. 10 For as many as are of the works of the Law are under a curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM." 11 Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH." 12 However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM." 13 Christ redeemed us from the curse of the Law, having become a curse for us -- for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE" -- 14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

15 Brethren, I speak in terms of human relations: even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it. 16 Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ. 17 What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. 18 For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.

19 Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made. 20 Now a mediator is not for one party only; whereas God is only one. 21 Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. 22 But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe. 23 But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. 24 Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. 25 But now that faith has come, we are no longer under a tutor.

26 For you are all sons of God through faith in Christ Jesus. 27 For all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

4.1 Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, 2 but he is under guardians and managers until the date set by the father. 3 So also we, while we were children, were held in bondage under the elemental things of the world. 4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, 5 so that He might redeem those who were under the Law, that we might receive the adoption as sons. 6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" 7 Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

8 However at that time, when you did not know God, you were slaves to those which by nature are no gods. 9 But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again? 10 You observe days and months and seasons and years. 11 I fear for you, that perhaps I have labored over you in vain.

12 I beg of you, brethren, become as I am, for I also have become as you are. You have done me no wrong; 13 but you know that it was because of a bodily illness that I preached the gospel to you the first time; 14 and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus Himself. 15 Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me. 16 So have I become your enemy by telling you the truth? 17 They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them. 18 But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you. 19 My children, with whom I am again in labor until Christ is formed in you -- 20 but I could wish to be present with you now and to change my tone, for I am perplexed about you.

21 Tell me, you who want to be under law, do you not listen to the law? 22 For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. 23 But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise. 24 This is allegorically speaking, for these women are two

covenants: one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar. 25 Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. 26 But the Jerusalem above is free; she is our mother. 27 For it is written, "REJOICE, BARREN WOMAN WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; FOR MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE THAN OF THE ONE WHO HAS A HUSBAND." 28 And you brethren, like Isaac, are children of promise. 29 But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. 30 But what does the Scripture say? "CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN." 31 So then, brethren, we are not children of a bondwoman, but of the free woman.



NRSV

1 You foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly exhibited as crucified! 2 The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law or by believing what you heard? 3 Are you so foolish? Having started with the Spirit, are you now ending with the flesh? 4 Did you experience so much for nothing?—if it really was for nothing. 5 Well then, does God supply you with the Spirit and work miracles among you by your doing the works of the law, or by your believing what you heard?

6 Just as Abraham "believed God, and it was reckoned to him as righteousness," 7 so, you see, those who believe are the descendants of Abraham. 8 And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, "All the Gentiles shall be blessed in you." 9 For this reason, those who believe are blessed with Abraham who believed. 10 For all who rely on the works of the law are under a curse; for it is written, "Cursed is everyone who does not observe and obey all the things written in the book of the law." 11 Now it is evident that no one is justified before God by the law; for "The one who is righteous will live by faith." 12 But the law does not rest on faith; on the contrary, "Whoever does the works of the law will live by them." 13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who hangs on a tree"— 14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

15 Brothers and sisters, I give an example from daily life: once a person's will has been ratified, no one adds to it or annuls it. 16 Now the promises were made to Abraham and to his offspring; it does not say, "And to offsprings," as of many; but it says, "And to your offspring," that is, to one person, who is Christ. 17 My point is this: the law, which came four hundred thirty years later, does not annul a covenant previously ratified by God, so as to nullify the promise. 18 For if the inheritance comes from the law, it no longer comes from the promise; but God granted it to Abraham through the promise.

19 Why then the law? It was added because of transgressions, until the offspring would come to whom the promise had been made; and it was ordained through angels by a mediator. 20 Now a mediator involves more than one party; but God is one. 21 Is the law then opposed to the promises of God? Certainly not! For if a law had been given that could make alive, then righteousness would indeed come through the law. 22 But the scripture has imprisoned all things under the power of sin, so that what was promised through faith in Jesus Christ might be given to those who believe. 23 Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. 24 Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. 25 But now that faith has come, we are no longer subject to a disciplinarian,

26 for in Christ Jesus you are all children of God through faith. 27 As many of you as were baptized into Christ have clothed yourselves with Christ. 28 There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. 29 And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

4.1 My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property; 2 but they remain under guardians and trustees until the date set by the father. 3 So with us; while we were minors, we were enslaved to the elemental spirits of the world. 4 But when the fullness of time had come, God sent his Son, born of a woman, born under the law, 5 in order to redeem those who were under the law, so that we might receive adoption as children. 6 And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" 7 So you are no longer a slave but a child, and if a child then also an heir, through God.

