

Revisiting the Function of the Paraenesis in Light of the Body of Paul's Letter to the Galatians

David I. Yoon

1 Introduction

It is customary in Pauline studies to understand the Pauline letters as having a paraenetic section after the body of the letter—or that a paraenetic section, or sections, exists within the body, depending on how one views the Pauline letter form.¹ In Paul's letter to the Galatians, it is generally understood that 5:13 marks a significant transition in the letter from the body to the paraenesis, or from didactic to ethical material. One observation regarding this transition, however, is that Paul seems to make an awkward, or possibly even unrelated, shift from the content of the body of the letter, such as issues of circumcision and justification by faith, to issues regarding behavior towards one another.² There is purportedly an apparent discontinuity between the body and the paraenesis, which raises the question: what is the function or relationship of the paraenesis in light of the body of the letter?³ This is the question that this essay seeks to answer.

Another challenge related to the paraenesis is that the indicative–imperative paradigm, as applied to many of Paul's letters, provides an overly simplistic and

1 Cf. Stanley E. Porter and Sean A. Adams, eds., *Paul and the Ancient Letter Form*, PAST 6 (Leiden: Brill, 2010). I hold to the five-part letter form, distinguishing the body from the paraenesis (cf. Stanley E. Porter, "A Functional Letter Perspective: Towards a Grammar of Epistolary Form," in *Paul and the Ancient Letter Form*, 9–32).

2 Philip F. Esler, "Group Boundaries and Intergroup Conflict in Galatians: A New Reading of Galatians 5:13–6:10," in *Ethnicity and the Bible*, ed. Mark G. Brett (Leiden: Brill, 2002), 215–240 (215).

3 On this problem, see for example Wolfgang Schrage, *Die konkreten Einzelgebote in der paulinischen Paränese: Ein Beitrag zur neutestamentlichen Ethik* (Gütersloh: Gütersloher Verlagshaus, 1961); Victor P. Furnish, *Theology and Ethics in Paul* (Nashville: Abingdon, 1968); Richard B. Hays, "Christology and Ethics in Galatians: The Law of Christ," *CBQ* 19 (1987): 268–290; John M. G. Barclay, *Obedying the Truth: Paul's Ethics in Galatians* (repr., Vancouver: Regent College Publishing, 2005), 9–16.

artificial way to view the structure of Galatians.⁴ Volker Rabens, for example, argues that dividing the Pauline letters into “dogmatics” and “ethics” based on occurrences of indicative and imperative forms contradicts the actual occurrences of these forms in his letters. He notes that in Galatians, a cluster of imperative forms is found beginning in 4:12, a point significantly prior to the customary beginning of the paraenesis in Gal 5.⁵ Rabens rightly points out that attempts to divide Paul’s letters according to such rigid categories based on formal features is artificial and does not reflect the data in the letters, even if he does acknowledge that there are generally dogmatic and ethical sections in Paul’s letters based on other factors, such as implicit content.⁶ Thus, this paper does not seek to overly rely on the indicative–imperative divide to draw any conclusions.⁷

A classic work on Paul’s ethics in Galatians is John Barclay’s *Obedying the Truth*, which seeks to identify the function of the paraenesis in Galatians. Barclay concludes that the paraenesis arises and develops from the body and addresses specifically the Galatian crisis, the identity of the Galatian Christians, and the behavior that they were to exhibit, such as observing or not observing circumcision and ritual laws, for example.⁸ He is right on the continuity between the body and paraenesis, that the paraenesis arises from the content of the body, as he states that “the main body of the letter both points towards and renders necessary the ethical instruction at the end” (original in italics).⁹

4 Volker Rabens, “‘Indicative and Imperative’ as the Substructure of Paul’s Theology and Ethics in Galatians,” in *Galatians and Christian Theology: Justification, the Gospel, and Ethics in Paul’s Letter*, ed. Mark W. Elliott et al. (Grand Rapids: Baker, 2014), 285–305 (287–295); and Stanley E. Porter’s chapter in this volume on the indicative–imperative paradigm. Cf. Barclay, *Obedying the Truth*, 225–227, who summarizes the basic thought behind the indicative–imperative paradigm in Paul, that where there is an indicative (it is for freedom that Christ has set you free), there is a corresponding imperative (stand firm, then ... do not let yourselves be burdened again by a yoke of slavery) (Gal 5:1).

5 Rabens, “‘Indicative and Imperative,’” 288.

6 Rabens, “‘Indicative and Imperative,’” 299–302. Rabens uses the term “implicit imperative,” but by calling a word in the indicative form an “implicit imperative,” Rabens seems to be conflating grammatical and semantic categories. Instead, thinking in terms of grammatical function, semantic function, and contextual function is a helpful and clearer way to distinguish between a word’s form, its meaning, and its function in context (cf. David I. Yoon, *A Discourse Analysis of Galatians and the New Perspective on Paul*, LBS 17 [Leiden: Brill, 2019], 99–110).

7 I do, however, rely on the higher frequency of imperatives from Gal 5:13 on in determining the beginning of the paraenetic section, although this is not a rigid or strict correspondence between the indicative and imperative forms that others seem to maintain (Yoon, *Discourse Analysis*, 157–158 n. 41).

8 Barclay, *Obedying the Truth*, 83, 216–217.

9 Barclay, *Obedying the Truth*, 96.

The main argument of the letter, so states Barclay, is that the identity of the Galatians are Spirit-led Gentile Christians, not Jewish Christians.¹⁰ Thus, the behavior that results from this identity is explicated in the paraenesis of the letter. However, this viewpoint should be nuanced for clarity. Is Paul concerned *primarily* with the *identity* of the Galatians in the body, or is his main argument focused on something else? And how does his language reflect his main argument?

This paper reexamines the question of the function of the paraenesis in light of the body of the letter through the lens of discourse analysis. There is very little doubt in Pauline scholarship that Galatians was written by Paul himself—despite a minority view, such as of J. C. O'Neill, who attempted to argue for an interpolation of the paraenetic section.¹¹ However, discourse analysis, particularly from the framework of Systemic Functional Linguistics (SFL), is helpful to understand the relationship, if any, between the body and paraenesis of Galatians. While here is not the appropriate place to outline SFL discourse analysis, the transitivity network is a useful tool of SFL to analyze this letter and its continuity and relationships between co-texts. While the task of determining what a text is *about* (i.e., its main theme or topic) can be based on subjective analysis, analyzing transitivity structures and patterns can be useful to determine some concrete criteria by which one can determine the main themes of a text. As mentioned above, Barclay argues that the body of the letter is primarily about the identity of the Galatians as Gentile Christians, and the paraenesis is about the behavior that stems from that identity, but there is no clear method by which this is determined. Discourse analysis, however, shows a different main point or argument in the body of the letter, as shown below.

