

**Notes on the Greek New Testament**  
**Day 261 – September 18<sup>th</sup> – Galatians 4:8-5:1**

**Works frequently referenced in these notes on Galatians**

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**Verse 8**

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

τοτε then, at that time

'formerly'

εἰδότες Verb, perf act ptc, m nom pl οἶδα (verb perf in form but with present meaning) know, understand

"A rare instance of the classical use of οὐ with the participle." Bruce

δουλωῶ enslave, make (someone) a slave

"Though the pre-Christian experiences of Jews and Gentiles were decidedly different, Paul thinks of both in terms of enslavement. So he uses the illustration of vv 1-2 and the perfect passive participle δεδουλωμένοι ('enslaved') in v 3 of the Jewish experience; so likewise the noun δούλος ('slave') in v 7 and the aorist verb ἐδουλεύσατε ('you were enslaved') here in v 8 appear with respect to that of the Gentiles." Longenecker

φύσει Noun, dat s φύσις, εως f nature, natural condition

οὖσιν Verb, pres ptc, m & n dat pl εἶμι

**Verse 9**

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

νυν in contrast to τότε of the previous verse.

γνόντες Verb, aor act ptc, m nom pl γινωσκῶ

The aorist has the force, 'having come to know'.

μᾶλλον adv more; rather, instead, more than that

γνωσθέντες Verb, aor pass ptc, m nom pl γινωσκῶ

"Here, as elsewhere throughout Scripture, experiential relationships between God and his people are set out in terms of God's initiative and mankind's response. Relationship with God does not have its basis in man's seeking (mysticism) or doing (legalism) or knowing (gnosticism), but it originates with God himself and is carried on always by divine grace." Longenecker

πῶς interrog. particle how? in what way?  
ἐπιστρέφω turn back, return, turn round, turn

πάλιν again, once more

ἀσθενῆ Adjective, n nom & acc pl ἀσθενής, ες sick, weak, helpless

πτωχός, η, ον poor, pitiful

στοιχεῖα, ον n elements (of which the world is made), basic principles

ἄνωθεν from above, again, from the beginning

θέλω wish, will

Paul implies that the religion of the Judaizers is like the paganism of the Galatians before they were converted.

"Not, of course, that paganism and the Mosaic law are qualitatively the same, but that both fall under the same judgment when seen from the perspective of being 'in Christ' and that both come under the same condemnation when favoured above Christ

"Beyond question, Paul's lumping of Judaism and paganism together in this manner is radical in the extreme. No Judaiser would ever have accepted such a characterisation of Torah observance; nor would those in Galatia who acceded to their message. By accepting circumcision and the observance of Torah that went with it, they had no thought of returning to paganism. Such a move, they believed, would bring them closer to perfection in their Christian lives. In fact, they might even have thought that obedience to the Jewish law was their only real protection against the ethical perversions associated with their former paganism. For Paul, however, whatever leads one away from sole reliance on Christ, whether based on good intentions or depraved desires, is sub-Christian and therefore to be condemned. Martin Luther (taking up the imagery of one of Aesop's fables) is true to Paul's thought here when he speaks of one who desires to supplement faith by works as being like 'the dog who runs along a stream with a piece of meat in his mouth, and deceived by the reflection of the meat in the water, opens his mouth to snap at it, and so loses both the meat and the reflection'." Longenecker

#### Verse 10

ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτοῦς.

παρατηρεω (act & midd) watch, watch closely, observe, keep

μην, μηνος m month

καιρος, ου m time (viewed as occasion rather than an extent), appointed/proper time, season, age

ἐνιαυτος, ου m year

I.e. observing the Jewish religious calendar.

#### Verse 11

φοβοῦμαι ὑμᾶς μή πως εἰκῆ κεκοπίακα εἰς ὑμᾶς.

φοβεομαι trans fear, be afraid of, reverence; intrans be afraid

πως here, enclitic particle somehow, in some way

For μη πως cf. 2:2; 1 Thess 3:5.

εἰκη adv. in vain, for nothing

κοπιαω work, work hard, labour, become tired

#### 4:12ff

4:12 marks the beginning of a new major section in which Paul now turns to appealing to the Galatians. "In 4:12ff. Paul is no longer so much concerned to accuse or defend as to persuade his Galatian converts to adopt a certain course of action." Longenecker  
The remainder of Galatians falls roughly into two sections:

- i) 4:12-5:12 Exhortations against the Judaising Threat;
- ii) 5:13-6:10 Exhortations against Libertine Tendencies.

