

THE TRANSITIVITY NETWORK AND KOINE GREEK: THE  
(IDEATIONAL) MEANING OF GALATIANS 3:1–5:12<sup>1</sup>

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**Abstract:** Interpreters may tend to reach conclusions on the topic or subject matter of a text without having any criteria for how to determine it. Systemic Functional Linguistics offers a method by which one can determine what the text is about, including at the various levels of clause, clause complex, and discourse. The basis of analyzing the ideational meaning of a text (i.e., the subject matter) is the transitivity network, which exists at the clause level. This article outlines a method for analyzing transitivity in Koine Greek to determine the subject matter of the body of Paul's letter to the Galatians. (Article)

**Keywords:** Galatians, transitivity network, ideational metafunction, field, participant, process, circumstance, verbal aspect, case, the law, subject matter, topic, theme.

1. *Introduction*

What is Paul's letter to the Galatians about? What is the subject matter—the topic, the major issue, the ideational meaning, the *theme*—that Paul writes about to the Galatians? The answer seems to depend on who is asked this question. For example, James D.G. Dunn states that Galatians is Paul's first attempt at addressing the threat of covenantal nomism, implying that covenantal nomism is the major issue of this letter.<sup>2</sup> E.P. Sanders

1. This article adapts material that has previously been published in Yoon, *Galatians*.

2. Dunn, *New Perspective on Paul*, 173.

states that the major issue in this letter is *membership*—who belongs to the covenant and who does not.<sup>3</sup> Douglas J. Moo states that Galatians is about Paul combatting those who have pressured the Galatians to be circumcised and to submit to the law as a necessary condition for the Christian experience.<sup>4</sup> David deSilva points out three major issues that Paul addresses: (1) circumcision, (2) Christ's death, and (3) the law.<sup>5</sup> And Hans Dieter Betz states that Galatians is essentially Paul's defense of the gospel, along with his apostolic office.<sup>6</sup> Of course, these are not necessarily mutually exclusive of each other, and they are topics that Paul addresses in his letter (perhaps with the exception of covenantal nomism), but there must be some criteria by which to determine the subject matter(s) of a message (in this case, Galatians) and to determine which topics are major and which are minor. In any given text, there may be a number of different themes or topics addressed. For example, in the novel by J.D. Salinger, *The Catcher in the Rye*, the subject matter of the book might be a boy named Holden Caulfield who goes on a series of adventures, or perhaps teenage angst and rebellion, or perhaps a lesson on not telling people about one's own experiences lest they start missing their classmates. Of course, all of these may be themes in *Catcher*, but is there a way that interpreters can apply a set of (linguistic or literary) criteria to determine what the major subject is?

Returning to Galatians, was the threat of covenantal nomism the subject of Paul's letter? Covenantal nomism is "the view that one's place in God's plan is established on the basis of the covenant and that the covenant requires as the proper response of man his obedience to its commandments, while providing means of atonement for transgression."<sup>7</sup> In other words, salvation for the Jew is by God's grace (covenant), but remaining in the covenant is accomplished by obedience to the law (nomism).

3. Sanders, *Paul*, 502, 536–37.
4. Moo, *Galatians*, 19.
5. deSilva, *Letter to the Galatians*, 16–17.
6. Betz, *Galatians*, 28–29.
7. Sanders, *Paul and Palestinian Judaism*, 75.

For the purposes of this essay, the significance of identifying and applying a set of criteria for determining subject matter (i.e., the field of discourse) is in determining what Paul was concerned about in Galatia. Paul was, of course, addressing a critical issue, a threat against the gospel that Paul had taught the Galatians when he first met them. The question is, what was this gospel and what was the threat? What was Paul writing about? Was he responding to covenantal nomism, or was he responding to something else?

## 2. *The Transitivity Network*

Halliday proposes that the primary way ideational meanings (i.e., the subject matter) are to be analyzed is the transitivity network, which motivates three major components in a clause: Process, Participant, and Circumstance.<sup>8</sup> For Halliday, transitivity is not simply a reference to a verb's potential to take objects; it is a reference to the various processes and the associated structures that realize these processes. Participant refers to those who participate in the process (either directly or indirectly). This would include both animate and inanimate participants. Process refers to the “doing, happening, feeling, being” that is “going on” in the text.<sup>9</sup> And Circumstance refers to the surrounding features that are associated with the process. For example, in the clause *In the middle of the night, Jesus left his disciples and went up on the mountain to pray to the Father*, the Participants are *Jesus, his disciples, and the Father*, the Processes are *left, went up and to pray*, and the Circumstances are *in the middle of the night, and on the mountain*.

Transitivity “specifies the different types of process that are recognized in the language, and the structures by which they are expressed.”<sup>10</sup> Furthermore, the three components of “process, participant and circumstance are semantic categories which explain in the most general way how phenomena of the real

8. Halliday, *Functional Grammar*, 101–2.

9. Halliday, *Functional Grammar*, 101.

10. Halliday, *Functional Grammar*, 101.

world are represented as linguistic structures.”<sup>11</sup> These three semantic components are realized at the clause rank—the participants refer to who or what is involved, the processes refer to the various activities or actions involved, and the circumstances refer to the various settings and conditions involved.<sup>12</sup> Typically, the semantic component of Participant is realized in the lexicogrammar by the nominal group, Process is realized by the verbal group, and Circumstance is realized by the adverbial group or prepositional phrases in English.<sup>13</sup> Another example in English is the clause, *The doctoral candidate spoke to her advisor last Tuesday*. The two participants are *the doctoral candidate* and *her advisor*, the process is *spoke*, and the circumstance is *last Tuesday*.

Within each of these, Halliday further identifies different types of Process, Participant, and Circumstance. Processes are classified into three subcategories: (1) material processes, (2) mental processes, and (3) relational processes; he also notes three other subcategories that are less common: (4) behavioral, (5) verbal, and (6) existential.<sup>14</sup> And depending on the type of Process, Participants are labeled differently. Material processes refer to processes of doing, and encompass a “large class of clauses in English which can be interpreted in this way,”<sup>15</sup> with the one doing the action called Actor and, if there is a second participant that “receives” the action or to whom the action is directed, also a Goal.<sup>16</sup> Halliday provides the example, *the lion caught the tourist*, whereby *the lion* is the Actor and *the tourist* is the Goal.<sup>17</sup> Mental processes have to do with processes of sensing, such as *to like*, *to please*, *to think*, *to notice*, *to believe*, etc.<sup>18</sup> But since Actor and Goal do not relate well to mental

11. Halliday, *Functional Grammar*, 102.

12. Cf. Halliday, *Functional Grammar*, 101–57; Porter, “Dialect and Register,” 204; Martín-Asensio, *Transitivity-Based Foregrounding*.

13. Halliday, *Functional Grammar*, 102.

14. Halliday, *Functional Grammar*, 102–31.

15. Halliday, *Functional Grammar*, 103.

16. Halliday, *Functional Grammar*, 102–6.

17. Halliday, *Functional Grammar*, 103.

18. Halliday, *Functional Grammar*, 106–12.

processes, Halliday suggests the terms Sensor (corresponding to Actor) and Phenomenon (corresponding to Goal) for Participant type. In the example of *the game excited the fan*, although *the game* is grammatically the subject of the clause, it is the Phenomenon which the Sensor, *the fan*, sensed. Relational processes refer to processes of being, communicating something that *is*.<sup>19</sup> Some examples in English would be *Jack is strong* or *Peter has a guitar*, signifying a relation between two things, typically an entity with an attribute or another entity. Relational processes are further broken down into three categories of intensive, circumstantial, and possessive. The two Participants for relational processes are: Token and Value, Carrier and Attribute, and/or Identified and Identifier, depending on the type of relational process that is identified in the clause.