2 The Transitivity Network¹²

The transitivity network in SFL discourse analysis is concerned with transitivity structures of clauses in the discourse. It consists of the three elements of the clause: Process, Participant, and Circumstance. Transitivity as used in SFL refers to more than simply a characteristic of a verb, more than whether or not a verb takes a direct object. It “specifies the different types of process that are

10 Barclay, *Obedying the Truth*, 83–86. Cf. Bruce Longenecker, *The Triumph of Abraham's God: The Transformation of Identity in Galatians* (Edinburgh: T&T Clark, 1998), 80–81.

11 J. C. O'Neill, *The Recovery of Paul's Letters to the Galatians* (London: SPCK, 1972), 65–71.

12 This section is taken and adapted from Yoon, *Discourse Analysis*, 89–96.

recognized in the language, and the structures by which they are expressed.”¹³ Furthermore, the three components of “process, participant and circumstance are semantic categories which explain in the most general way how phenomena of the real world are represented as linguistic structures.”¹⁴ 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.¹⁵ 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.¹⁶ A simple 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*.

While Halliday proposed a system of transitivity for English, including different categories each of Process, Participant, and Circumstance, I propose a modified taxonomy for understanding the subcategories of these three components.¹⁷ For Greek as a morphologically rich language system, an understanding of types of Process is realized through verbal aspect, which is defined as “a morphologically-based semantic category which grammaticalizes the author/speaker’s reasoned subjective choice of conception of a *process*.”¹⁸ While the nature and number of aspects within the Greek verbal system is debated among Greek grammarians and linguists, the tripartite system of Porter, with the *perfective*, *imperfective*, and *stative* aspects, is the most convincing and one which I adopt.¹⁹ In short, the perfective aspect is realized

13 M. A. K. Halliday, *Introduction to Functional Grammar*, 1st ed. (London: Edward Arnold, 1985), 101. I use the first edition of Halliday’s grammar because it represents his early and core thoughts on systemic functional grammar. Later editions include C. M. I. M. Matthiessen’s contributions to the grammar.

14 Halliday, *Functional Grammar*, 102.

15 Cf. Halliday, *Functional Grammar*, 101–157; Stanley E. Porter, “Dialect and Register in the Greek of the New Testament: Theory,” in *Rethinking Contexts, Rereading Texts: Contributions from the Social Sciences to Biblical Interpretation*, ed. M. Daniel Carroll R., JSOT-Sup 299 (Sheffield: Sheffield Academic, 2000), 190–208 (204); Gustavo Martín-Asensio, *Transitivity-Based Foregrounding in the Acts of the Apostles: A Functional-Grammatical Approach to the Lukan Perspective*, JSNTSup 202 (Sheffield: Sheffield Academic, 2000).

16 Halliday, *Functional Grammar*, 102.

17 For a fuller discussion, see Yoon, *Discourse Analysis*, 89–96.

18 Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood*, SBG 1 (New York: Peter Lang, 1989), 1 (italics mine).

19 Here is not the place to discuss the debate over verbal aspect, but see Porter, *Verbal Aspect*; Buist M. Fanning, *Verbal Aspect in New Testament Greek*, OTM (Oxford: Clarendon, 1990); Constantine R. Campbell, *Verbal Aspect, the Indicative Mood, and Narrative: Soundings*

by the aorist tense-form and grammaticalizes the writer's conception of the process of action as a "complete and undifferentiated process," regardless of how the action of the verb *actually* occurs in reality.²⁰ 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 of action as "being in progress" or as "unfolding."²¹ 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,"²² without mention of its actual progress in reality. The future form, according to this scheme, does not fully grammaticalize aspect and is morphologically related to attitude (mood).²³ According to this understanding, the future form grammaticalizes the "semantic (meaning) feature of expectancy,"²⁴ and is thus considered to be a non-aspectual verb.

Interpreting the Process type is relevant at 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, the mainline of discourse is maintained by the use of the perfective aspect, while in discursive or expository texts, such as Galatians, the mainline is maintained by the imperfective aspect (i.e., the present tense-form). Other aspects, then, reflect background or supporting material. While background or supporting material is important, the mainline is what reflects the main points

in the Greek of the New Testament, SBG 13 (New York: Peter Lang, 2007); K. L. McKay, *A New Syntax of the Verb in New Testament Greek: An Aspectual Approach*, SBG 5 (New York: Peter Lang, 1994), 27–38; Stanley E. Porter and D. A. Carson, eds., *Biblical Greek Language and Linguistics: Open Questions in Current Research*, JSNTSup 80 (Sheffield: Sheffield Academic, 1993); among others. 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 recent volume on the perfect tense-form, Constantine R. Campbell, Buist M. Fanning, and Stanley E. Porter, *The Perfect Storm: Critical Discussion of the Semantics of the Greek Perfect under Aspect Theory*, ed. D. A. Carson, SBG 21 (New York: Peter Lang, 2021).

20 Stanley E. Porter, *Idioms of the Greek New Testament*, 2nd ed., BLG 2 (Sheffield: Sheffield Academic, 1994), 21.

21 Porter, *Idioms*, 21.

22 Porter, *Idioms*, 21–22.

23 Porter, *Idioms*, 24, 43–45.

24 Porter, *Idioms*, 44.

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.

As for Participant, the nominal case system for Greek already 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, but this can be subsumed under the nominative as the nominative of address). Rather than view them as four (or five) separate categories, it is helpful to view them as a system network of case.²⁵ Porter has identified two starting-point 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.²⁶ The nominative case is the most restricted and typically functions as the subject of the predicator. Within the non-nominative cases, which are syntactically more limited than the nominative, are the accusative (which typically functions as the object of a verb), genitive (the case of restriction), and dative (the case of relation and 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 category.²⁷ 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. So 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 wounds (of the Jew), oil, wine, (the Samaritan's) beast, an inn, two denarii, and the innkeeper. An exception for a substantive in the nominative case being a Secondary Participant is when it is connected with a linking verb (i.e., εἰμί, ὑπάρχω, or γίνομαι). In this case, in line with Colwell and McGaughey,²⁸ 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

25 See my system network of nominal case in Yoon, *Discourse Analysis*, 216–218.

26 Stanley E. Porter, "Prominence: A Theoretical Overview," in *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament*, ed. Stanley E. Porter and Matthew Brook O'Donnell, NTM 11 (Sheffield: Sheffield Phoenix, 2009), 45–74 (65–66).

27 Porter, *Idioms*, 87–88.

28 E. C. Colwell, "A Definite Rule for the Use of the Article in the Greek NT," *JBL* 52 (1933): 12–21; L. C. McGaughey, *A Descriptive Analysis of EINAI as a Linking Verb in NT Greek* (Missoula, MT: Scholars Press, 1972); cf. Porter, *Idioms*, 109.

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 participles, depending on the context, it 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 functions as a substantive participle, and since it is in the 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 Participant.