#### Verse 12

Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἠδικήσατε·

κἀγω a compound word = καὶ ἐγω

'Become like me, for I *became* like you', cf. 1 Cor 9:20-21.

δεομαι ask, beg, pray

οὐδέν Adjective, n nom & acc s οὐδεις, οὐδεμα, οὐδεν no one, nothing; οὐδεν not at all

ἀδικεω wrong, treat unjustly, harm

This last phrase could be interpreted in a number of ways. Longenecker says "Paul should probably be understood as affirming: 'I grant, whatever your views and proposed actions, that I have not been personally wronged by what has gone on among Christians at Galatia.'"

But in vv 13-16 Paul speaks of his relationship with the Galatians when he first visited them and in v 11 he has spoken of his fear that his labours might have been in vain. The thought here may therefore be 'you have *not yet* done me any wrong', i.e. 'turn back before your actions amount to a rejection of both me and my ministry.'

#### Verse 13

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

οἶδα (verb perf in form but with present meaning) know, understand

ἀσθενεια, ας f weakness, illness

σαρξ, σαρκος f flesh, physical body, human nature

The phrase δι' ἀσθένειαν τῆς σαρκὸς means 'because of an illness.' "It was an illness, Paul tells us, that served as the occasion for his original ministry in Galatia, either by causing him first to go into the province or by detaining him there longer than he originally planned." Longenecker

The nature of the illness is uncertain. Longenecker suggests that it may have been the result of one or more of the afflictions mentioned in 2 Cor 11:23-25 or that it is perhaps to be equated with his 'thorn in the flesh' referred to in 2 Cor 12:7-10. Ramsay suggested that Paul contracted malaria in the marshes of Pamphylia and came to the plateau area of Pisidian Antioch at first only to recuperate. Others suggest on the basis of v 15 that Paul suffered from some affliction of the eyes. We have insufficient information to be definite as to the nature of the illness.

εὐαγγελίζω act. and midd proclaim the good news  
πρότερον and το π. Adverb, before, previously, formerly, first of all, at first, originally

In context το προτερον should probably be contrasted with the implied νυν rather than being seen as a reference to the first of two (or more) visits.

#### Verse 14

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

πειρασμος, ου m period or process of testing, trial, test, temptation  
σαρξ, σαρκος f flesh, physical body, human nature

τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου "that which was a temptation to you in my flesh" – Paul is saying that because of his bodily frailty they might have been tempted to despise him. The awkwardness of the grammar has given rise to a number of textual variants which seek to ease the expression. The text used above is strongly supported by good, ancient and varied witnesses.

ἐξουθενεω despise, treat with contempt  
οὐδε neither, nor  
ἐξεπτύσατε Verb, aor act indic, 2 pl ἐκπτωω despise, reject

Here only in NT.

"Illness would probably have been interpreted by them as demonic in nature and so they could easily have been tempted to dismiss both Paul and his message." Longenecker

ἄγγελον Longenecker says should be understood as 'angel' rather than simply 'messenger'. He adds, "The exaggerated comparisons are used to praise the Galatians with regard to their earlier response to Paul and his evangelistic ministry, and not to extol Paul himself."

ἐδέξασθέ Verb, aor midd (dep) indic, 2pl  
δεχομαι

#### Verse 15

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

μακαρισμος, ου m happiness, blessing

"The question is rhetorical, implying that a former state had come to an end, but without good reason." Longenecker – 'where then is your [former state of] blessedness?'

μαρτυρεω bear witness, testify

ὑμιν here a 'dative of advantage' – 'I testify concerning you.' Paul is encouraging them to think back to the way in which they viewed his presence among them and words to them as their greatest blessing.

δυνατος, η, ου possible, strong, powerful, able

ἐξορύξαντες Verb, aor act ptc, m nom pl  
ἐξορυσσω dig out, gouge out

διδωμι give

This phrase leads some to suggest that Paul's weakness or illness was connected with his sight. However, Longenecker thinks that "'to tear out one's eyes for someone' is a graphic and significant idiom for going to the extreme for another's welfare. Certainly it is more telling than our modern idiom of 'giving the shirt off one's back!'"

#### Verse 16

ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

ὥστε so that, with the result that  
ἐχθρος, α, ου enemy, one hated  
γένονα Verb, perf act indic, 1 s γινομαι  
ἀληθευω speak the truth, be honest

Longenecker thinks that the verse is an indignant exclamation: 'So, [it seems,] I have become your enemy because I am telling you the truth!'