The other three Process types, aside from the major ones (material, mental, and relational), are behavioral, verbal, and existential.<sup>20</sup> These relate closely to the major Process types, but differ enough for Halliday to warrant separate categories.<sup>21</sup> Behavioral processes relate to material processes, but differ in that they are “processes of physiological or psychological behaviour, like breathing, dreaming, smiling, coughing.”<sup>22</sup> There is only one Participant for behavioral processes, appropriately labeled Behavior. Verbal processes are processes of saying, with one Participant, a Sayer. Existential processes are those which communicate that something exists or happens, with one Participant, an Existent. Other Participant functions Halliday notes include Beneficiary and Range.<sup>23</sup>

Finally, Circumstances are divided into six types: (1) extent and location (both spatial and temporal), (2) manner (means, quality, and comparison), (3) cause (reason, purpose, and behalf), (4) accompaniment, (5) matter, and (6) role.<sup>24</sup> Circumstances are

19. Halliday, *Functional Grammar*, 112–28.

20. Halliday, *Functional Grammar*, 128–31.

21. Halliday, *Functional Grammar*, 128.

22. Halliday, *Functional Grammar*, 128.

23. Halliday, *Functional Grammar*, 131–37.

24. Halliday, *Functional Grammar*, 137–44.

tangentially related to the field of discourse, and the various types of Circumstance are not very useful for understanding the field at the rank of discourse. In other words, for purposes of this study, I will not identify any Circumstances, since there are too large a number of Circumstances in this letter to analyze.

Below is a summary table of Halliday's transitivity network:<sup>25</sup>

Process	Participants	Circumstances
Material	Actor – Goal	Extent and Location Manner Cause Accompaniment Matter Role
Mental	Sensor – Phenomenon	
Relational	Token – Value Carrier – Attribute Identified – Identifier	
(Behavioral)	Behaver	
(Verbal)	Sayer – Target	
(Existential)	Existent	

Table 1. Halliday's Transitivity Network

Porter notes the difficulty of defining and exemplifying the ideational metafunction in Greek, primarily due to the attention that tenor and mode have been given over field, especially mode.<sup>26</sup> This is in spite of the fact that the concept of field is probably the easiest to describe among the three register components. He also notes the difficulty of relating the transitivity network to the ideational meaning of an entire discourse, since the analysis is limited to the clause rank.<sup>27</sup> I propose, however, that for discourse analysis the interpreter should identify the various Participants and Processes of each clause and tabulate the frequency of occurrence of each item in the discourse.<sup>28</sup> If a particular Participant Process occurs notice-

25. Cf. Reed, *Philippians*, 62–80, who closely follows Halliday's transitivity network.

26. Porter, *Linguistic Analysis*, 148.

27. Porter, *Linguistic Analysis*, 152.

28. The taxonomy of semantic domains in Louw and Nida's lexicon (LN; Louw and Nida, *Greek-English Lexicon*) is useful for this purpose. If certain Participants occur within the same semantic domain, that semantic domain may

ably frequently—or if a significant number of Participants or Processes are found within the same semantic domain—it may signal that this Participant or Process (or semantic domain) is a major subject in the field of the discourse. This of course applies to lexemes and not function words. And sometimes, a repeated Circumstance may be significant to identify.

Furthermore, in considering the application of Halliday's transitivity network to Greek, my evaluation is that his taxonomy of the types of Process (and by extension Participant) is unnecessarily complex and unhelpful, not just for Greek but even for English. There are too many fine lines that probably ought not to be drawn between various Process types and too many labels for Participant types. The varied Participant types are necessarily a result of giving appropriate Participant labels to the numerous Process types, supposing that such distinctions between types of Processes exist. But another problem with Halliday's taxonomy is the difficulty and level of subjectivity in determining the process type for some clauses. For example, in the clause *the students did not grasp the teacher's lesson*, is *grasp* a material process or a mental process? It seems like it is mental, but an example such as *he grasped the baseball bat* would likely be considered a material process. Or take for instance *I have been to Cancun*. Is *have been* a material process or a relational process? Determination of these categories for certain clauses seems to be very subjective, or even entirely intuitive, so for a non-native speaker of a language (such as Hellenistic Greek) who may not have the intuition of a native speaker, this taxonomy is not helpful and may beg the question that the interpreter seeks to answer.

For Greek, however, as a morphologically rich language system, a taxonomy of types of Process is realized through verbal aspect (grammaticalized by tense-forms),<sup>29</sup> which is defined as “a morphologically-based semantic category which grammaticalizes the author/speaker's reasoned subjective choice

be significant.

29. See Reed, *Philippians*, 64–65, although I dispense with distinguishing between material, mental, and relational processes.

of conception of a *process*.<sup>30</sup> While the nature and number of aspects within the Greek verbal system is still debated among New Testament Greek grammarians and linguists, the tripartite system of Porter, with the *perfective*, *imperfective*, and *stative* aspects, is probably the most convincing and also the one which I adopt in this study.<sup>31</sup> The perfective aspect is realized by the aorist tense-form and grammaticalizes the writer's conception of the process or action as a "complete and undifferentiated process," regardless of how the action of the verb *actually* occurs in reality.<sup>32</sup> The imperfective aspect is realized by the present and imperfect tense-forms (the imperfect with an added semantic feature of remoteness) and grammaticalizes the writer's conception of the process or action as "being in progress" or as "unfolding."<sup>33</sup> And the stative aspect is realized by the perfect and pluperfect tense-forms (the pluperfect with an added semantic feature of remoteness) and grammaticalizes a reflection of "a given (often complex) state of affairs,"<sup>34</sup> without mention of its actual progress in reality. The future form, according to this scheme, does not fully grammaticalize aspect and is functionally related to attitude (mood).<sup>35</sup> According to this understanding, the future form grammaticalizes the "semantic (meaning) feature of expectancy,"<sup>36</sup> and is thus considered to be a non-aspectual verb.

30. Porter, *Verbal Aspect*, 1 (italics mine).

31. Here is not the place to discuss the debate over verbal aspect, but see, e.g., Porter, *Verbal Aspect*; Fanning, *Verbal Aspect*; Campbell, *Verbal Aspect*; McKay, *New Syntax*, 27–38; Porter and Carson (eds.), *Biblical Greek Language and Linguistics*. In short, Fanning seems to want to hold onto temporal categories, but the notion of contrastive substitution (Porter, *Verbal Aspect*, 77) shows that any temporal semantics should be eliminated from the Greek verbal system. And Campbell (*Verbal Aspect*, 184–211) views the perfect tense-form as imperfective, but the examples he uses to make his case are simply based on English translations of what an imperfective aspect would look like and are not convincing. See also the forthcoming volume on the perfect tense-form, Carson, ed., *The Perfect Volume*.

32. Porter, *Idioms*, 21.

33. Porter, *Idioms*, 21.

34. Porter, *Idioms*, 21–22.

35. Porter, *Idioms*, 24, 43–45.

36. Porter, *Idioms*, 44.



The well-known illustration of a parade may help to clarify the relationship between the aspects.<sup>37</sup> The perfective aspect is represented by a helicopter flying above the parade, viewing it as a whole, complete event. The imperfective aspect is represented by a person standing at a particular point watching the parade progress. The stative aspect, then, is represented by the manager of the parade considering all of the details surrounding the parade.