Finally, Circumstance need not be further broken down into types of Circumstance, as Halliday does, for purposes of this study. Circumstances are typically depicted through prepositional phrases and certain adverbs or particles. Perhaps, shifts in Circumstances, such as the discourse taking place from one location to another in narrative types, 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 Process and Participant, not to mention Circumstance. One reason is due to the fact that Greek verbs encode person and number, so an explicit subject is not necessary, and another is the existence of verbless clauses. In the case of the lack of an explicit subject, it 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 illustrated 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 depicts what the discourse might be about. The field of each section, then, can be focused on the Primary Participants and the Processes that appear in the mainline of discourse.

Below in table 14.1 is the transitivity network I have outlined for application to Hellenistic Greek. The terms in parentheses are the lexicogrammatical features that realize the various semantic categories.

TABLE 14.1 Transitivity network for Hellenistic Greek

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

3 **Transitivity Analysis of the Body**²⁹

Analysis of the transitivity network involves identifying the Processes, Participants, and Circumstances of a primary clause. Only primary clauses are used for my analysis of transitivity, since secondary and embedded clauses function as subordinate to the primary clauses to which they are connected. I focus on Participants and Processes in this analysis, since these communicate what the clause is about; Circumstance serves to provide circumstantial material to Participant and Process, which at the discourse level is supplementary. 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 of Galatians and then provide syntheses based on the Primary Participants and mainline Processes,³⁰ since I am interested in what each sub-section is about, not necessarily what each clause is about. In addition, Primary Participants are the Participants represented by the nominative case (i.e., the subject[s] of the clause), while Secondary Participants are those represented by the non-nominative cases (i.e., the object[s] of the clause). The following summaries are based on table 14.2 in the Appendix, which provides a list of Participants and Processes (and their types) in the primary clauses of this letter.

29 This section is adapted from Yoon, *Discourse Analysis*, 191–201.

30 The notion of mainline and supporting material is drawn from the notion of prominence (cf. Yoon, *Discourse Analysis*, 124–133). 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 the discourse is about, mainline material is essential to analyze.

3.1 Galatians 1:13–2:10—Paul's Post-conversion and Defense

As the mainline of the letter itself is reflected by use of the imperfective aspect, this sub-section reflects mostly background material for the letter through consistent use of the perfective aspect. But as narrative, this sub-section itself (and the next) has as its mainline the perfective aspect.

The Primary Participants include: the Galatians,³¹ Paul (12×), the churches of Judea, Τίτος, οἱ δοκοῦντες, Ἰάκωβος, Κηφᾶς, and Ἰωάννης. The Secondary Participants include: σαρκὶ καὶ αἵματι (i.e., humans), τοὺς πρὸ ἐμοῦ ἀποστόλους, ἕτερον τῶν ἀποστόλων, τὸν θεόν, Βαρναβᾶ (2×), τὸ εὐαγγέλιον, Paul (3×), and τῶν πτωχῶν. Paul appears as both a Primary and Secondary Participant. All but two Processes are in the perfective aspect, and they carry the mainline of this sub-section (although, again, it is background material to the letter as a whole): ἠκούσατε, προσανεθέμην/προσανέθεντο (2×), ἀνῆλθον (2×), ἀπῆλθον, ὑπέστρεψα, ἐπέμεινα, εἶδον, ἦλθον, ἐδόξαζον, ἀνέβην (2×), ἀνεθέμην, ἠναγκάσθη περιτμηθῆναι, and ἔδωκαν. The Processes which reflect the imperfective aspect include: ἤμην ἀγνοοῦμενος and ἀκούοντες ἦσαν. These, however, are foregrounded material within this sub-section and not mainline; the Process type is determined by the participle of the periphrastic constructions. Paul depicts these Processes of him being unknown to the churches of Judea and of them hearing of him as ongoing and in progress. The rest of the Processes in the perfective aspect are depicted as complete and whole. But within this sub-section, these perfective predicates carry the mainline and thus reflect the central Processes in the discourse.

Paul is the main Primary Participant here, occurring 12 times, as well as being a Secondary Participant, three times. Other Primary Participants include the Galatians, the churches of Judea, Titus, and those of repute, namely James, Peter, and John. The Processes that carry the mainline of this sub-section (but background to the entire letter itself) include mostly verbs of travel (going down, going up, returning, remaining, going/coming, and ascending). Other Processes that carry the mainline in this section include consulting (twice), seeing, glorifying, presenting, compelling to be circumcised, and giving.

Thus, the subject matter of this sub-section is primarily about Paul and his travels, along with other people he interacts with (or in some cases, does not interact with), such as the churches of Judea, Titus (who was compelled to be circumcised), James, Peter, and John. This sub-section is about Paul traveling to

31 When reference to a Participant (such as Paul or the Galatians) is made through the person and number of a verb form, I will use their respective English labels; otherwise, Participants are identified in Greek at first.

various places where he did not consult with most of the other apostles regarding his obtaining the gospel, and how the churches of Judea, in seeing Paul's conversion, glorified God because of him.

3.2 Galatians 2:11–21—the Antioch Incident

This sub-section (along with the previous sub-section) reflects a narrative discourse type, and thus its mainline is maintained by the perfective aspect, although 1:13–2:21 is background material to the entire letter itself.

The Primary Participants in this section are: Paul (7×), Peter (4×), οἱ λοιποὶ Ἰουδαῖοι, ἡμεῖς (2×), and Χριστός (3×). The Secondary Participants are: Peter (αὐτῷ, 2×; Κηφᾶ, 1×), τῶν ἐθνῶν, Ἰουδαῖοι, ἁμαρτωλοί, and Χριστὸν Ἰησοῦν/Χριστῷ (2×). The Processes which depict perfective aspect include ἀντέστην, συνυπεκρίθησαν, εἶπον, ἐπιστεύσαμεν, μὴ γένοιτο, and ἀπέθανον/ἀπέθανεν. The Processes which depict imperfective aspect include συνήσθιεν, ὑπέστελλεν, ἀφώριζεν, ἀναγκάζεις ἰουδαῖζειν, συνιστάνω, ζῶ (2×)/ζῇ and ἀθετῶ. There are no Processes which depict stative aspect.

The Primary Participants, then, are Paul and Peter (Peter occurs as a Secondary Participant three times as well), along with the rest of the Jews, “we” (including Paul, Peter, and the Jews with them), and Christ as other Primary Participants. The Processes which depict complete action (perfective) and carry the mainline (narrative) of the first part of the sub-section (the narrative before Paul's speech in 2:14b–21) are opposing, joining in hypocrisy, and speaking. The Processes which depict complete action (perfective) and reflect background material are believing, never becoming, and dying.³² The Processes which depict ongoing action (imperfective) and carry the mainline of Paul's speech include compelling to be Judaized, proving (to be a transgressor), and living (not for himself but for Christ), and nullifying (the grace of God).