8 Formerly, when you did not know God, you were enslaved to beings that by nature are not gods. 9 Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits? How can you want to be enslaved to them again? 10 You are observing special days, and months, and seasons, and years. 11 I am afraid that my work for you may have been wasted.

12 Friends, I beg you, become as I am, for I also have become as you are. You have done me no wrong. 13 You know that it was because of a physical infirmity that I first announced the gospel to you; 14 though my condition put you to the test, you did not scorn or despise me, but welcomed me as an angel of God, as Christ Jesus. 15 What has become of the goodwill you felt? For I testify that, had it been possible, you would have torn out your eyes and given them to me. 16 Have I now become your enemy by telling you the truth? 17 They make much of you, but for no good purpose; they want to exclude you, so that you may make much of them. 18 It is good to be made much of for a good purpose at all times, and not only when I am present with you. 19 My little children, for whom I am again in the pain of childbirth until Christ is formed in you, 20 I wish I were present with you now and could change my tone, for I am perplexed about you.

21 Tell me, you who desire to be subject to the law, will you not listen to the law? 22 For it is written that Abraham had two sons, one by a slave woman and the other by a free woman. 23 One, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born through the promise. 24 Now this is an allegory: these women are two covenants. One woman, in fact, is Hagar, from Mount Sinai, bearing children for slavery. 25 Now Hagar is Mount

Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. 26 But the other woman corresponds to the Jerusalem above; she is free, and she is our mother. 27 For it is written, "Rejoice, you childless one, you who bear no children, burst into song and shout, you who endure no birth pangs; for the children of the desolate woman are more numerous than the children of the one who is married." 28 Now you, my friends, are children of the promise, like Isaac. 29 But just as at that time the child who was born according to the flesh persecuted the child who was born according to the Spirit, so it is now also. 30 But what does the scripture say? "Drive out the slave and her child; for the child of the slave will not share the inheritance with the child of the free woman." 31 So then, friends, we are children, not of the slave but of the free woman.



NLT

1 Oh, foolish Galatians! What magician has cast an evil spell on you? For you used to see the meaning of Jesus Christ's death as clearly as though I had shown you a signboard with a picture of Christ dying on the cross. 2 Let me ask you this one question: Did you receive the Holy Spirit by keeping the law? Of course not, for the Holy Spirit came upon you only after you believed the message you heard about Christ. 3 Have you lost your senses? After starting your Christian lives in the Spirit, why are you now trying to become perfect by your own human effort? 4 You have suffered so much for the Good News. Surely it was not in vain, was it? Are you now going to just throw it all away? 5 I ask you again, does God give you the Holy Spirit and work miracles among you because you obey the law of Moses? Of course not! It is because you believe the message you heard about Christ.

6 In the same way, "Abraham believed God, so God declared him righteous because of his faith." 7 The real children of Abraham, then, are all those who put their faith in God. 8 What's more, the Scriptures looked forward to this time when God would accept the Gentiles, too, on the basis of their faith. God promised this good news to Abraham long ago when he said, "All nations will be blessed through you." 9 And so it is: All who put their faith in Christ share the same blessing Abraham received because of his faith. 10 But those who depend on the law to make them right with God are under his curse, for the Scriptures say, "Cursed is everyone who does not observe and obey all these commands that are written in God's Book of the Law." 11 Consequently, it is clear that no one can ever be right with God by trying to keep the law. For the Scriptures say, "It is through faith that a righteous person has life." 12 How different from this way of faith is the way of law, which says, "If you wish to find life by obeying the law, you must obey all of its commands." 13 But Christ has rescued us from the curse pronounced by the law. When he was hung on the cross, he took upon himself the curse for our wrongdoing. For it is written in the Scriptures, "Cursed is everyone who is hung on a tree." 14 Through the work of Christ Jesus, God has blessed the Gentiles with the same blessing he promised to Abraham, and we Christians receive the promised Holy Spirit through faith.