If the perfective aspect depicts the process of the verb as complete and whole, the imperfective aspect depicts the process as ongoing and in progress, and the stative aspect depicts a complex state of affairs, and if aspect reflects the writer's subjective choice regardless of how the action takes place in reality, then aspect is a crucial part of understanding Processes, especially in analyzing why a particular aspect was chosen over others. While noting patterns of prominence as indicated by verbal aspect within the discourse is important—as well as a feature of the textual metafunction—here, verbal aspect is important in understanding how the writer depicts the process as occurring. In other words, what is important for the ideational meaning of discourse as related to verbal aspect is not so much in identifying where an aspect is prominent (so the goal here is not to look for prominent items *per se*), but in identifying the Process type of the lexeme in question.

Interpreting the Process type is relevant at both the clause and clause complex levels, understanding the Process type that the writer has chosen for a particular clause or clause complex. At the *discourse* level, however, the writer's consistent choice of a particular Process type (or aspect) is relevant. For narrative texts, mainline material is carried by predicates in the perfective aspect, while supporting material is in the imperfective aspect (prominent material) and stative aspect (extra-prominent material). For expository or discursive texts such as Galatians, mainline material is carried by predicates in the imperfective aspect, while supporting material is in the perfective aspect (for background material) and stative aspect (for prominent material).

37. Porter, *Idioms*, 23–24.

The mainline of discourse represents the central argument or ideas of the text, while supporting material (whether prominent or background) provides additional information to complement the mainline. So, in deciphering what a discourse is about, mainline material is essential to analyze. While background and supporting material are also important, the mainline is what reflects the main points of the text. So, in viewing Process types at the level of discourse, the mainline is identified and focused on as reflecting the Processes that should be given attention in understanding the field of discourse. Thus, the meaning of verbal aspect has implications for both ideational meaning and textual meaning, although in different ways. The ideational meaning is derived from the inherent meaning of the particular aspect and how the mainline is carried along through either the perfective or imperfective aspect.

As for Participants, the nominal case system of Greek reveals the various Participant types. The four main cases in Hellenistic Greek are the nominative, genitive, dative, and accusative (plus the vocative as possibly a fifth, though it can be subsumed under the nominative with the nominative of address). Rather than view them as four (or five) separate categories, it is helpful to view them as a system of related cases.<sup>38</sup> Porter has identified two broad categories within the case system: nominative and non-nominative cases, since the nominative stands out as the syntactically ungoverned case while the others are syntactically governed.<sup>39</sup> The nominative case is the most restricted and typically functions as the subject of the predicator. Among the non-nominative cases, which are syntactically more limited than the nominative, are the accusative (which typically functions as the object of a verb or appositionally), genitive (the case of restriction), and dative (the case of relation and the most wide-ranging in function). The so-called vocative case is unique in that it has much morphological overlap with the nominative, including its restrictive uses, so I include it in the nominative

38. See my system network of case in Yoon, *Galatians*, 217.

39. Porter, "Prominence," 65–66.

category.<sup>40</sup> In Halliday's Participant structure, there are typically two Participants, one that is the subject of the Process and the other the object, e.g., Actor and Goal or Sensor and Phenomenon. It makes better sense in Greek, however, to identify Participants according to the case system as Primary Participants (nominative) and Secondary Participants (non-nominative). This terminology correlates to Halliday's Actor and Goal etc., if Actor is conceived of as a Primary Participant and Goal as Secondary Participant. The substantive in the nominative case is considered to be a Primary Participant because it is typically the subject of the clause, and the non-nominative cases reflect Secondary Participants because they play secondary roles in what is happening. For example, in the Parable of the Good Samaritan (Luke 10:30–35), the Primary Participants in this discourse would be a certain man (a Jew), robbers, a certain priest, a Levite, and a Samaritan. Secondary Participants include (the Jew's) wounds, oil, wine, (the Samaritan's) beast, an inn, two denarii, and the inn-keeper. An exception for a substantive in the nominative case being a Secondary Participant is when they are connected with a linking verb (i.e., εἶμί, ὑπάρχω, or γίνομαι). In this case, if both are articular or anarthrous, the first substantive is considered a Primary Participant and the second a Secondary Participant; if only one is articular, then the articular substantive is the Primary Participant and the anarthrous substantive is the Secondary Participant. It is also the case when the subject is implied in the linking verb (through person and number) with a substantive in the nominative case; the latter is considered a Secondary Participant.

A couple of relevant issues for identifying Participants are important to note. First, participles encode both nominal and verbal features, containing both aspect and case. In the case of a participle (no pun intended), depending on the context, the wording could be classified as both Participant and Process, as in the case of οἱ ἀποδεξάμενοι (those who welcomed; Acts 2:41)—although in this case its identity as Participant is more salient since it is a substantive participle, and since it is in the

40. Porter, *Idioms*, 87–88.

nominative case it would be considered a Primary Participant. Second, having clauses without explicit grammatical subjects makes identifying Participants difficult, since Greek is an inflectional language. I propose that the encoding of person and number in a verb identifies the Participant, through co-textual reference, and those implicit subjects are included in my analysis of Participants.

Finally, as mentioned already, Circumstances need not be further broken down into types for purposes of this study. Circumstances are typically realized through prepositional phrases and adverbs or particles. Shifts involving Circumstances, such as the action moving from one location to another in a narrative, may be of interest to the interpreter or may denote a shift in setting, resulting in a shift of the “aboutness” of the discourse. In this study, however, the focus is on Participants and Processes.

One observation for applying the transitivity network to Greek is the fact that not every clause explicitly contains both a Process and Participants, not to mention Circumstances. One reason is due to the fact that Greek verbs encode person and number so an explicit subject is not necessary (as noted above), and another is the existence of verbless clauses. In the case of the lack of an explicit subject, one must be inferred from the co-text, and in the case of verbless clauses, there is no Process to be identified.

Another observation is that the transitivity network was developed and is applied to clauses. The question arises, then, how it can be applied at the discourse level. This is reflected in my analysis by tabulating frequently occurring Participants and Processes (Circumstances could be included as well, if I were including them in my study) which depict what the discourse might be about. The field of each section, then, can be focused on the Primary Participants and the Processes that are found in the mainline of discourse and the frequency of each of these items. For example, if the lexeme ἀδελφός is found to be a frequent Primary Participant in a discourse, it is fair to conclude that it is a major subject of the discourse. Then, background

material associated with or connected to these identified subjects may elucidate further the subject matter.

Below is the transitivity analysis I have outlined for application to Hellenistic Greek. The terms in parentheses are the lexicogrammatical categories that realize the various semantic categories.

Process	Participant	Circumstance
Perfective (aorist)	Primary Participant (nominative, vocative)	Prepositional word groups, adverbs, other particles
Imperfective (present, imperfect)		
Stative (perfect, pluperfect)	Secondary Participant (accusative, genitive, and dative)	

Table 3. Transitivity for Hellenistic Greek

### 3. *Galatians 3:1–5:12*

Analysis of transitivity involves identifying the Processes, Participants, and Circumstances of primary clauses. Only primary clauses are used for my analysis of transitivity, since secondary and embedded clauses function as subordinate to the primary clause to which they are connected. The potential contribution of secondary and embedded clauses is to provide further description and elucidation of Participants and Processes. So rather than providing detailed analyses of each primary clause, I simply identify the Participants and Processes of the primary clauses for each sub-section and then provide syntheses based on the Primary Participants and mainline Processes, since I am interested in what each sub-section is about, not necessarily what each clause is about. The following summaries are based on the table in Appendix 2, which provides a list of Participants and Processes (and their types) in the primary clauses of this letter.