#### Verse 17

ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

ζηλωω be jealous of, be very concerned about

ἐκκλείσαι Verb, aor act infin ἐκκλειω exclude, shut out

θελωω wish, will

Longenecker says that ζηλωω was used in the language of love to mean 'take an interest in' or 'earnestly court another's favour'. These false teachers want to cut the Galatians off from all other influences so that the Galatians will view them 'jealously' – as their exclusive guides.

**Verse 18**

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

ζηλοῦσθαι Verb, pres pass infin ζηλω παντοτε always

'but good is always to be courted in a good way.' Longenecker says that the first part of the verse has every appearance of being an aphorism of the day which Paul simply quotes for his own purpose when talking about ζηλω.

μονος, η, ον i) adj only, alone; ii) adv μονον only, alone

παρεῖναι Verb, pres infin παρειμι be present

**Note:** παρεῖναι is the aorist infin of two different verbs:

- i) παρειμι 'to be present' (Acts 24:19; Gal 4:18,20);
- ii) παρημι 'to neglect' (Lk 11:42).

The second half of the verse evidently refers to the Galatians' attitude to Paul and is an implied rebuke that they loved him so much when he was present but seem to despise him now that he is absent from them.

**Verse 19**

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

τεκνον, ου n child

A number of MSS read τεκνια 'little children' which Longenecker thinks may be the original reading which scribes conformed to Paul's more normal τεκνα.

παλιν again, once more  
ὠδίνω suffer birth pangs

"The verb ὠδίνω ('suffer the pains of childbirth') presents imagery that is somewhat startling, for nowhere else in Paul's letters does he portray himself as a pregnant mother giving birth to his converts. Indeed, in 1 Thess 2:7 he compares himself to 'a mother caring for her children,' with that figure then coupled in 2:11 with that of a father dealing with his children. But elsewhere in his letters the birth simile is that of a father begetting children (cf. 1 Cor 4:15; Philem 10)... Here ... we get a glimpse into the heart of a true evangelist and pastor, for whom the waywardness and struggles of those committed to his charge are his agonies as well." Longenecker

μεχρι and μεχρις i) prep with gen until, to, to the extent, as far as; ii) conj until  
μορφωθῆ Verb, aor pass subj, 3 s μορφοω form, fashion

Compare 2:20 "The reactionary step which the Galatians are in danger of taking, forces upon the apostle the painful repetition of that process by which he first brought them into the world of faith in Christ, and his pain, he declares, must continue till they have really entered into vital fellowship with Christ."

Burton

**Verse 20**

ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνὴν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

ἄρτι adv. now

ἀλλάξαι Verb, aor act infin ἀλασσω change, alter, exchange

Longenecker suggests that the meaning is 'exchange my voice [for this letter].' "The phrase ἀλλάξαι τὴν φωνὴν μου (lit.: 'to exchange my voice') may be understood as expressing Paul's desire either to change the tone of his admonitions (so RSV, NEB, NIV) or to change their content (so JB). More likely, however, it has in mind the contrast between Paul's voice as expressed in a letter and Paul's voice as expressed in person, and so it is to be understood as expressing Paul's desire to talk with his converts directly rather than through the substitute of a letter."

ἀπορω act & midd be at a loss, be disturbed, perplexed

**Verses 21-31: Hagar and Sarah**

Those who pride themselves on being sons of Abraham, children of the covenant, need to remember that Abraham had not one son but two. The mark of a child of the covenant is the Spirit given freedom of the child of God (see Ch 5), not the legalistic bondage of the slave. It is possible that the Judaizers likened Gentile converts to children of Hagar – children of Abraham maybe but not legitimate children like themselves. If this is so, then Paul turns their argument on its head. The children of Hagar are those who want to live under law, for Sinai is in Arabia and Arabia is the land of Hagar's children.

Longenecker suggests that the Judaizers "claimed that Paul's preaching represented an 'Ishmaelian' form of truth. Their argument probably was that while Ishmael was, indeed, the first son of Abraham, it was only Isaac who was considered the true son of Abraham, with the conclusion being that only as Paul's converts are related to Isaac and so to the Jewish nation, and not Ishmael the non-Jewish representative, can they legitimately be called 'sons of Abraham'.

"Paul's allegorical treatment of the Hagar-Sarah story is for polemical purposes, countering, it seems, the Judaisers' own contemporisation of that story in an ad-hominem fashion. In effect, he is saying that not his but their message is the Ishmaelian form of the truth."