15 Dear brothers and sisters, here's an example from everyday life. Just as no one can set aside or amend an irrevocable agreement, so it is in this case. 16 God gave the promise to Abraham and his child. And notice that it doesn't say the promise was to his children, as if it meant many descendants. But the promise was to his child – and that, of course, means Christ. 17 This is what I am trying to say: The agreement God made with Abraham could not be canceled 430 years later when God gave the law to Moses. God would be breaking his promise. 18 For if the inheritance could be received only by keeping the law, then it would not be the result of accepting God's promise. But God gave it to Abraham as a promise.

19 Well then, why was the law given? It was given to show people how guilty they are. But this system of law was to last only until the coming of the child to whom God's promise was made. And there is this further difference. God gave his laws to angels to give to Moses, who was the mediator between God and the people. 20 Now a mediator is needed if two people enter into an agreement, but God acted on his own when he made his promise to Abraham. 21 Well then, is there a conflict between God's law and God's promises? Absolutely not! If the law could have given us new life, we could have been made right with God by obeying it. 22 But the Scriptures have declared that we are all prisoners of sin, so the only way to receive God's promise is to believe in Jesus Christ. 23 Until faith in Christ was shown to us as the way of becoming right with God, we were guarded by the law. We were kept in protective custody, so to speak, until we could put our faith in the coming Savior. 24 Let me put it another way. The law was our guardian and teacher to lead us until Christ came. So now, through faith in Christ, we are made right with God. 25 But now that faith in Christ has come, we no longer need the law as our guardian.

26 So you are all children of God through faith in Christ Jesus. 27 And all who have been united with Christ in baptism have been made like him. 28 There is no longer Jew or Gentile, slave or free, male or female. For you are all Christians – you are one in Christ Jesus. 29 And now that you belong to Christ, you are the true children of Abraham. You are his heirs, and now all the promises God gave to him belong to you.