### 3.1 *The Problem: Faith and the Law (Galatians 3:1–14)*

The Primary Participants in this sub-section include: the Galatians (6x, including ὧ ἀνόητοι Γαλάται), τίς, Paul, ἡ γραφή, οἱ ἐκ πίστεως, ὅσοι, ὁ νόμος, ὁ ποιήσας, and Χριστός. Secondary Participants include: the Galatians (ὕμᾱς), τὸ πνεῦμα, τῷ Ἀβραάμ, and ἡμᾶς. The Processes which supply the mainline, in the imperfective aspect, include: ἐβάσκανεν, θέλω μαθεῖν, ἐπιτελεῖσθε, γινώσκετε, and εὐλογοῦνται. Processes which supply background, in the perfective aspect, include: ἐλάβετε, ἐπάθετε, προεσηγγερίσατο, and ἐξηγόρασεν. Two aspectually vague verbs, ἐστε and εἰσίν, and one non-aspectual verb (future form), ζήσεται, also supply the mainline. One predicate in the stative aspect supplies supporting prominent material: γέγραπται.

The major Primary Participant in this sub-section is the Galatians, but other Primary Participants are Paul, the Scriptures, those of faith, those under the law (ὅσοι), the law, he who does (these things), and Christ. The Processes which reflect perfective aspect, hence background material, include receiving, evangelizing beforehand, and redeeming. The Processes which employ imperfective aspect, and thus carry the mainline, are enchanting, wanting to learn, being (foolish), completing, knowing, being blessed, being (under a curse), and living. There are no Processes employing the stative aspect.

Thus, the field of this sub-section is about the Galatians, being enchanted, being foolish, being complete by the flesh, and knowing (that those who are of faith are children of Abraham). It is also about the people who enchanted the Galatians, Paul wanting to know how they received the Spirit, the Scriptures, those who are of faith being blessed, the law not being of faith, the ones who practice the law, and Christ. It is primarily about the relationship between the Galatians and those who enchanted them, and the contrast between people of faith and people of the law.

### 3.2 *The Promise and the Law (Galatians 3:15–25)*

As I have argued elsewhere, this sub-section is the peak of Paul's letter to the Galatians; it contains the most heavily concentrated

prominent material in the letter.<sup>41</sup> This does not mean this is the main thesis of his letter, but it is the part of the letter where Paul seems to draw the most attention, at least according to the levels of grounding of the verbal system. Notably, this prominence does not relate to the ideational meaning of the text, but it rather reflects a textual meaning (i.e. what the writer chooses to emphasize in the discourse). Transitivity analysis, by contrast, reveals what this prominent sub-section is about.

The Primary Participants in this sub-section include: ἀδελφοί, Paul (2x), οὐδεὶς (2x, but once implied from previous clause), αἱ ἐπαγγελίαι, ὃς (which anaphorically refers to τῷ σπέρματι αὐτοῦ), ὁ νόμος (5x; but 1x implicitly through the third person singular of προσετέθη), ὁ θεός (2x), ὁ μεσίτης, ἡ δικαιοσύνη, ἡ γραφή, and “we/us” (2x). Secondary Participants include: τῷ Ἀβραάμ (2x), τῷ σπέρματι αὐτοῦ, Χριστός, διαθήκην προκεκυρωμένην, and παιδαγωγὸς ἡμῶν. The Processes which depict perfective aspect (background) include: ἐρρέθησαν (λέγω), προσετέθη, μὴ γένοιτο, and συνέκλεισεν. Processes which depict imperfective aspect (mainline) include: λέγω (2x), ἀθετεῖ, ἐπιδιατάσσεται, οὐκ ἀκυροῖ, οὐ λέγει, and ἐφρουρούμεθα. Processes that depict stative aspect (supporting prominent material) include: κεχάρισται and γέγονεν. Processes that are aspectually vague here exist in a background co-text, and thus remain consistent with background material.

The major Primary Participant, then, is *the law* (occurring five times), along with *Paul* and *God* (twice each). Other Primary Participants include *the Galatians* (ἀδελφοί), *the promise*, *Abraham’s descendant* (by use of the relative pronoun), *the mediator*, *righteousness*, *the Scriptures*, and *we/us*. The Processes which reflect mainline material are *saying* (and not saying), *cancelling*, *rejecting*, *adding*, and *guarding*. Processes which reflect supporting background material are *saying* (passive voice), *adding* (passive voice), *not being* (optative mood-form), and *imprisoning*. Processes reflecting supporting prominent material are *giving* and *being*.

Thus, the field of this sub-section is primarily about the law and its relationship to the promise to Abraham given by God.

41. Yoon, *Galatians*, 180–81.

Paul reiterates what he says and what the Scriptures do not say, that a ratified covenant is not rejected nor is anything added to it, that the law does not cancel the promise of God, and that the law guards them (as captives) until faith comes.

An interesting statement, however, that Paul makes regarding the law is found in a conditional statement (first-class). He states that “if a law had been given which is able to give life, then righteousness would indeed be from (observing) the law” (3:21). While the apodosis of this conditional statement is the primary clause, the protasis (the condition) poses a situation in which a law came that could give life. Since life and salvation are often synonymous to one another in the New Testament, this statement poses a problem for New Perspective proponents. New Perspectivists view the role of the law as boundary markers or as requirements to remain in the covenant. But Paul seems to be implying that his opposers considered the law, or obedience to the law, to have life-giving potential. If the law was viewed simply as a set of boundary markers, Paul would have used different language, such as “if a law had been given which is able to distinguish you from the Gentiles,” or something similar.

### 3.3 Slavery and Heirship (Galatians 3:26–4:11)

The Primary Participants in this sub-section include: πάντες/ πάντες ὑμεῖς, the Galatians (6x), Ἰουδαῖος, Ἕλληνας, δούλος, ἐλεύθερος, ἄρσεν, θῆλυ, Paul (2x), (ὁ) κληρονόμος (4x, but 2x through third person singular of διαφέρει and ἐστίν), ἡμεῖς, and ὁ θεός (2x). Secondary Participants include: υἱοὶ θεοῦ/υἱός, Χριστόν, τοῦ Ἀβραάμ σπέρμα, νήπιος, δούλου/δούλος, τὸν υἱὸν αὐτοῦ, τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ, ἡμέρας, μῆμας, καιροῦς, ἐνιαυτούς, and ὑμᾶς. The Processes which depict perfective aspect (background) include: ἐνεδύσασθε, ἐξαπέστειλεν (2x), and ἐδουλεύσατε. Processes which depict imperfective aspect (mainline) include: λέγω, διαφέρει, ἐπιστρέφετε, παρατηρεῖσθε, and φοβοῦμαι. A significant number of Processes are aspectually vague (nine) in this sub-section (probably reflecting background material, given the co-text), and there are no Processes depicting stative aspect.

The most frequently occurring Primary Participant is *the Galatians*, which includes the referents πάντες ὑμεῖς, with the



Primary Participant *heir* (κληρονόμος) also occurring frequently. *Paul* and *God* also occur twice as Primary Participants in this sub-section. The Processes which carry the mainline are *saying*, *differing*, *turning back*, *observing*, and *fearing*. Processes which reflect supporting material are *clothing*, *sending forth* (2x), and *serving*. Verbs of *being* are used quite frequently here as well.

It is significant to this discussion on the Old and New Perspectives that Paul, here, does not list circumcision as an example of a weak and worthless basic principle (τὰ ἀσθενῆ καὶ πρωχὰ στοιχεῖα) that the Galatians observe (παρατηρεῖσθε), but instead identifies the observance of the Jewish calendar.<sup>42</sup> If circumcision was the main issue, rather than the law in general, Paul would likely have referred to it as a weak and worthless principle. This demonstrates that Paul was not only concerned with circumcision in this letter, although it was a major concern. He was concerned also with other elements of the law, including observance of the Jewish calendar and a misunderstanding of the role of that law that the Galatians had.