Longenecker includes a lengthy excursus on the Hagar-Sarah story in Jewish writings and in Paul.

### Verse 21

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

Longenecker says that the church as a whole is being addressed, not a particular group within the church. Cf vv 26, 28, 31.

"Paul's challenge is that if the Galatians would really 'hear' the law – that is, understand it fully and respond to it aright – they would not regress to Jewish nomism, for, as he argued earlier, the law's purpose as a pedagogue was to function until the coming of Christ."

Longenecker

### Verse 22

γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρης·

γέγραπται Verb, perf pass indic, 3 s γραφω

γέγραπται is normally used for direct citation of OT Scripture. "Here, however, what follows is not a direct quotation from the OT, but rather a statement summarising the stories about Abraham as found in several chapters of Genesis. This departure from Paul's usual exegetical procedure, as CK Barrett points out..., is one hint that Paul is here responding to the scriptural arguments of his opponents, for here 'it is written' does not identify a specific text but rather it 'allows the genuine Old Testament foundation of the Judaisers' argument.'" Longenecker

δύο gen & acc δύο dat δυσιν two  
ἔσχεν Verb, aor act indic, 3 s ἔχω  
παιδίσκη, ἡς f maid, slave-girl  
ἐλευθερος, α, ον free, free person

### Verse 23

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

σαρξ, σαρκος f flesh, physical body, human nature

γεγέννηται Verb, perf pass indic, 3 s γεννω  
be father of; pass be born

ἐπαγγελια, ας f promise, what is promised

Cf. Gen 15:4-6; 17:15-21.

### Verse 24

ἅτινά ἐστιν ἀλληγορούμενα· αὐταὶ γὰρ εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγάρ,

ἅτινά pronoun, n nom & acc pl ὅστις ἀλληγορεω f speak of allegorically

Allegory – not in the sense in which this was later used by the 'church fathers' to find hidden meaning in Scripture. Paul's use of Scripture, even when used here in a highly original way, is not arbitrary but is informed and undergirded by a clear Biblical Theology which controls his exegesis.

"Paul is not here trying to emancipate the meaning of the passage from its historical content and transmute it into a moral sentiment or a philosophical truth, which is the almost invariable function of Alexandrian allegory ... [Rather,] he is envisaging a critical situation which took place under the Old Covenant (or, to be strictly accurate, before it but in prefiguration of it) as forecasting and repeated by a situation under the New Covenant." RPC Hanson

"CK Barrett has proposed that Paul's exegetical practices throughout Galatians 'can be best explained if we may suppose that he is taking up passages that had been used by his opponents, correcting their exegesis, and showing that their Old Testament proof-texts were on his side rather than on theirs'... In line with such a proposal, Barrett's further point here is apropos: 'His [Paul's] so-called allegorical treatment of Abraham and the two women was evoked not by a personal love of fantastic exegesis but by a reasoned case which it was necessary that he should answer'." Longenecker

διαθηκη, ἡς covenant, will, testament

"What he means by 'two covenants,' of course, are the Old Covenant that is Torah-centred, under which the Judaisers were attempting to subsume the faith of Galatian Christians, and the New Covenant that is Christ-centred, which Paul proclaimed." Longenecker

ὄρος, οὗς n mountain, hill

δουλεια, ας f slavery

γεννώσα Verb, pres act ptc, f nom s γεννω

"The affirmative particle μὲν ('indeed') probably operates here as in v23 – that is, to acknowledge the correctness of a statement before going on to draw different conclusions. If so, then Paul is here acknowledging a connection made by the Judaisers between Hagar, Mt Sinai and slavery, which was made in Jewish tradition when talking about the Ishmaelites (Hagar's posterity) and their settling in the desert regions to the south. But while acknowledging such a connection, Paul goes on in what follows to turn it to his own advantage." Longenecker

### Verse 25

τὸ δὲ Ἀγὰρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς·

"το ... Ἀγὰρ Σινᾶ ὄρος ἐστὶν ('Hagar is Mount Sinai') is supported by A B D K L Byz etc.; το ... Σινᾶ ὄρος ἐστὶν ('Sinai is a mountain') by p<sup>46</sup> κ C F G etc. The external evidence is almost equally divided, as have been text critics and commentators through history. The former reading, however, is more susceptible to scribal modification (i.e., the harder reading') and therefore more likely the original, whereas there is nothing of either form or meaning in the latter to make its conversion the more likely." Longenecker.