Thus, the subject matter of this sub-section is primarily about Paul opposing Peter. The other Jews join Peter in his hypocrisy, so Paul speaks to them regarding how they could compel the Gentiles to be Judaized. Paul proves himself to be a transgressor (if he rebuilds what he destroys), lives not for himself but for Christ, and does not nullify the grace of God (by what he says). What is interesting to note in this section, in view of the Processes and their types that make up the mainline of discourse, is that δικ-words appear as background material and do not reflect the mainline of this sub-section. The subject of justification,

32 The mainline switches at 2:14 from perfective to imperfective at the beginning of Paul's speech to those at Antioch. Thus, ἐπιστεύσαμεν and ἀπέθανον/ἀπέθανεν are to be considered background and not mainline.

however, is often noted to be a central theme or concern of Galatians.³³ The notion of justification is not limited to δικ-words to be sure, as interpreters should caution against committing any word-concept fallacy.³⁴ But it is significant that when Paul writes about justification in this sub-section, it appears as background material instead of the mainline. The subject of justification is important in general, to be sure, but this is not the main thought of Paul here; it serves as supportive material. The mainline is Paul's challenge to Peter and the Jews there of how they compel Gentiles to become Jewish (i.e., by requiring circumcision), as well as Paul proving himself as a transgressor (by rebuilding what he tore down) and nullifying the grace of God (if justification was obtained by the law). The issue of justification—that one is justified by faith in Christ rather than by works of the law—happens to complement the mainline as background and supporting material to these points.

3.3 Galatians 3:1–14—the Problem: Faith and the Law

The Primary Participants in this sub-section include: the Galatians (6×, 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 reflect the mainline, in the imperfective aspect, include: ἐβάσκανεν, θέλω μαθεῖν, ἐπιτελείσθε, γινώσκετε, and εὐλογοῦνται. Processes which reflect background, depicting perfective aspect, include: ἐλάβετε, ἐπάθετε, προεγγεγέλισατο, and ἐξηγόρασεν. Two aspectually vague verbs, ἐστε and εἰσίν, and one non-aspectual verb (future form), ζήσεται, reflect the mainline. One predicate reflects stative aspect, and thus 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 reflect imperfective aspect, and thus carry the mainline, are enchanting, wanting to learn, being

33 E.g., Douglas J. Moo, *Galatians*, BECNT (Grand Rapids: Baker, 2013), 48; F. F. Bruce, *The Epistle to the Galatians: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 1982), 50–51; James D. G. Dunn, *The Epistle to the Galatians*, BNTC (Peabody, MA: Hendrickson, 1993), 18–19.

34 James Barr, *The Semantics of Biblical Language* (Oxford: Oxford University Press, 1961), 210–211; Stanley E. Porter, “What Do We Mean by Speaking of Paul and Gnosis/Knowledge? A Semantic and Frequency Investigation,” in *Paul and Gnosis*, ed. Stanley E. Porter and David I. Yoon, PAST 9 (Leiden: Brill, 2016), 9–22 (10–12).

(foolish), completing, knowing, being blessed, being (under a curse), and living. There are no Processes reflecting stative aspect.

Thus, this sub-section is primarily 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.

3.4 Galatians 3:15–25—the Promise and the Law

This sub-section is considered to be the peak of Paul's letter to the Galatians, as it contains the most heavily concentrated prominent material in the letter.³⁵ 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, according to the levels of grounding of the verbal system. Analysis of transitivity reveals what this prominent sub-section is primarily about.

The Primary Participants in this sub-section include: ἀδελφοί, Paul (2×), οὐδεὶς (2×, but once implied from previous clause), αἱ ἐπαγγελίαι, ὅς (which anaphorically refers to τῷ σπέρματι αὐτοῦ), ὁ νόμος (5×; but 1×, implicitly through the third person singular of προσετέθη), ὁ θεός (2×), ὁ μεσίτης, ἡ δικαιοσύνη, ἡ γραφή, and “we/us” (2×). Secondary Participants include: τῷ Ἀβραάμ (2×), 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 (2×), ἀθετεῖ, ἐπιδιατάσσεται, οὐκ ἀκυροῖ, οὐ λέγει, and ἐφρουρούμεθα. Processes that depict stative aspect (supporting prominent material) include: κεχάρισται and γέγονεν. And 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

35 Yoon, *Discourse Analysis*, 180–181.

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, this sub-section is primarily about the law and its relationship to the promise to Abraham given by God. 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 can usually be synonymous to one another in the New Testament, this statement seems to be implying that Paul’s 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, as some proponents of the New Perspective on Paul would argue,³⁶ 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.

3.5 Galatians 3:26–4:11—Slavery and Heirship

The Primary Participants in this sub-section include: πάντες/πάντες ὑμεῖς, the Galatians (6×), Ἰουδαῖος, Ἕλλην, δούλος, ἐλεύθερος, ἄρσεν, θῆλυ, Paul (2×), (ὁ) κληρονόμος (4×, but 2× through third person singular of διαφέρει and ἐστίν), ἡμεῖς, and ὁ θεός (2×). 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 (2×), 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)

36 E.g., James D. G. Dunn, *The New Perspective on Paul*, rev. ed. (Grand Rapids: Eerdmans, 2005), 173–176. Cf. Esler, “Group Boundaries,” 223–224.

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 (2×), and serving. Verbs of being are used quite frequently here as well.

It is significant that Paul, here, does not list circumcision as an example of a weak and worthless basic principle (τὰ ἀσθενή καὶ πρωχὰ στοιχεῖα) that the Galatians observe (παρατηρεῖσθε), but instead he identifies the observance of the Jewish calendar.³⁷ If circumcision was a key issue in the Galatian crisis, rather than the law in general, it is surprising that Paul does not include 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 calendar. The mainline of this sub-section concludes with Paul stating his fear for them.

3.6 Galatians 4:12–18—Paul's Personal Plea

The Primary Participants in this sub-section include: the Galatians (through second person plural of verbs; 3×), Paul (3×), ὁ μακαρισμὸς ὑμῶν, “they” (presumably Paul's opposers; 2×, through third person plural of ζηλοῦσιν and θέλουσιν), and Ἀβραάμ. Secondary Participants include: Paul (2×, but 1× as ἐγώ

37 See, however, Justin K. Hardin, *Galatians and the Imperial Cult: A Critical Analysis of the First-Century Social Context of Paul's Letter*, WUNT 2/237 (Tübingen: Mohr Siebeck, 2008), 116–147. 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 much, 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 crisis at Galatia, 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 ἀσθενή καὶ πρωχὰ στοιχεῖα) does not refer 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.

[object of γίνεσθε] and 1× as με), ὑμᾶς/ὕμῶν/ὕμῃν (5× total), and ἐχθρός ὑμῶν. The Processes which depict perfective aspect (background) are ἡδικήσατε and ἔσχεν. Processes which reflect the mainline through the imperfective aspect are γίνεσθε, δέομαι, μαρτυρῶ, ζηλοῦσιν, and ἐκκλείσαι 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).