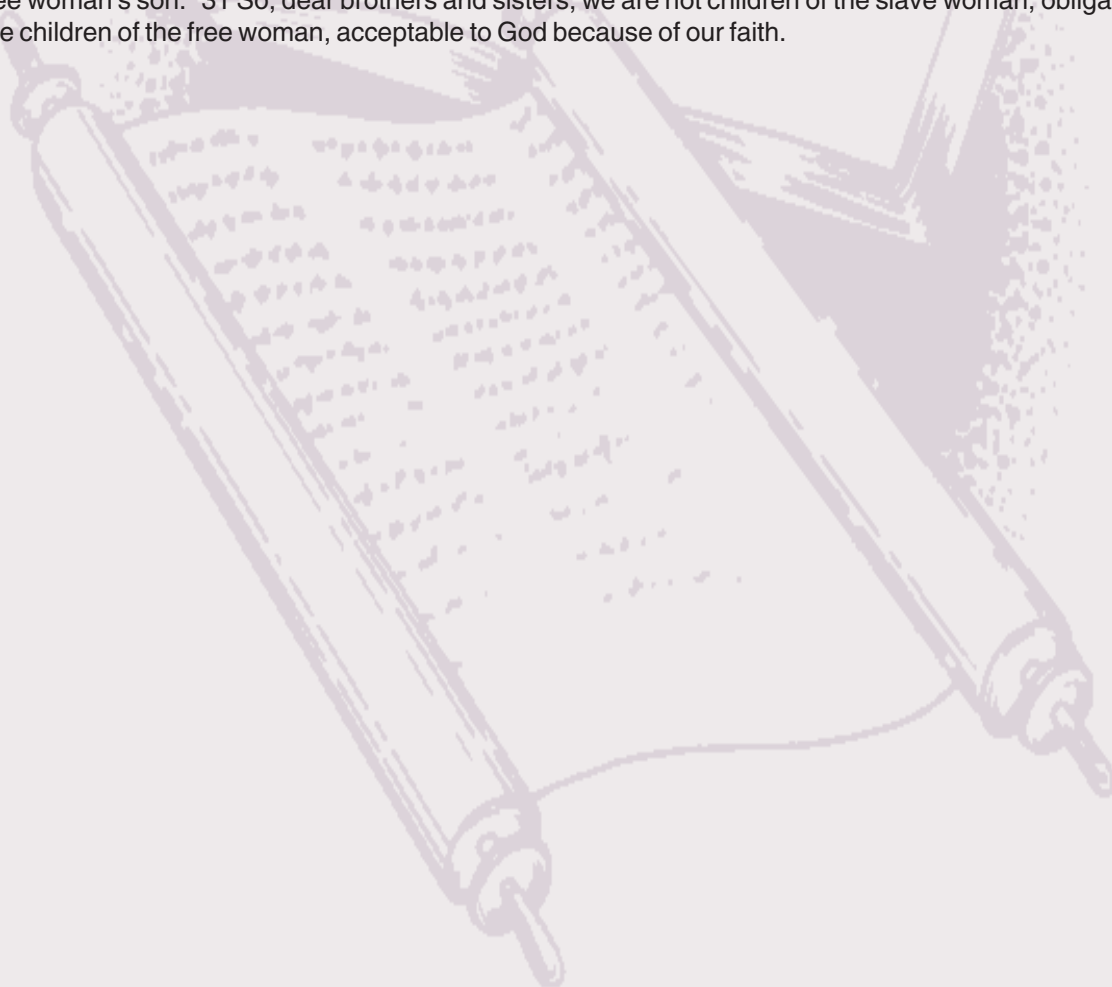
4.1 Think of it this way. If a father dies and leaves great wealth for his young children, those children are not much better off than slaves until they grow up, even though they actually own everything their father had. 2 They have to obey their guardians until they reach whatever age their father set. 3 And that's the way it was with us before Christ came. We were slaves to the spiritual powers of this world. 4 But when the right time came, God sent his Son, born of a woman, subject to the law. 5 God sent him to buy freedom for us who were slaves to the law, so that he could adopt us as his very own children. 6 And because you Gentiles have become his children, God has sent the Spirit of his Son into your hearts, and now you can call God your dear Father. 7 Now you are no longer a slave but God's own child. And since you are his child, everything he has belongs to you.

8 Before you Gentiles knew God, you were slaves to so-called gods that do not even exist. 9 And now that you have found God (or should I say, now that God has found you), why do you want to go back again and become slaves once more to the weak and useless spiritual powers of this world? 10 You are trying to find favor with God by what you do or don't do on certain days or months or seasons or years. 11 I fear for you. I am afraid that all my hard work for you was

worth nothing.

12 Dear brothers and sisters, I plead with you to live as I do in freedom from these things, for I have become like you Gentiles were – free from the law. You did not mistreat me when I first preached to you. 13 Surely you remember that I was sick when I first brought you the Good News of Christ. 14 But even though my sickness was revolting to you, you did not reject me and turn me away. No, you took me in and cared for me as though I were an angel from God or even Christ Jesus himself. 15 Where is that joyful spirit we felt together then? In those days, I know you would gladly have taken out your own eyes and given them to me if it had been possible. 16 Have I now become your enemy because I am telling you the truth? 17 Those false teachers who are so anxious to win your favor are not doing it for your good. They are trying to shut you off from me so that you will pay more attention to them. 18 Now it's wonderful if you are eager to do good, and especially when I am not with you. 19 But oh, my dear children! I feel as if I am going through labor pains for you again, and they will continue until Christ is fully developed in your lives. 20 How I wish I were there with you right now, so that I could be more gentle with you. But at this distance I frankly don't know what else to do.