Accepting this reading, how can Hagar be identified with Mt Sinai? Longenecker suggests that Paul is associating Hagar with Sinai on the grounds that the Ishmaelites were believed to have settled in the region of Petra and that Sinai was also thought to be located in that region. He adds that the Galatians may well have been familiar with Hagar and her associations from the Judaisers explanation of the story to which Paul is here responding.

συστοιχεῶ correspond to, be a figure of  
δουλεύω here in sense of be enslaved  
τέκνον, οὐκ ἄνδρα child; pl descendants

"For Jews generally, the salvation-historical line of Scripture began with Abraham, Sarah, and Isaac, extended on through Moses and the Torah given at Mt Sinai, and came to focus in the present city of Jerusalem as the epitome of Israel's hopes regarding the law, the land, and the temple... This is how the Judaisers, evidently, set out associations as well. For Paul, however, slavery and freedom were the most important factors to be taken into consideration when asking how the various participants in salvation history were to be understood. So Paul, in what undoubtedly was a shocking realignment of personages and places in a Jewish understanding of salvation history, set out the line of slavery as follows: Hagar and her son Ishmael, who have to do with Mt Sinai, are to be associated with the present city of Jerusalem and her children, from whence the Judaisers came. For, says Paul, Jerusalem, like Hagar, 'is in slavery with her children.'" Longenecker

### Verse 26

ἢ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν·

ἄνω from above, again, from the beginning, from the first

"The idea of a 'heavenly Jerusalem' ('the Jerusalem that is above') has a rich Jewish background. The concept has to do with the culmination of God's redemptive purposes in human history, the realisation of God's reign in its totality. As such, it is an eschatological concept that describes Jerusalem as it will be at the end of time, often in contrast to what the city is at present." Longenecker

On Jerusalem as 'our mother' cf. Ps 87. "Here in his Hagar-Sarah allegory, therefore, Paul conflates two Jewish traditions: the first, that of Sarah, the barren freeborn wife of Abraham, who was destined to be the mother of nations; the second, that of the holy city Jerusalem, the eschatological Zion, who symbolically is the mother of God's own." Longenecker

A number of later MSS read παντῶν ἡμῶν which is followed by the TR.

### Verse 27

γέγραπται γὰρ· Εὐφράνητι, στεῖρα ἢ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

Cf. Is 54:1.

εὐφράνητι Verb, aor pass imperat, 2s  
εὐφραίνω make glad, cheer up; pass  
be glad, rejoice

στειρα, ας f barren, a woman incapable of having children  
 τικτω bear, give birth to, produce  
 ῥηξον Verb, aor act imperat, 2s ῥηγνυμι and ῥησσω burst, tear in pieces (of an animal), break forth (of a shout)  
 βόησον Verb, aor act imperat, 2s βοαω call, cry out, shout  
 ὠδίνουσα Verb, pres act ptc, f nom s ὠδινω suffer birth pangs  
 πολυς, πολλη, πολυ gen πολλου, ης, ου much, many  
 ἐρημος, ου f deserted place, uninhabited region, desert; also ἐρμος, ον adj lonely, deserted, uninhabited, desolate  
 μαλλον adv more; rather, instead, more than that  
 ἄνδρα Noun, acc s ἀνηρ, ἀνδρος m man, husband

"In Paul's allegorical treatment of the Hagar-Sarah story, Sarah is spiritual mother to Gentile Christians in Galatia as well as Jewish Christians ('our mother'), for she as the freeborn wife of Abraham bears children who are born free because of God's promise to Abraham... Since, therefore, 'the Jerusalem that is above,' is an eschatological term expressing a reality that will exist in the future, Paul's use of it here for the experience of the Galatian believers implies that, as Paul understood matters, the Galatian believers had come into the eschatological situation of already participating in that future reality, in that the promise made to Abraham was fulfilled in Christ (cf. 3:16; 5:1)." Longenecker

### Verse 28

ὁμοίως δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ·

A number of MSS read ἡμεῖς but "the personal pronoun ὁμοίως ... is not only well supported externally ... but is also required by the thrust of Paul's argument." Longenecker

### Verse 29

ἀλλ' ὡςπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν.

ὡςπερ as, even as  
 τότε then, at that time  
 σαρξ, σαρκος f flesh, physical body, human nature  
 γεννηθεῖς see v.23  
 διωκω persecute, seek after, pursue, follow

Paul uses κατὰ πνεῦμα in a roughly synonymous fashion with δι' ἐπαγγελίας (v23) and ἐπαγγελίας τέκνα (v28).