3.7 Galatians 4:19–5:1—Slavery and Freedom

The Primary Participants in this sub-section include: the Galatians (7×; 1× as τέκνα μου, 2× as ὑμεῖς ἀδελφοί and ἀδελφοί, and 4× through verbal person and number), Ἀβραάμ, ὁ ἐκ τῆς παιδίσκης, ὁ ἐκ τῆς ἐλευθέρας, ἅτινα (referent to statements in 4:22–23), αὗται (Hagar and Sarah), ἥτις (2×; the first is a referent to Hagar and the second a referent to Sarah, although Sarah is never directly named by Paul), τὸ Ἀγαρ (3×; but 2× through verbal person and number), ἡ ἄνω Ἱερουσαλὴμ, ἡ γραφή, we/us, and Χριστός. Secondary Participants include: μοι, τὸν νόμον, δύο υἱούς, δύο διαθήκαι, Ἀγάρ, Σινὰ ὄρος, τῇ νῦν Ἱερουσαλὴμ, μήτηρ ἡμῶν, ἐπαγγελίας τέκνα, παιδίσκης τέκνα, τῆς ἐλευθέρας, ἡμᾶς, and ζυγῷ δουλείας. The Processes which depict perfective aspect are ἔσχεν and ἡλευθέρωσεν. 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 (2×) 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 that has given them freedom, and as a result, commands the Galatians to stand firm and to not be subject to slavery again.

3.8 Galatians 5:2–12—the Role of Circumcision

In this final sub-section of the body of the letter, the Primary Participants include: Paul (4× total; ἐγώ 2×, ἐγὼ Παῦλος 1×, first person singular of μαρτύρομαι 1×), the Galatians (4×; but 1× as ἀδελφοί), ἡμεῖς, περιτομή, ἀκροβυστία, πίστις, τίς, ἡ πεισμονή, μικρὰ ζύμη, ὁ ταράσσων, τὸ σκάνδαλον τοῦ σταυροῦ, and οἱ ἀναστατούντες. Secondary Participants include: the Galatians (ὕμῖν 1×, ὑμᾶς 3×), παντὶ ἀνθρώπῳ περιτεμνομένῳ, τῆς χάριτος, πνεύματι, ἐλπίδα δικαιοσύνης, τι, ἀληθεία, ὅλον τὸ φύραμα, and τὸ κρίμα. The Processes which depict perfective aspect are κατηργήθητε, ἐξεπέσατε, ἀπεκδεχόμεθα, ἐτρέχετε, ἐνέκοψεν, and ἀποκόψονται. Processes which depict imperfective aspect are λέγω, μαρτύρομαι, ἰσχύει, ζυμοί, 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 are able to do anything; 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.

4 Transitivity Analysis of the Paraenesis³⁸

Using the same procedure of analyzing the transitivity network in the body, the following identifies the transitivity network in the paraenesis. Summaries and conclusions are made in the final section of this paper.

4.1 Galatians 5:13–26—the Spirit and the Flesh

This section begins the paraenesis (5:13–6:10), where Paul gives a series of exhortations to the Galatians based on what he has stated in the body of the letter.

The Primary Participants in this sub-section include: the Galatians (8× total; 1× as ὑμεῖς, 1× as ἀδελφοί, and 6× through second person plural of a verb), ὁ πᾶς νόμος, Paul (through first person singular of λέγω), ἡ σὰρξ, τὸ πνεῦμα, τὰ ἔργα τῆς σαρκός, ὁ καρπὸς τοῦ πνεύματος, νόμος, οἱ τοῦ Χριστοῦ [Ἰησοῦ], and we/us. Secondary Participants include: τὴν ἐλευθερίαν, τῇ σαρκί/τὴν σάρκα, ἀλλήλοις (2×), πνεύματι (2×), ἐπιθυμίαν σαρκός, and ταῦτα (referring anaphorically to ἡ σὰρξ and τὸ πνεῦμα). The Processes which depict perfective aspect include: ἐκλήθητε, ἀναλωθήτε, οὐ μὴ τελέσητε, and ἐσταύρωσαν. Processes which depict imperfective aspect include: δουλεύετε, βλέπετε, λέγω, περιπατεῖτε, ἐπιθυμεῖ, ἀντίκειται, στοιχῶμεν, and μὴ γινώμεθα. There is one Process which depicts stative aspect (supporting prominent material), πεπλήρωται. There are five Processes which are aspectually vague (all occurring within 5:18–23); the first states what the Galatians are not (under the law), the second, third, and fourth state what the works of the law and the fruit of the Spirit are, and the fifth states what the law is not (against these things; i.e., the fruit of the Spirit). These all reflect the mainline.

Thus, as expected within a paraenetic section where second person verbal forms are frequently used (especially in the imperative and subjunctive mood-forms), the Galatians are the most frequently occurring Primary Participant in this sub-section. Paul occurs only once as a Primary Participant, in contrast with previous sections. Other Primary Participants are the whole

38 This section is adapted from Yoon, *Discourse Analysis*, 201–3.

law/the law, the flesh, the Spirit, the works of the flesh, the fruit of the Spirit, those who belong to Christ, and we/us. Mainline Processes are serving, watching, speaking, walking, not completing (or finishing), desiring, opposing, conducting (oneself), and not becoming, as well as being/not being. Processes which reflect supporting background material are calling, consuming, and crucifying. A Process which reflects supporting prominent material is fulfilling.

Thus, the first section in the paraenesis is primarily about the Galatians, as well as the law, the flesh, the works of the flesh, the Spirit, and the fruit of the Spirit. Paul commands the Galatians to serve one another through love, to watch themselves, and to walk in the Spirit. The flesh desires things that are against the Spirit, and the Spirit against the flesh; the flesh and the Spirit are opposed to one another. Paul identifies what the works of the flesh are and what the fruit of the Spirit is. And he instructs the Galatians to conduct themselves in relation to the Spirit and not to become conceited.

4.2 Galatians 6:1–6—One Another

The Primary Participants in the next section of the paraenesis include: ὑμεῖς οἱ πνευματικοί, the Galatians (2×), τις, ἕκαστος (2×), and ὁ κατηχούμενος τὸν λόγον. Secondary Participants include: τὸν τοιοῦτον (anaphoric cohesive reference to ἄνθρωπος), ἀλλήλων τὰ βάρη, τὸν νόμον τοῦ Χριστοῦ, ἑαυτόν, τὸ ἔργον ἑαυτοῦ, τὸ καύχημα, τὸ ἴδιον φορτίον, and τῷ κατηχούντι. The Processes which depict imperfective aspects include: καταρτίζετε, βαστάζετε, φρεναπατᾶ, δοκιμαζέτω, and κοινωνεῖτω. Processes which are non-aspectual (i.e., the future form) include: ἀναπληρώσετε, ἔξει, and βαστάσει. There are no perfective and stative aspect Processes in this sub-section.

Again, the Galatians are the main Primary Participants in this section. The other Primary Participants, however, are abstract descriptions of people (mostly from those among the Galatians), such as you who are spiritual, anyone (who thinks of himself as something when they are nothing and deceives himself), each one (twice), and the one who is taught the word. Processes that reflect the mainline are restoring, bearing (twice; although the second time is as a non-aspectual process), deceiving, examining, and sharing; other mainline Processes (depicted with a non-aspectual verb) are fulfilling and having. There are no Processes depicting background, through use of either the perfective or stative aspect.