21 Listen to me, you who want to live under the law. Do you know what the law really says? 22 The Scriptures say that Abraham had two sons, one from his slave-wife and one from his freeborn wife. 23 The son of the slave-wife was born in a human attempt to bring about the fulfillment of God's promise. But the son of the freeborn wife was born as God's own fulfillment of his promise. 24 Now these two women serve as an illustration of God's two covenants. Hagar, the slave-wife, represents Mount Sinai where people first became enslaved to the law. 25 And now Jerusalem is just like Mount Sinai in Arabia, because she and her children live in slavery. 26 But Sarah, the free woman, represents the heavenly Jerusalem. And she is our mother. 27 That is what Isaiah meant when he prophesied, "Rejoice, O childless woman! Break forth into loud and joyful song, even though you never gave birth to a child. For the woman who could bear no children now has more than all the other women!" 28 And you, dear brothers and sisters, are children of the promise, just like Isaac. 29 And we who are born of the Holy Spirit are persecuted by those who want us to keep the law, just as Isaac, the child of promise, was persecuted by Ishmael, the son of the slave-wife. 30 But what do the Scriptures say about that? "Get rid of the slave and her son, for the son of the slave woman will not share the family inheritance with the free woman's son." 31 So, dear brothers and sisters, we are not children of the slave woman, obligated to the law. We are children of the free woman, acceptable to God because of our faith.



Appendix 5:¹
STRUCTURAL OUTLINE OF GALATIANS

HEADING:	STATEMENT:	REFERENCE:
PRESCRIPTIO		1.1-5
Superscriptio		1.1-2a
Adscriptio	1.2b	
Salutatio		1.3-5
PROPOSITIO (PROEM)	1-7	1.6-10
BODY	8-192	1.11-6.10
Narratio	8-52	1.11-2.21
Thesis	8-11	1.11-12
Evidences	12-52	1.13-2.21
1 Conversion	12-16	1.13-17
2 1st Jerusalem Visit	17-20	1.18-20
3 Return Home	21-24	1.21-24
4 Later Jerusalem Visit	25-35	2.1-10
5 Antioch Confrontation	36-41	2.11-14
Conclusion	42-52	2.15-21
Probatio	53-139	3.1-4.31
Conversion (1)	53-59	3.1-5
Abraham (2)	60-69	3.6-14
Law (3)	70-78	3.15-18
Excursus A	79-89	3.19-25
Baptism (4)	90-104	3.26-4.7
Experience (5)	105-108	4.8-11
Friendship (6)	109-121	4.12-20
Allegory (7)	122-139	4.21-31
Exhortatio	140-191	5.1-6.10
Admonition 1	140-159	5.1-12
Admonition 2	160-173	5.13-24
Admonition 3	174-191	5.25-6.10
CONCLUSIO (ESCHOTOKOLL)	192-204	6.11-18
Seal	192	6.11
Synopsis	193-201	6.12-16
Request	202-203	6.17
Benediction	204	6.18

¹Taken from Lorin L. Cranford, A Study Manual of Paul's Letter to the Galatians: English Text (Fort Worth: Scripta Publishing, Inc., 1982), 159. All rights reserved.

- 3.1 Ὡς ἀνόητοι Γαλάται,
(53) *τίς ὑμᾶς ἐβάσκανεν,*
κατ' ὀφθαλμούς
οἷς... Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος
- (54) 3.2 *τοῦτο μόνον θέλω μαθεῖν*
ἀφ' ὑμῶν·
ἐξ ἔργων νόμου
τὸ πνεῦμα ἐλάβετε
ἢ
ἐξ ἀκοῆς πίστεως.
- (55) 3.3 *οὕτως ἀνόητοί ἐστε.*
ἐναρξάμενοι
πνεύματι
νῦν
σαρκὶ
(56) *ἐπιτελεῖσθε.*
- (57) 3.4 *τοσαῦτα ἐπάθετε εἰκῇ,*
εἴ γε καὶ
(58) ----- *εἰκῇ.*
- 3.5 οὖν
ὁ ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα
καὶ
ἐνεργῶν δυνάμεις ἐν ὑμῖν,
(59) -----
ἐξ ἔργων νόμου
ἢ
ἐξ ἀκοῆς πίστεως.
- (60) 3.6 -----
καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ,
καὶ
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
- 3.7 ἄρα
(61) *γινώσκετε*
οἱ ἐκ πίστεως,
ὅτι... οὗτοι υἱοὶ εἰσιν Ἀβραάμ.
- 3.8 δὲ
(62) *ἡ γραφή... προενηγγελίσατο τῷ Ἀβραάμ* |
/-----|
ὅτι Ἐνευλογηθήσονται πάντα τὰ ἔθνη·
ἐν σοὶ