This sub-section is primarily about the Galatians and heirship. Paul asserts that there is no distinction between categories of people, such as Jew/Gentile, slave/free, male/female, but all who are in Christ are heirs according to the promise. Paul expresses his bewilderment at how they have turned back to basic principles, an example being the observance of the Jewish

42. See, however, Hardin, *Galatians and the Imperial Cult*, 116–47. He argues that the Galatians were guilty of observing not the Jewish calendar but the calendar of the imperial cult. This theory, however, has not caught on in scholarship, probably since there is no indication or evidence in Paul's letter to the Galatians that the imperial cult had any significance or relevance to the situation in which he writes, even if it was the world in which Paul lived. Since Paul speaks about the law so often, it is probably the Jewish calendar to which he refers in 4:10. His mention of weak and worthless basic principles (τὰ ἀσθενῆ καὶ πρωχὰ στοιχεῖα) refers not to pagan rituals but is a general reference to practices that have no religious significance. In other words, Paul is saying in Gal 4:8–10 that when they did not know God, they were enslaved to a pagan lifestyle; now that they know God, they enslave themselves to a different type of lifestyle (such as observing the Jewish calendar) that is likewise weak and worthless.

calendar. The mainline of this sub-section concludes with Paul stating his fear for them.

#### 3.4 *Paul's Personal Plea (Galatians 4:12–4:18)*

The Primary Participants in this sub-section include: the Galatians (through second person plural of verbs; 3x), Paul (3x), ὁ μακαρισμὸς ὑμῶν, “they” (presumably Paul’s opposers; 2x through third person plural of ζηλοῦσιν and θέλουσιν), and Ἀβραάμ. Secondary Participants include: Paul (2x, but 1x as ἐγὼ [object of γίνεσθε] and 1x as με), ὑμᾶς/ὑμῶν/ὑμῖν (5x total), and ἐχθρὸς ὑμῶν. The Processes which depict perfective aspect (background) are ἠδικήσατε and ἔσχεν. Processes which reflect the mainline through the imperfective aspect are γίνεσθε, δέομαι, μαρτυρῶ, ζηλοῦσιν, and ἐκκλεῖσαι θέλουσιν. Processes which depict stative aspect (prominent supporting material) are οἴδατε and γέγονα.

The main Primary Participants in this sub-section are *the Galatians* and *Paul*. Other Primary Participants include *Paul’s opposers*, *the Galatians’ happiness*, and *Abraham*. The Processes which carry the mainline of discourse in this sub-section are *becoming*, *urging*, *testifying*, *seeking*, and *wanting to exclude*. The Processes which offer supporting material, through background or foreground, are *doing wrong*, *having*, *knowing*, and *becoming*.

Thus, this sub-section is again primarily about the Galatians and Paul. Paul urges the Galatians to become like him and testifies to their loyalty to him. It is also about Paul’s opposers, who seek out the Galatians and desire to exclude them (from Paul’s ministry).

#### 3.5 *Slavery and Freedom (Galatians 4:19–5:1)*

The Primary Participants in this sub-section include: the Galatians (7x; 1x as τέκνα μου, 2x as ὑμεῖς ἀδελφοί and ἀδελφοί, and 4x through verbal person and number), Ἀβραάμ, ὁ ἐκ τῆς παιδίσκης, ὁ ἐκ τῆς ἐλευθέρας, ἄτινα (referent to statements in 4:22–23), αὗται (Hagar and Sarah), ἥτις (2x; the first is a referent to Hagar and the second a referent to Sarah, although Sarah is never directly named by Paul), τὸ Ἄγαρ (3x; but 2x through

verbal person and number), ἡ ἄνω Ἱερουσαλήμ, ἡ γραφή, we/us, and Χριστός. Secondary Participants include: μοι, τὸν νόμον, δύο υἱούς, δύο διαθήκαι, Ἀγάρ, Σινᾶ ὄρος, τῇ νῦν Ἱερουσαλήμ, μήτηρ ἡμῶν, ἐπαγγελίας τέκνα, παιδίσκης τέκνα, τῆς ἐλευθέρας, ἡμᾶς, and ζυγῷ δουλείας. The Processes which depict perfective aspect are ἔσχεν and ἠλευθέρωσεν. Processes which depict imperfective aspect are λέγετε, οὐκ ἀκούετε, ἐστὶν ἀλληγορούμενα, συστοιχεῖ, δουλεύει, λέγει, στήκετε, and μὴ ἐνέχεσθε. Processes which depict stative aspect are γέγραπται (2x) and γεγέννηται. There are seven occurrences of the aspectually vague verb εἰμί in this sub-section, which reflect the mainline in their co-texts.

Again, *the Galatians* are the most frequently occurring Primary Participant in this sub-section. Other Primary Participants are *Abraham, the one from slavery, the one from freedom, Hagar* (including referents to her), *Sarah* (including referents to her), *the Jerusalem above, the Scriptures, we* (Paul and the Galatians), and *Christ*. The Processes which reflect the mainline of discourse are *saying, not hearing, being an allegory, corresponding, serving, saying, standing, and not submitting*. Processes which provide supporting background material are *having* and *setting free*. Processes which provide supporting prominent material are *writing* (twice) and *being born*. Most of the Processes in this sub-section depict imperfective aspect, reflecting mainline material.

Thus, this sub-section begins and ends with the Galatians, whom Paul calls his children and his brothers and sisters. But it is also about Abraham and what his two sons (and their mothers, Hagar and Sarah) allegorize and correspond to, slavery and freedom, based on what is written in the Scriptures. The mainline continues with Paul stating that Christ is the one who has given them freedom, and as a result, commands the Galatians to stand firm and to not be subject to slavery again.

### 3.6 *The Role of Circumcision (Galatians 5:2–12)*

In this final sub-section of the body of the letter, the Primary Participants include: Paul (4x total; ἐγώ 2x, ἐγὼ Παῦλος 1x, first person singular of μαρτύρομαι 1x), the Galatians (4x; but 1x as ἀδελφοί), ἡμεῖς, περιτομή, ἀκροβυστία, πίστις, τίς, ἡ πεισμονή,

μικρὰ ζύμη, ὁ παράσσω, τὸ σκάνδαλον τοῦ σταυροῦ, and οἱ ἀναστατοῦντες. Secondary Participants include: the Galatians (ὁμῖν 1x, ὑμᾶς 3x), παντὶ ἀνθρώπῳ περιτεμνομένῳ, τῆς χάριτος, πνεύματι, ἐλπίδα δικαιοσύνης, τι, ἀληθεία, ὄλον τὸ φύραμα, and τὸ κρίμα. The Processes which depict perfective aspect are κατηγγήγητε, ἐξεπέσατε, ἀπεκδεχόμεθα, ἐτρέχετε, ἐνέκοψεν, and ἀποκόψονται. Processes which depict imperfective aspect are λέγω, μαρτύρομαι, ἰσχύει, ζυμοῖ, βαστάσει, and διώκομαι. Processes which depict stative aspect are πέποιθα and κατήργηται.