Paul would seem to draw on Jewish traditions which elaborated on the story of Ishmael and Isaac and spoke of them arguing about who had a right to the inheritance. With "reference to what he sees as a confirming historical parallel, Paul identifies the Judaisers with Ishmael, who is 'of the flesh' and a persecutor, and the Gentile believers of Galatia with Isaac, who is 'of the Spirit' and persecuted." Longenecker

### Verse 30

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

"Here Sarah's uncharitable words in Gen 21:10 are applied to the situation in Galatia, though Paul attributes them not to Sarah but to 'the Scripture' and adapts to the Galatian context by changing 'my son Isaac' (LXX: τοῦ υἱοῦ μου Ἰσαὰκ) to 'the son of the free woman' (τοῦ υἱοῦ τῆς ἐλευθέρως). Probably the Judaisers of Galatia had themselves used Gen 21:10 against Paul, whose theology in their view was an 'Ishmaelian' form of truth and so should be 'cast out.' Paul, however, having re-allegorised the Hagar-Sarah story from his own perspective, now uses the same exhortation against them 'to enshrine the basic gospel truth: legal bondage and spiritual freedom cannot coexist' (Bruce...)..."  
 "The Galatian believers should cast out the Judaisers and their influence from the Christian congregations of Galatia." Longenecker

ἐκβαλε Verb, aor act imperat, 2s ἐκβαλλω throw out, expel, cast out  
 παιδίσκη, ης f maid, slave-girl  
 κληρονομεω receive, gain possession of, inherit  
 παιδίσκη, ης f maid, slave-girl  
 ἐλευθερος, α, ον free, free person

### Verse 31

διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρως.

διο therefore, for this reason

"The question that comes directly to the fore in Paul's use of Abraham in 3:6-9, and that underlies all of his argumentation thereafter in 3:10-4:11, is: Who are Abraham's true children and heirs? Likewise in his hortatory use of the Hagar-Sarah story in 4:21-31 it is this question that permeates all the discussion. So in concluding his allegorical interpretation of the Hagar-Sarah story, Paul makes an affirmation that serves as the conclusion of 4:21-31."

Longenecker

### Galatians 5:1

τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν·  
στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας  
ἐνέχεσθε.

5:1 can be seen as an exhortation concluding the previous verses or as the opening exhortation of vv 1-6. "It seems best ... to take the indicative statement of 5:1a as the summary of all that Paul has argued and exhorted regarding the Judaizing threat from 1:6 through 4:31, with then 5:1b-12 being his concluding exhortations vis-à-vis that threat in which he urges his converts to hold fast to the freedom they have in Christ." Longenecker

The abruptness of this verse has given rise to a number of textual variants. "The weight of external evidence ... strongly favours τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν, and the originality of this reading is confirmed by the fact that it accounts for all the rest." Burton

Westcott and Hort suggested that there may be 'a primitive error' or early scribal corruption for ἐπ' ἐλευθερία 'for freedom'.

ἐλευθερία, ας f freedom, liberty

τῇ ἐλευθερίᾳ was used in manumission procedures of the day to signal destiny or purpose and so can be translated 'for freedom' (cf. τῇ ἐλπίδι ἐσωθημεν Rom 8:24, which picks up the expression ἐφ' ἐλπίδι of 8:20).

ἐλευθεροῶ free, set free

Christ is the one who sets **us** free – whether as Paul from Jewish legalism or as the Galatians from pagan bondage.

στήκετε Verb, perf act imperat, 2 pl ἵστημι and ἵστανω intrans in perf stand, stop, stand firm, hold ground.

πάλιν again, once more

Not that they had before been under the 'yoke' of the Jewish law but they had been enslaved. "In Paul's view, from the perspective of being 'in Christ,' Judaism and paganism could be lumped together under the rubric 'the basic principles of the world' (see comment on 4:9), and so a leaving of Christian principles for either one or the other was a renunciation of freedom and a return 'again' to slavery."

Longenecker

ζυγος, ου m yoke, balance scale

Cf. Acts 15:10.

δουλεία, ας f slavery

ἐνεχῶ have a grudge against, be hostile to  
παρῶ pass be subject to

"The whole sentence states in a very concise form both the 'indicative' and the 'imperative' of Christian salvation in the Pauline sense."

Betz