- 3.9 ὥστε
(63) οἱ ἐκ πίστεως εὐλογοῦνται
σὺν τῷ πιστῷ Ἀβραάμ.
- 3.10 γὰρ
ἐξ ἔργων νόμου
ὅσοι...εἰσίν,
(64) ὑπὸ κατάραν
εἰσίν·
γὰρ
(65) γέγραπται
ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει
πᾶσιν τοῖς γεγραμμένοις
/-----|
ἐν τῷ βιβλίῳ τοῦ νόμου
τοῦ ποιῆσαι αὐτά.
- 3.11 δὲ
ἐν νόμῳ
ὅτι...οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ
(66) δῆλον,
ἐκ πίστεως
ὅτι ὁ δίκαιος...ζήσεται·
- 3.12 δὲ
(67) ὁ νόμος οὐκ ἔστιν
ἐκ πίστεως,
ἀλλ' ὁ ποιήσας αὐτὰ
(68) ζήσεται
ἐν αὐτοῖς.
- (69) 3.13 Χριστὸς ἡμᾶς ἐξηγόρασεν
ἐκ τῆς κατάρας τοῦ νόμου
γενόμενος...κατάρα,
ὑπὲρ ἡμῶν
ὅτι γέγραπται,
Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος
ἐπὶ ξύλου,
3.14 εἰς τὰ ἔθνη
ἵνα...ἡ εὐλογία τοῦ Ἀβραάμ γένηται
ἐν Χριστῷ Ἰησοῦ,
ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν
διὰ τῆς πίστεως.
- 3.15 Ἀδελφοί,
κατὰ ἄνθρωπον
(70) λέγω·
ἀνθρώπου κεκυρωμένην
(71) ὁμῶς...διαθήκην οὐδεὶς ἀθετεῖ

ἢ
(72) ----- ἐπιδιατάσσεται.

3.16 δὲ
(73) τῷ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι
καὶ
τῷ σπέρματι αὐτοῦ.

(74) οὐ λέγει,
Καὶ τοῖς σπέρμασιν,
ὡς ἐπὶ πολλῶν,

(75) -----,
ἀλλ' ὡς ἐφ' ἑνός,
Καὶ τῷ σπέρματί σου,
ὅς ἐστιν Χριστός.

3.17 δὲ
(76) τοῦτο λέγω·

μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονώς
διαθήκην...ὁ...νόμος οὐκ ἀκυροῖ
προκεκυρωμένην ὑπὸ τοῦ θεοῦ

εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

3.18 γὰρ
ἐκ νόμου
εἰ...----- ἢ κληρονομία,
(77) οὐκέτι -----
ἐξ ἐπαγγελίας·

δὲ
δι' ἐπαγγελίας
(78) τῷ Ἀβραὰμ...κεχάρισται ὁ θεός.

3.19 οὖν
(79) Τί ὁ νόμος;

τῶν παραβάσεων χάριν
(80) προσετέθη,
ἄχρις οὔ ἔλθῃ τὸ σπέρμα
ᾧ ἐπήγγελται,
διαταγεῖς
δι' ἀγγέλων
ἐν χειρὶ μεσίτου.

3.20 δὲ
(81) ὁ μεσίτης ἑνός οὐκ ἔστιν,
δὲ

(82) ὁ θεὸς εἷς ἐστιν.