The Primary Participants in this sub-section are wide-ranging, but *Paul* and *the Galatians* occur the most frequently among them. The other Primary Participants are *we* (general use), *circumcision*, *uncircumcision*, *faith*, *who*, *persuasion*, *a little leaven*, *the one who disturbs*, *the obstacle of the cross*, and *the agitators*. *The Galatians* function as Secondary Participants as well (through the second person plural pronoun), but other Secondary Participants include *everyone who receives circumcision*, *grace*, *Spirit*, *the hope of righteousness*, *anything*, *truth*, *the whole lump*, and *judgment*. The Processes which reflect the mainline of discourse are *speaking*, *testifying*, *being able*, *leavening*, *bearing*, and *persecuting*. Processes which provide supporting background material are *being severed*, *falling away*, *eagerly waiting*, *running*, *hindering*, and *castrating*. Processes which provide supporting prominent material are *being confident* and *being abolished*.

Thus, given the Primary Participants and mainline Processes, this sub-section is about Paul speaking and testifying regarding circumcision and uncircumcision, that neither is able to do anything and that what matters is faith. Paul states that those who agitate the Galatians will bear judgment and that he is persecuted because he does not preach circumcision; if he were to, it would abolish the “obstacle” of the cross.

### 3.7 Conclusion

This section of the letter, not to mention the entire letter, is primarily about Paul and the Galatians.<sup>43</sup> Although this might be expected for a letter from one person to another (or group of people), it is still worth noting that Paul and the Galatians are the two most frequently occurring Primary Participants, reflecting the personal nature of the letter between the writer and recipients. Paul's letter to the Galatians, then, is primarily about him and the Galatians, but a more nuanced summary is necessary regarding *what* Paul writes to them about. Summarizing the transitivity analyses of the sub-sections above helps elucidate what Paul writes about regarding the Galatians and himself.

Aside from Paul and the Galatians, the letter construes fourteen other Primary Participants (based on the primary clauses) that occur more than once (these include predicate referents, pronominal referents, and related forms): *ὁ νόμος* (8x),<sup>44</sup> Peter (5x),<sup>45</sup> *Χριστός* (5x),<sup>46</sup> *ὁ θεός* (4x),<sup>47</sup> *ὁ κληρονόμος* (4x),<sup>48</sup> Hagar (4x),<sup>49</sup> *ἡ γραφή* (3x),<sup>50</sup> *εἰρήνη* (2x),<sup>51</sup> *ἄτινα* (2x),<sup>52</sup> *ἀκροβυστία* (2x),<sup>53</sup> *περιτομή* (2x),<sup>54</sup> *ὁ σπείρων* (2x),<sup>55</sup> and *ὅσοι*

43. Paul as Primary Participant occurs roughly 44 times in the entire letter, including first person referents, pronouns, and the cohesive substitution of *Χριστοῦ δοῦλος*. The Galatians as Primary Participant occur roughly 48 times in the entire letter, including second person referents, pronouns, and the cohesive substitutions of *τέκνα μου*, *ἀδελφοί*, and *ἕκαστος*. References to “we” (Paul and the Galatians) occur 12 times. These compare to the next most frequently occurring Primary Participant, *ὁ νόμος*, occurring eight times in the entire letter (see below).

44. 3:12, 17, 19, 21 (2x), 24; 5:14, 23.

45. 2:9, 12 (3x), 14.

46. 2:17, 20, 21; 3:13; 5:1.

47. 3:18, 20; 4:4, 6.

48. 4:1, 7.

49. 4:24, 25 (3x).

50. 3:8, 22; 4:30.

51. 1:3; 6:16.

52. 4:24; 5:19.

53. 5:6; 6:15.

54. 5:6; 6:15.

55. 6:8 (2x).

(2x).<sup>56</sup> Most of these Primary Participants, especially those that occur only twice, appear together in a single place. Some, however, are a significant subject in multiple parts of the letter. To conclude, I will summarize those that are important in Gal 3:1–5:12.

The main argument in the body of the letter to the Galatians (1:6–5:12) starts from 3:1 (see my outline below). The first sub-section (3:1–14) is about how the Galatians have been enchanted and how they are foolish in this. Paul questions whether or not they are trying to finish (*ἐπιτελείσθε*; 3:3) through the flesh (in striving to obey the law), contrasting the law with faith. The next sub-section (3:15–25) is the prominent peak of the letter and is about the law and its relationship to God's promise to Abraham. The law does not cancel the promise of God to Abraham, but it acts as an instructor until faith comes. The next sub-section (3:26–4:11), then, is about slavery and heirship, and how the Galatians are heirs according to the promise; this is contrasted with them observing the Jewish calendar, rather than circumcision. Paul then gives the Galatians a personal plea (4:12–18), urging them to become like him and testifying to his loyalty to them. He asks them if he has become their enemy, as Paul's opposers are the ones who are trying to seek them out and exclude them from his ministry. Paul then returns to the issue of slavery, this time comparing it to freedom (4:19–5:1). He uses an allegory of Hagar and Sarah to illustrate that the Galatians are children of freedom, not slavery. And finally, Paul concludes the body of the letter by discussing the role of circumcision (5:2–12). This sub-section is about circumcision and uncircumcision and neither having any ability in and of itself (*τι ἰσχύει*). He warns the agitators of the Galatians that they will bear judgment, and states that his persecution is because he does not preach circumcision.

56. 6:12, 16.

#### 4. Conclusion

The question I posed above is what Paul was addressing in this letter and whether or not it was covenantal nomism. Identifying the subject matter, or the ideational meaning of discourse, is a crucial component for answering this question, and the major part of the letter in which Paul addresses this is the body. The analysis of the transitivity network in this letter has shown that the letter primarily involves Paul and the Galatians, and that the issues he addresses in the letter are primarily about the law, but also the promise to Abraham, slavery, heirship, freedom, and circumcision. I would also note that the issue of justification is not a major subject in this section of the letter (nor is it in any part of the letter).<sup>57</sup>

That the law is a major subject of Galatians comes as no surprise—and covenantal nomism is certainly about the role of the law—but it is what Paul says about the law that is helpful, and some of this is found in background material (which appropriately provides supportive material for the mainline). *Background material, at this point, helps to elucidate what Paul states about the law and helps answer the question whether or not Paul was addressing covenantal nomism.* As stated already, there are eight instances where the law appears as a Primary Participant in the letter (3:12, 17, 19, 21 [2x], 24; 5:14, 23). In the first, 3:12, Paul contrasts the law with faith (ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως); the law, he states, is not from faith. In 3:17, which appears in what I have called the prominent peak of the letter (3:15–25), Paul states that the law, which came 430 years after the promise, does not annul the previously ratified covenant that God made with Abraham. In 3:19, he states that the law was given because of transgressions (τῶν παραβάσεων χάριν), to function until the offspring came to whom the promise was made (i.e., Christ). In 3:21, he states that the law does not oppose the promises of God, and that it is unable to give life (νόμος ὁ δυνάμενος ζωοποιῆσαι). He states in 3:24 that the law served as an instructor (παιδαγωγός) for Christ, with the purpose that

57. Yoon, *Galatians*, 195.

justification would come by faith (ἵνα ἐκ πίστεως δικαιωθῶμεν); this statement of the law being their instructor is also frontgrounded (through γέγονεν), and the statement about justification serves as background material. Later, in 5:14, which is in the paraenesis, Paul states that the whole law is summed up with the command to love one's neighbor as oneself. And finally, in 5:23, also part of the paraenesis, he states that the law is not against the fruit of the Spirit. These statements within background material elucidating the law show that the letter is not reflective of covenantal nomism but that Paul's opposers were confusing the Galatians about the role of the law in its efficacy for life and the relationship of the law against faith and Christ.