Thus, this section is again about the Galatians, pointing out those among them who are spiritual, those who think of themselves as something when

they are nothing, and those who are taught the word. Paul instructs them to restore one another (those who are caught in any sin), to bear one another's burdens (this fulfills the law of Christ), that those who think highly of themselves deceive themselves, to examine their own work (this results in having pride in themselves), and to share with those who teach them. These are all instructions for the Galatians to restore others and bear their burdens, while at the same time examining their own conduct.

4.3 Galatians 6:7–10—Doing Good

In the final section of the paraenesis, the Primary Participants include: the Galatians, θεός, ἄνθρωπος (as a referent from the previous clause through third person singular of σπείρη), and we/us (3×). Secondary Participants include: τοῦτο, φθοράν, ζῶν αἰώνιον, and τὸ ἀγαθόν. The Processes which depict imperfective aspect include: μὴ πλανᾶσθε, οὐ μυκτηρίζεται, μὴ ἐγκακῶμεν, and ἐργαζώμεθα. There is one non-aspectual Process (i.e., future form), θερίσει (2×, but 1× as θερίσομεν). There are no Processes that are in the perfective or stative aspects.

While the Galatians are used once as a Primary Participant, the most commonly occurring one is “we/us” (three times), along with a person (general reference; twice). All of the Processes here carry the mainline: not deceiving, not mocking, reaping (two times), not being discouraged, and doing good.

Thus, this section is primarily about the Galatians not being deceived and doing good. In using the third person plural referent “we/us” and making it a Primary Participant several times, he includes himself with the Galatians in this section, which is a change from previous sections where Paul uses first person singular and second person plural more often to distinguish himself from them. This section is also about not mocking God regarding sowing and reaping. He ends this sub-section by instructing them not to become discouraged and to do good.

5 Conclusion

Aside from this letter being about the two most frequently mentioned Primary Participants, Paul and the Galatians, there are nine other Primary Participants (based on the primary clauses) in the body and paraenesis of this letter which occur more than once (these include predicate referents, pronominal

referents, and related forms): ὁ νόμος (8×),³⁹ Peter (5×),⁴⁰ Χριστός (5×),⁴¹ ὁ θεός (4×),⁴² Hagar (4×),⁴³ ἡ γραφή (3×),⁴⁴ ὁ κληρονόμος (2×),⁴⁵ ἄτινα (2×),⁴⁶ and ὁ σπείρων (2×).⁴⁷ Most of these Primary Participants, especially those that occur only twice, appear in the same co-text. It is expected that in a Christian letter, words for God and Christ would appear quite frequently. However, the law is a significant subject in Galatians 3 and 5, and Peter only appears in Galatians 2 and Hagar in Galatians 4.

There are arguably several themes that Paul discusses in Galatians, varied throughout the letter, but next to Paul and the Galatians, “law” is a significant Primary Participant in the transitivity network of the letter. That the law is a major subject of Galatians comes as no surprise—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. As stated already, there are eight instances where the law appears as a Primary Participant in the letter (3:12, 17, 19, 21 [2×], 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),⁴⁸ 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 justification would come by faith (ἵνα ἐκ πίστεως δικαιωθῶμεν); this statement of the law being their instructor is also foregrounded (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

39 3:12, 17, 19, 21 (2×), 24; 5:14, 23.

40 2:9, 12 (3×), 14.

41 2:17, 20, 21; 3:13; 5:1.

42 3:18, 20; 4:4, 6.

43 4:24, 25 (3×).

44 3:8, 22; 4:30.

45 4:1, 7.

46 4:24; 5:19.

47 6:8 (2×).

48 See Yoon, *Discourse Analysis*, 180–181, 188–189.

as oneself. And finally in 5:23, also the paraenesis, he states that the law is not against the fruit of the Spirit.

If we circle back to Barclay's contention, he states that Paul's major concern with the Galatian crisis was to correctly define the *identity* of the Galatian believers as Gentile Christians rather than as Jewish Christians. The paraenesis, according to him, arises from that truth. While there is some truth to the notion of identity in Christ, does Paul's language reflect this main argument in the body of the letter? Is Paul primarily concerned with *identity* in his letter to the Galatians? From an analysis of the transitivity network in the body and the paraenesis, it appears that Paul's main concern with the Galatian crisis is their understanding and view of the law, not so much with issues of their identity in Christ. Paul was concerned with the role of the law in the Gentile Christian's life; the Galatians were not confused about their identity but about the role of the law.⁴⁹ Thus, the paraenesis of contrasting the law and the works of the flesh with the Spirit and works of the Spirit arises from a more accurate view of the law, not as an enslaving burden that forces them to practice circumcision and observe Jewish holidays but as a life-giving means that frees them to produce spiritual fruit towards one another.

Appendix: Transitivity Network Analysis⁵⁰

The following is an analysis of the transitivity network 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.⁵¹

49 Hays states similarly, that Paul is concerned with the law of Christ, from which the ethical portion flows (Hays, "Christology and Ethics"). However, I contend that Paul is not *primarily* concerned with the law of Christ, although he is concerned with it in the paraenesis (Gal 6:2), but in Galatians, "law" in general, and a proper view of the law, as I have explained above, is what Paul is concerned with.

50 Taken from Yoon, *Discourse Analysis*, 270–281.

51 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)

TABLE 14.2 Transitivity network analysis

Verse	Greek text (primary clause)	Participant & type	Process & type
1:1	Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδε δι' ἀνθρώπου ἀλλὰ διὰ Χριστοῦ καὶ θεοῦ πατρὸς ... καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ... ταῖς ἐκκλησίαις τῆς Γαλατίας	Παῦλος ἀπόστολος [1] οἱ ἀδελφοὶ [1] ταῖς ἐκκλησίαις τῆς Γαλατίας [2]	—
1:3	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ	χάρις [1] εἰρήνη [1]	—
1:6	Θαυμάζω	(Paul) [1]	Θαυμάζω [I]
1:8	ἀνάθεμα ἔστω	(ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ from prev. clause) [1] ἀνάθεμα [2]	ἔστω [AV]
1:9	ἄρτι πάλιν λέγω ἀνάθεμα ἔστω	(Paul) [1] (τις ὑμᾶς εὐαγγελίζε- ται παρ' ὃ παρελάβετε from prev. clause) [1] ἀνάθεμα [2]	λέγω [I] ἔστω [AV]
1:10	Ἄρτι (γὰρ) ἀνθρώπους πείθω ἢ τὸν θεόν	(Paul) [1] ἀνθρώπους [2] τὸν θεόν [2]	πείθω [I]
	ζητῶ ἀνθρώποις ἀρέσκειν	(Paul) [1]	ζητῶ [I]
	Χριστοῦ δοῦλος οὐκ ἂν ἤμην	Χριστοῦ δοῦλος [1]	οὐκ ἤμην [AV]
1:11	Γνωρίζω (γὰρ) ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ	(Paul) [1] ὑμῖν, ἀδελφοί [2] τὸ εὐαγγέλιον τὸ εὐαγγ- ελισθὲν ὑπ' ἐμοῦ [2]	Γνωρίζω [I]
1:12	οὐδὲ (γὰρ) ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ ἐδιδάχθην	ἐγὼ (Paul) [1] αὐτὸ (the gospel) [2] (Paul) [1]	παρέλαβον [P] ἐδιδάχθην [P]
1:13	Ἦκούσατε (γὰρ) τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ	(the Galatians) [1]	Ἦκούσατε [P]
1:16	εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι	(Paul) [1] σαρκὶ καὶ αἵματι [2]	προσανεθέμην [P]

TABLE 14.2 (cont.)