- 3.21 οὖν
(83) Ὁ νόμος -----
κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ;
- (84) μὴ γένοιτο.
- γὰρ
εἰ ἐδόθη νόμος
ὁ δυνάμενος ζωοποιῆσαι,
ὄντως
ἐκ νόμου
(85) ἂν ᾦν ἡ δικαιοσύνη·
3.22 ἀλλὰ
(86) συνέκλεισεν ἡ γραφή τὰ πάντα
ὑπὸ ἁμαρτίαν,
ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.
- 3.23 δὲ
Πρὸ τοῦ ἐλθεῖν τὴν πίστιν
ὑπὸ νόμον
(87) ἐφρουρούμεθα
συγκλειόμενοι
εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι,
- 3.24 ὥστε
(88) ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν
εἰς Χριστόν,
ἵνα ἐκ πίστεως δικαιωθῶμεν·
- 3.25 δὲ
ἐλθούσης τῆς πίστεως
ὑπὸ παιδαγωγόν
(89) οὐκέτι... ἐσμεν.
- 3.26 γὰρ
(90) Πάντες υἱοὶ θεοῦ ἐστε
διὰ τῆς πίστεως
ἐν Χριστῷ Ἰησοῦ·
- 3.27 γὰρ
ὅσοι εἰς Χριστόν ἐβαπτίσθητε,
(91) Χριστὸν ἐνεδύσασθε.
- (92) 3.28 οὐκ ἔνι Ἰουδαῖος
οὐδὲ
Ἕλλην,
(93) οὐκ ἔνι δοῦλος
οὐδὲ
ἐλεύθερος,
(94) οὐκ ἔνι ἄρσεν
καὶ

θῆλυ·
 γὰρ
 (95) πάντες ὑμεῖς εἷς ἐστε
 ἐν Χριστῷ Ἰησοῦ.
 3.29 δὲ
 εἰ ὑμεῖς Χριστοῦ,
 (96) ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ,
 κατ' ἐπαγγελίαν
 (97) κληρονόμοι ----.
 4.1 δὲ
 (98) Λέγω,
 ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν,
 οὐδὲν διαφέρει δούλου
 κύριος πάντων ὧν,
 4.2 ἀλλὰ
 ὑπὸ ἐπιτρόπους
 ἐστὶν καὶ
 οἰκονόμους
 ἄχρι τῆς προθεσμίας τοῦ πατρός.
 4.3 οὕτως καὶ
 ὅτε ἡμεν νήπιοι,
 ὑπὸ τὰ στοιχεῖα τοῦ κόσμου
 (99) ἡμεῖς... ἡμεθα δεδουλωμένοι·
 4.4 δὲ
 ὅτε ἦλθεν τὸ πλήρωμα τοῦ χρόνου,
 100 ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ,
 γενόμενον ἐκ γυναικός,
 γενόμενον ὑπὸ νόμον,
 4.5 ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ,
 ἵνα τὴν υιοθεσίαν ἀπολάβωμεν.
 4.6 δὲ
 Ὅτι ἐστε υἱοί,
 101 ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ
 εἰς τὰς καρδίας ἡμῶν
 κρᾶζον,
 Αββα
 ὁ πατήρ.
 4.7 ὥστε
 102 οὐκέτι εἰ δούλος
 ἀλλὰ
 103 -- υἱός·
 δὲ
 εἰ υἱός,
 104 -- καὶ κληρονόμος
 διὰ θεοῦ.

4.8 Ἀλλὰ
τότε
μὲν
οὐκ εἰδότες θεὸν
105 **ἐδουλεύσατε τοῖς φύσει**
μὴ οὖσιν θεοῖς·

4.9 δὲ
νῦν
γνόντες θεόν,
δὲ
μᾶλλον
γνωσθέντες ὑπὸ θεοῦ,
106 **πῶς ἐπιστρέφετε**
πάλιν
ἐπὶ τὰ ἀσθενῆ
καὶ
πτωχὰ στοιχεῖα
οἷς πάλιν ἄνωθεν δουλεύειν θέλετε.

107 4.10 **ἡμέρας παρατηρεῖσθε**
καὶ
μῆνας
καὶ
καιροὺς
καὶ
ἐνιαυτούς,

108 4.11 **φοβοῦμαι ὑμᾶς**
μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

109 4.12 **Γίνεσθε**
ὡς ἐγώ,
ὅτι καὶ γὰρ ὡς ὑμεῖς,
ἀδελφοί,
110 **δέομαι ὑμῶν.**

111 **οὐδέν με ἡδίκησατε·**

4.13 δὲ
112 **οἴδατε**
δι' ἀσθενεῖαν τῆς σαρκὸς
ὅτι...εὐηγγελισάμην ὑμῖν τὸ πρότερον,
4.14 καὶ
ἐν τῇ σαρκί μου
τὸν πειρασμὸν ὑμῶν...οὐκ ἐξουθενήσατε
οὐδὲ
ἐξεπτύσατε,
ἀλλὰ
ὡς ἄγγελον θεοῦ
ἐδέξασθέ με,
ὡς Χριστὸν Ἰησοῦν.