#### Appendix 1: *Outline of Galatians*

1. Opening (1:1–5)
2. Thanksgiving (N/A)
3. Body (1:6–5:12)
  - a. The Occasion for the Letter (1:6–12)
  - b. The Situation for the Letter (1:13–2:21)
    - i. Paul's Post-Conversion Experience (1:13–2:10)
    - ii. The Antioch Incident (2:11–21)
  - c. The Argument of the Letter (3:1–5:12)
    - i. The Problem: Faith and the Law (3:1–14)
    - ii. The Promise and the Law (3:15–25)
    - iii. Heirship (3:26–4:11)
    - iv. Paul's Personal Plea (4:12–18)
    - v. Slavery and Freedom (4:19–5:1)
    - vi. The Role of Circumcision (5:2–12)
4. Paraenesis (5:13–6:10)
  - a. The Spirit and the Flesh (5:13–26)
  - b. One Another (6:1–6)
  - c. Doing Good (6:7–10)
5. Closing (6:11–18)



Appendix 2: *Transitivity Analysis of Galatians 3:1–5:12*

The following is an analysis of the transitivity of the primary clauses in Galatians. Those Participants listed in parentheses are subjects that are implied through the person and number of the predicate of the primary clause.<sup>58</sup>

Verse	Primary clauses	Participant [Type]	Process [Type]
3:1	ὧ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν	ὧ ἀνόητοι Γαλάται [1] τίς [1] ὑμᾶς [2]	ἐβάσκανεν [I]
3:2	τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;	(Paul) [1] (the Galatians) [1] τὸ πνεῦμα [2]	θέλω μαθεῖν [I] ἐλάβετε [P]
3:3	οὕτως ἀνόητοί ἐστε σαρκὶ ἐπιτελεῖσθε;	(the Galatians) [1] (the Galatians) [1]	ἐστε [AV] ἐπιτελεῖσθε [I]
3:4	τοσαῦτα ἐπάθετε εἰκῆ;	(the Galatians) [1]	ἐπάθετε [P]
3:5	ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;	—	—
3:7	γινώσκετε	(the Galatians) [1]	γινώσκετε [I]
3:8	ἡ γραφή . . . προευηγγελίσατο τῷ Ἀβραάμ	ἡ γραφή [1] τῷ Ἀβραάμ [2]	προευηγγελίσατο [P]
3:9	οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ	οἱ ἐκ πίστεως [1]	εὐλογοῦνται [I]
3:10	Ὅσοι . . . ὑποκατάραν εἰσὶν γέγραπται	Ὅσοι [1] —	εἰσὶν [AV] γέγραπται [S]

58. The following abbreviations are used to identify the various Participant and Process types:

[1] – Primary Participant

[2] – Secondary Participant

[P] – perfective aspect

[I] – imperfective aspect

[S] – stative aspect

[AV] – aspectually vague verbs

[NA] – non-aspectual verbs (i.e., the future form)

3:12	ὁ (δὲ) νόμος οὐκ ἔστιν ἐκ πίστεως	ὁ νόμος [1]	οὐκ ἔστιν [AV]
	ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς	ὁ ποιήσας [1]	ζήσεται [NA]
3:13	Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρτας τοῦ νόμου	Χριστὸς [1] ἡμᾶς [2]	ἐξηγόρασεν [P]
3:15	Ἀδελφοί, κατὰ ἄνθρωπον λέγω	Ἀδελφοί [1] (Paul) [1]	λέγω [I]
	οὐδεὶς ἀθετεῖ	οὐδεὶς [1]	ἀθετεῖ [I]
	(ἦ) ἐπιδιατάσσεται	(οὐδεὶς from prev. clause) [1]	ἐπιδιατάσσεται [I]
3:16	τῷ (δὲ) Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ	αἱ ἐπαγγελίαι [1] τῷ Ἀβραάμ [2] τῷ σπέρματι αὐτοῦ [2]	ἐρρέθησαν [P]
	οὐ λέγει	—	οὐ λέγει [I]
	ὅς ἐστιν Χριστὸς	ὅς (τῷ σπέρματι αὐτοῦ) [1] Χριστὸς [2]	ἐστιν [AV]
3:17	τοῦτο (δὲ) λέγω	(Paul) [1]	λέγω [I]
	διαθήκην προκεκυρωμένην . . . ὁ . . . νόμος οὐκ ἀκυροῖ	ὁ . . . νόμος [1] διαθήκην προκεκυρωμένην [2]	οὐκ ἀκυροῖ [I]
3:18	οὐκέτι ἐξ ἐπαγγελίας	—	—
	τῷ (δὲ) Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ θεός	ὁ θεός [1] τῷ Ἀβραάμ [2]	κεχάρισται [S]
3:19	Τί (οὖν) ὁ νόμος;	ὁ νόμος [1]	—
	τῶν παραβάσεων χάριν προσετέθη	(the law) [1]	προσετέθη [P]
3:20	ὁ (δὲ) μεσίτης ἑνός οὐκ ἔστιν	ὁ μεσίτης [1]	ἔστιν [AV]
	ὁ (δὲ) θεὸς εἷς ἐστιν	ὁ θεός [1]	ἔστιν [AV]
3:21	ὁ (οὖν) νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ];	ὁ νόμος [1]	—
	Μὴ γένοιτο	—	Μὴ γένοιτο [P]
	ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη	ἡ δικαιοσύνη [1]	ἦν [AV]
3:22	συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν	ἡ γραφή [1]	συνέκλεισεν [P]

3:23	ὑπὸ νόμον ἐφρουρούμεθα	(we) [1]	ἐφρουρούμεθα [I]
3:24	ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν	ὁ νόμος [1] παιδαγωγὸς ἡμῶν [2]	γέγονεν [S]
3:25	οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν	(we) [1]	ἐσμεν [AV]
3:26	Πάντες (γὰρ) υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ	Πάντες [1] υἱοὶ θεοῦ [2]	ἐστε [AV]
3:27	Χριστὸν ἐνεδύσασθε	(the Galatians) [1] Χριστὸν [2]	ἐνεδύσασθε [P]
3:28	οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλληγ	Ἰουδαῖος [1] Ἕλληγ [1]	οὐκ ἔνι [AV]
	οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος	δοῦλος [1] ἐλεύθερος [1]	οὐκ ἔνι [AV]
	οὐκ ἔνι ἄρσεν καὶ θήλυ	ἄρσεν [1] θήλυ [1]	οὐκ ἔνι [AV]
	πάντες (γὰρ) ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ	πάντες ὑμεῖς [1]	ἐστε [AV]
3:29	(ἄρα) τοῦ Ἀβραάμ σπέρμα ἐστέ	(the Galatians) [1] τοῦ Ἀβραάμ σπέρμα [2]	ἐστέ [AV]
4:1	Λέγω (δὲ)	(Paul) [1]	Λέγω [I]
	ἐφ' ὅσον χρόνον ὁ κληρονόμος νηπιός ἐστιν	ὁ κληρονόμος [1] νηπιός [2]	ἐστιν [AV]
	οὐδὲν διαφέρει δούλου	(ὁ κληρονόμος) [1] δούλου [2]	διαφέρει [I]
4:2	ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους	(ὁ κληρονόμος) [1]	ἐστὶν [AV]
4:3	οὕτως καὶ ἡμεῖς . . . ἡμεθα δεδουλωμένοι	ἡμεῖς [1]	ἡμεθα δεδουλωμένοι [S]
4:4	ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ	ὁ θεὸς [1] τὸν υἱὸν αὐτοῦ [2]	ἐξαπέστειλεν [P]
4:6	ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν	ὁ θεὸς [1] τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ [2]	ἐξαπέστειλεν [P]