Verse	Greek text (primary clause)	Participant & type	Process & type
1:17	ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους	(Paul) [1] τοὺς πρὸ ἐμοῦ ἀποστόλους [2]	ἀνῆλθον [P]
	ἀπῆλθον εἰς Ἀραβίαν	(Paul) [1]	ἀπῆλθον [P]
	πάλιν ὑπέστρεψα εἰς Δαμασκόν	(Paul) [1]	ὑπέστρεψα [P]
1:18	Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα	(Paul) [1]	ἀνῆλθον [P]
	ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε	(Paul) [1]	ἐπέμεινα [P]
1:19	ἕτερον (δὲ) τῶν ἀποστόλων οὐκ εἶδον	(Paul) [1] ἕτερον τῶν ἀποστόλων [2]	εἶδον [P]
1:21	Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας	(Paul) [1]	ἦλθον [P]
1:22	ἤμην (δὲ) ἀγνοούμενος	(Paul) [1]	ἤμην ἀγνοούμε- νος [I] ^a
1:23	μόνον (δὲ) ἀκούοντες ἦσαν	(churches of Judea) [1]	ἀκούοντες ἦσαν [I]
1:24	ἐδόξαζον ἐν ἐμοὶ τὸν θεόν	(churches of Judea) [1] τὸν θεόν [2]	ἐδόξαζον [P]
2:1	Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ	(Paul) [1] Βαρναβᾶ [2]	ἀνέβην [P]
2:2	ἀνέβην (δὲ) κατὰ ἀποκάλυψιν	(Paul) [1]	ἀνέβην [P]
	ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον	(Paul) [1] τὸ εὐαγγέλιον [2]	ἀνεθέμην [P]
2:3	οὐδὲ Τίτος ὁ σὺν ἐμοί ... ἠναγκάσθη περιτμηθῆναι	Τίτος [1] (Paul) [2]	ἠναγκάσθη περιτμηθῆναι [P] ^b

a In a periphrastic structure, the aspect of the participle is relevant in determining the Process type, since the head term is aspectually vague.

b In a catenative structure, while the aspects of both the head term (finite verb) and the infinitive have semantic value, only the aspect of the head term is relevant in determining the Process type.

TABLE 14.2 (cont.)

Verse	Greek text (primary clause)	Participant & type	Process & type
2:6	ἐμοὶ (γὰρ) οἱ δοκοῦντες οὐδὲν προσανέθεντο	οἱ δοκοῦντες [1] ἐμοὶ [2]	προσανέθεντο [P]
2:9	Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης ... δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας	Ἰάκωβος [1] Κηφᾶς [1] Ἰωάννης [1] ἐμοὶ [2] Βαρναβᾶ [2]	ἔδωκαν [P]
2:10	μόνον τῶν πτωχῶν	τῶν πτωχῶν [2]	—
2:11	κατὰ πρόσωπον αὐτῷ ἀντέστην	(Paul) [1] αὐτῷ (Peter) [2]	ἀντέστην [P]
2:12	μετὰ τῶν ἐθνῶν συνήσθιεν	(Peter) [1] τῶν ἐθνῶν [2]	συνήσθιεν [I]
	ὑπέστελλεν	(Peter) [1]	ὑπέστελλεν [I]
	ἀφώριζεν ἑαυτὸν	(Peter) [1]	ἀφώριζεν [I]
2:13	συνυπεκρίθησαν αὐτῷ [καί] οἱ λοιποὶ Ἰουδαῖοι	οἱ λοιποὶ Ἰουδαῖοι [1] αὐτῷ (Peter) [2]	συνυπεκρίθησαν [P]
2:14	εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων	(Paul) [1] Κηφᾷ [2]	εἶπον [P]
	πῶς τὰ ἔθνη ἀναγκάζεις ἰουδαῖζειν;	(you/Peter) [1]	ἀναγκάζεις ἰουδαῖζειν [I]
2:15	ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοὶ	ἡμεῖς [1] Ἰουδαῖοι [2] ἁμαρτωλοὶ [2]	—
2:16	ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν	ἡμεῖς [1] Χριστὸν Ἰησοῦν [2]	ἐπιστεύσαμεν [P]
2:17	Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο	Χριστὸς [1] —	— μὴ γένοιτο [P]
2:18	παραβάτην ἑμαυτὸν συνιστάνω	(Paul) [1]	συνιστάνω [I]
2:19	ἐγὼ (γὰρ) διὰ νόμου νόμῳ ἀπέθανον	ἐγὼ [1]	ἀπέθανον [P]
	Χριστῷ συνεσταύρωμαι	(Paul) [1] Χριστῷ [2]	συνεσταύρωμαι [S]
2:20	ζῶ (δὲ) οὐκέτι ἐγώ	ἐγώ [1]	ζῶ [I]
	ζῇ (δὲ) ἐν ἐμοὶ Χριστός	Χριστός [1]	ζῇ [I]
	ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ	(Paul) [1]	ζῶ [I]
2:21	Οὐκ ἄθετῶ τὴν χάριν τοῦ θεοῦ	(Paul) [1]	ἀθετῶ [I]

TABLE 14.2 (cont.)

Verse	Greek text (primary clause)	Participant & type	Process & type
	Χριστὸς δωρεὰν ἀπέθανεν	Χριστὸς [1]	ἀπέθανεν [P]
3:1	Ἰὼ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν	Ἰὼ 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 ἐπιτελείσθε;	(the Galatians) [1] (the Galatians) [1]	ἐστε [AV] ἐπιτελείσθε [I]
3:4	τοσαῦτα ἐπάθετε εἰκῇ;	(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 γραφὴ ... προευηγγελίσατο τῷ Ἀβραάμ	ἡ γραφὴ [1] τῷ Ἀβραάμ [2]	προευηγγελί- σατο [P]
3:9	οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ	οἱ ἐκ πίστεως [1]	εὐλογοῦνται [I]
3:10	Ὅσοι ... ὑπο κατάραν εἰσὶν γέγραπται	Ὅσοι [1] —	εἰσὶν [AV] γέγραπται [S]
3:12	ὁ (δὲ) νόμος οὐκ ἔστιν ἐκ πίστεως ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς	ὁ νόμος [1] ὁ ποιήσας [1]	οὐκ ἔστιν [AV] ζήσεται [NA]
3:13	Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου	Χριστὸς [1] ἡμᾶς [2]	ἐξηγόρασεν [P]
3:15	Ἀδελφοί, κατὰ ἄνθρωπον λέγω οὐδεὶς ἀθετεῖ (ἢ) ἐπιδιατάσσεται	Ἀδελφοί [1] (Paul) [1] οὐδεὶς [1] (οὐδεὶς from prev. clause) [1]	λέγω [I] ἀθετεῖ [I] 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 ὅς ἐστιν Χριστός	— ὅς (τῷ σπέρματι αὐτοῦ) [1] Χριστός [2]	οὐ λέγει [I] ἐστιν [AV]
3:17	τοῦτο (δὲ) λέγω	(Paul) [1]	λέγω [I]

TABLE 14.2 (cont.)