4.15 οὖν
113 ποῦ ὁ μακαρισμὸς ὑμῶν.

γὰρ
114 μαρτυρῶ ὑμῖν

εἰ δυνατόν
ἐξορύξαντες
ὅτι... τοὺς ὀφθαλμοὺς ὑμῶν... ἐδώκατέ μοι.
4.16 ὥστε
115 ἐχθρὸς ὑμῶν γέγονα
ἀληθεύων ὑμῖν.

4.17 ζηλοῦσιν ὑμᾶς
οὐ καλῶς,
ἀλλὰ
116 ἐκκλείσαι ὑμᾶς θέλουνσιν,
ἵνα αὐτοὺς ζηλοῦτε.
4.18 δὲ
117 (ἐστὶν) καλὸν ζηλοῦσθαι
ἐν καλῷ
πάντοτε
καὶ
118 (-----)
μὴ μόνον
ἐν τῷ παρεῖναί με
πρὸς ὑμᾶς.
4.19 τέκνα μου,
οὓς πάλιν ὠδίνω
μέχρις οὗ μορφωθῇ Χριστὸς
ἐν ὑμῖν.
4.20 δὲ
120 ἤθελον παρεῖναι
πρὸς ὑμᾶς ἄρτι
καὶ
ἀλλάξαι τὴν φωνήν μου,
ὅτι ἀποροῦμαι
ἐν ὑμῖν.

4.21 λέγετέ μοι,
οἱ ὑπὸ νόμον θέλοντες εἶναι,
122 τὸν νόμον οὐκ ἀκούετε.

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

4.23 ἄλλ'
 124 ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται,
 δὲ
 125 ὁ ἐκ τῆς ἐλευθέρης δι' ἐπαγγελίας ----- .
 126 4.24 ἅτινὰ ἐστὶν ἀλληγορούμενα·
 γάρ
 127 αὗται εἰσὶν δύο διαθήκαι,
 μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννῶσα,
 ἣτις ἐστὶν Ἀγάρ.
 4.25 δὲ
 128 τὸ Ἀγὰρ Σινᾶ ὄρος ἐστὶν
 ἐν τῇ Ἀραβίᾳ·
 δὲ
 129 συστοιχεῖ τῇ νῦν Ἱερουσαλήμ,
 γάρ
 130 δουλεύει
 μετὰ τῶν τέκνων αὐτῆς .
 4.26 δὲ
 131 ἡ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν,
 ἣτις ἐστὶν μήτηρ ἡμῶν·
 4.27 γάρ
 132 γέγραπται,
 Εὐφράνθητι στείρα ἢ οὐ τίκτουσα,
 ῥῆξον
 καὶ
 βόησον,
 ἢ οὐκ ᾠδίνουσα·
 ὅτι πολλὰ (εἰσὶν) τὰ τέκνα
 τῆς ἐρήμου

 μᾶλλον ἢ
 τῆς ἐχούσης τὸν ἄνδρα.
 4.28 δέ,
 ἀδελφοί,
 κατὰ Ἰσαὰκ ἐπαγγελίας
 133 ὑμεῖς... τέκνα ἐστέ.
 4.29 ἄλλ'
 κατὰ σάρκα
 ὥσπερ τότε ὁ...γεννηθεὶς ἐδίδωκεν τὸν
 κατὰ πνεῦμα,
 134 -----
 οὕτως
 καὶ
 νῦν.

4.30 ἀλλὰ

135 τί λέγει ἡ γραφή.

136 Ἐκβαλε τὴν παιδίσκη

καὶ

τὸν υἱὸν αὐτῆς·

γὰρ

137 οὐ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης
μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

4.31 διό
ἀδελφοί

παιδίσκης

138 οὐκ ἐσμὲν... τέκνα

ἀλλὰ

139 -----
τῆς ἐλευθέρας.