4:7	οὐκέτι εἶ δοῦλος ἀλλὰ υἱός	(the Galatians) [1] δοῦλος [2] υἱός [2]	εἶ [AV]
	κληρονόμος διὰ θεοῦ	κληρονόμος [1]	—
4:8	ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς	(the Galatians) [1]	ἐδουλεύσατε [P]
4:9	πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πρωχὰ στοιχεῖα	(the Galatians) [1]	ἐπιστρέφετε [I]
4:10	ἡμέρας παρατηρεῖσθε καὶ μῆμας καὶ καιροὺς καὶ ἑνιαυτούς	(the Galatians) [1] ἡμέρας [2] μῆμας [2] καιροὺς [2] ἑνιαυτούς [2]	παρατηρεῖσθε [I]
4:11	φοβοῦμαι ὑμᾶς	(Paul) [1] ὑμᾶς [2]	φοβοῦμαι [I]
4:12	Γίνεσθε ὡς ἐγώ	(the Galatians) [1] ἐγώ [2]	Γίνεσθε [I]
	δέομαι ὑμῶν	(Paul) [1] ὑμῶν [2]	δέομαι [I]
	οὐδέν με ἡδικήσατε	(the Galatians) [1] με [2]	ἡδικήσατε [P]
4:13	οἴδατε (δὲ)	(the Galatians) [1]	οἴδατε [S]
4:15	ποῦ (οὖν) ὁ μακαρισμὸς ὑμῶν;	ὁ μακαρισμὸς ὑμῶν [1]	—
	μαρτυρῶ (γὰρ) ὑμῖν	(Paul) [1] ὑμῖν [2]	μαρτυρῶ [I]
4:16	ἐχθρὸς ὑμῶν γέγονα	(Paul) [1] ἐχθρὸς ὑμῶν [2]	γέγονα [S]
4:17	ζηλοῦσιν ὑμᾶς οὐ καλῶς	(they) [1] ὑμᾶς [2]	ζηλοῦσιν [I]
	ἐκκλείσαι ὑμᾶς θέλουσιν	(they) [1] ὑμᾶς [2]	ἐκκλείσαι θέλουσιν [I]
4:18	καλὸν (δὲ) ζηλοῦσθαι	—	—
4:19 –21	τέκνα μου . . . λέγετε μοι	τέκνα μου [1] (the Galatians) [1] μοι [2]	λέγετε [I]

4:21	τὸν νόμον οὐκ ἀκούετε;	(the Galatians) [1] τὸν νόμον [2]	οὐκ ἀκούετε [I]
4:22	γέγραπται (γάρ)	—	γέγραπται [S]
	Ἄβραάμ δύο υἱούς ἔσχεν	Ἄβραάμ [1] δύο υἱούς [2]	ἔσχεν [P]
4:23	ὁ (μὲν) ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται	ὁ ἐκ τῆς παιδίσκης [1]	γεγέννηται [S]
	ὁ (δὲ) ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας	ὁ ἐκ τῆς ἐλευθέρας [1]	—
4:24	ἄτινά ἐστιν ἀλληγορούμενα	ἄτινά [1]	ἐστιν ἀλληγορούμενα [I]
	αὗται (γάρ) εἰσιν δύο διαθήκαι	αὗται [1] δύο διαθήκαι [2]	εἰσιν [AV]
	ἣτις ἐστὶν Ἄγαρ	ἣτις [1] Ἄγαρ [2]	ἐστὶν [AV]
4:25	τὸ (δὲ) Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ	τὸ Ἄγαρ [1] Σινᾶ ὄρος [2]	ἐστὶν [AV]
	συστοιχεῖ (δὲ) τῇ νῦν Ἱερουσαλήμ	(she/Hagar) [1] τῇ νῦν Ἱερουσαλήμ [2]	συστοιχεῖ [I]
	δουλεύει (γάρ) μετὰ τῶν τέκνων αὐτῆς	(she/Hagar) [1]	δουλεύει [I]
4:26	ἡ (δὲ) ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστὶν	ἡ ἄνω Ἱερουσαλήμ [1]	ἐστὶν [AV]
	ἣτις ἐστὶν μήτηρ ἡμῶν	ἣτις [1] μήτηρ ἡμῶν [2]	ἐστὶν [AV]
4:27	γέγραπται	—	γέγραπται [S]
4:28	Ἵμεῖς (δέ), ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ	Ἵμεῖς ἀδελφοί [1] ἐπαγγελίας τέκνα [2]	ἐστέ [AV]
4:29	οὕτως καὶ νῦν	—	—
4:30	τί λέγει ἡ γραφή;	ἡ γραφή [1]	λέγει [I]

4:31	ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας	ἀδελφοί [1] (we) [1] παιδίσκης τέκνα [2] τῆς ἐλευθέρας [2]	οὐκ ἐσμὲν [AV]
5:1	Τῆ ἐλευθερία ἡμᾶς Χριστὸς ἠλευθέρωσεν	Χριστὸς [1] ἡμᾶς [2]	ἠλευθέρωσεν [P]
	στήκετε (οὖν)	(the Galatians) [1]	στήκετε [I]
	μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε	(the Galatians) [1] ζυγῷ δουλείας [2]	ἐνέχεσθε [I]
5:2	Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν	ἐγὼ Παῦλος [1] ὑμῖν [2]	λέγω [I]
5:3	μαρτύρομαι (δὲ) πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ	(Paul) [1] παντὶ ἀνθρώπῳ περιτεμνομένῳ [2]	μαρτύρομαι [I]
5:4	κατηργήθητε ἀπὸ Χριστοῦ	(the Galatians) [1]	κατηργήθητε [P]
	τῆς χάριτος ἐξεπέσατε	(the Galatians) [1] τῆς χάριτος [2]	ἐξεπέσατε [P]
5:5	ἡμεῖς (γὰρ) πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα	ἡμεῖς [1] πνεύματι [2] ἐλπίδα δικαιοσύνης [2]	ἀπεκδεχόμεθα [P]
5:6	ἐν (γὰρ) Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει οὔτε ἀκροβυστία	περιτομὴ [1] ἀκροβυστία [1] τι [2]	ἰσχύει [I]
	πίστις δι' ἀγάπης ἐνεργουμένη	πίστις [1]	—
5:7	Ἐτρέχετε καλῶς	(the Galatians) [1]	Ἐτρέχετε [P]
	τίς ὑμᾶς ἐνέκοψεν [τῆ] ἀληθεία μὴ πείθεσθαι;	τίς [1] ὑμᾶς [2] ἀληθεία [2]	ἐνέκοψεν [P]
5:8	ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς	ἡ πεισμονὴ [1]	—
5:9	μικρὰ ζύμη ὄλον τὸ φύραμα ζυμοῖ	μικρὰ ζύμη [1] ὄλον τὸ φύραμα [2]	ζυμοῖ [I]
5:10	ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ	ἐγὼ [1]	πέποιθα [S]

	ὁ (δὲ) ταρασσῶν ὑμᾶς βαστάσει τὸ κρίμα	ὁ ταρασσῶν [1] ὑμᾶς [2] τὸ κρίμα [2]	βαστάσει [I]
5:11	Ἐγὼ (δέ), ἀδελφοί . . . τί ἔτι διώκομαι;	Ἐγὼ [1] ἀδελφοί [1]	διώκομαι [I]
	κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ	τὸ σκάνδαλον τοῦ σταυροῦ [1]	κατήργηται [S]
5:12	ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς	οἱ ἀναστατοῦντες [1] ὑμᾶς [2]	ἀποκόψονται [P]

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