Verse	Greek text (primary clause)	Participant & type	Process & type
	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; τῶν παραβάσεων χάριν προστετέθη	ὁ νόμος [1] (the law) [1]	— προστετέθη [P]
3:20	ὁ (δὲ) μεσίτης ἑνός οὐκ ἔστιν ὁ (δὲ) θεός εἰς ἔστιν	ὁ μεσίτης [1] ὁ θεός [1]	ἔστιν [AV] ἔστιν [AV]
3:21	ὁ (οὖν) νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; Μὴ γένοιτο	ὁ νόμος [1] —	— Μὴ γένοιτο [P]
	ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη	ἡ δικαιοσύνη [1]	ἦν [AV]
3:22	συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἀμαρτίαν	ἡ γραφή [1]	συνέκλεισεν [P]
3:23	ὑπὸ νόμον ἐφρουρούμεθα	(we) [1]	ἐφρουρούμεθα [I]
3:24	ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν	ὁ νόμος [1] παιδαγωγὸς ἡμῶν [2]	γέγονεν [S]
3:25	οὐκέτι ὑπὸ παιδαγωγόν ἔσμεν	(we) [1]	ἔσμεν [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 Ἑλλήν οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος	Ἰουδαῖος [1] Ἑλλήν [1] δοῦλος [1] ἐλεύθερος [1]	οὐκ ἔνι [AV] 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]

TABLE 14.2 (cont.)

Verse	Greek text (primary clause)	Participant & type	Process & type
3:29	(ἄρα) τοῦ Ἀβραὰμ σπέρμα ἐστέ	(the Galatians) [1] τοῦ Ἀβραὰμ σπέρμα [2]	ἐστέ [AV]
4:1	Λέγω (δὲ) ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν οὐδὲν διαφέρει δούλου	(Paul) [1] ὁ κληρονόμος [1] νήπιός [2] (ὁ κληρονόμος) [1] δούλου [2]	Λέγω [I] ἐστιν [AV] διαφέρει [I]
4:2	ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους	(ὁ κληρονόμος) [1]	ἐστὶν [AV]
4:3	οὕτως καὶ ἡμεῖς ... ἤμεθα δεδουλωμένοι	ἡμεῖς [1]	ἤμεθα δεδουλω- μένοι [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 εἰ δούλος ἀλλὰ υἱός κληρονόμος διὰ θεοῦ	(the Galatians) [1] δούλος [2] υἱός [2] κληρονόμος [1]	εἰ [AV] —
4:8	ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς	(the Galatians) [1]	ἐδουλεύσατε [P]
4:9	πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενή καὶ πρῶχά στοιχεῖα	(the Galatians) [1]	ἐπιστρέφετε [I]
4:10	ἡμέρας παρατηρεῖσθε καὶ μῆμας καὶ καιροὺς καὶ ἐνιαυτούς	(the Galatians) [1] ἡμέρας [2] μῆμας [2] καιροὺς [2] ἐνιαυτούς [2]	παρατηρεῖσθε [I]
4:11	φοβοῦμαι ὑμᾶς	(Paul) [1] ὑμᾶς [2]	φοβοῦμαι [I]
4:12	Γίνεσθε ὡς ἐγώ δέομαι ὑμῶν	(the Galatians) [1] ἐγώ [2] (Paul) [1] ὑμῶν [2]	Γίνεσθε [I] δέομαι [I]

TABLE 14.2 (cont.)

Verse	Greek text (primary clause)	Participant & type	Process & type
	οὐδέν με ἠδικήσατε	(the Galatians) [1] με [2]	ἠδικήσατε [P]
4:13	οἶδατε (δὲ)	(the Galatians) [1]	οἶδατε [S]
4:15	ποῦ (οὖν) ὁ μακαρισμός ὑμῶν; μαρτυρῶ (γάρ) ὑμῖν	ὁ μακαρισμός ὑμῶν [1] (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) Ἀβραὰμ δύο υἱοὺς ἔσχεν	— Ἀβραὰμ [1] δύο υἱοὺς [2]	γέγραπται [S] ἔσχεν [P]
4:23	ὁ (μὲν) ἐκ τῆς παιδείας κατὰ σάρκα γεγέννηται	ὁ ἐκ τῆς παιδείας [1]	γεγέννηται [S]
	ὁ (δὲ) ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας	ὁ ἐκ τῆς ἐλευθέρας [1]	—
4:24	ἅτινά ἐστιν ἀλληγορούμενα	ἅτινά [1]	ἐστιν ἀλληγο- ρούμενα [I]
	αὗται (γάρ) εἰσιν δύο διαθήκαι	αὗται [1] δύο διαθήκαι [2]	εἰσιν [AV]
	ἣτις ἐστὶν Ἀγάρ	ἣτις [1] Ἀγάρ [2]	ἐστὶν [AV]
4:25	τὸ (δὲ) Ἀγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ	τὸ Ἀγαρ [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]

TABLE 14.2 (cont.)

Verse	Greek text (primary clause)	Participant & type	Process & type
4:26	ἡ (δὲ) ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστίν	ἡ ἄνω Ἱερουσαλὴμ [1]	ἐστίν [AV]
	ἣτις ἐστὶν μήτηρ ἡμῶν	ἣτις [1] μήτηρ ἡμῶν [2]	ἐστίν [AV]
4:27	γέγραπται	—	γέγραπται [S]
4:28	Ὑμεῖς (δὲ), ἀδελφοί, κατὰ Ἰσαάκ ἐπαγγελίας τέκνα ἐστέ	Ὑμεῖς 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	Τῇ ἐλευθερίᾳ 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 περιτε- μνομένῳ [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 (γάρ) πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα	ἡμεῖς [1] πνεύματι [2] ἐλπίδα δικαιοσύνης [2]	ἀπεκδεχόμεθα [P]
5:6	ἐν (γάρ) Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία	περιτομή [1] ἀκροβυστία [1] τι [2]	ἰσχύει [I]
	πίστις δι' ἀγάπης ἐνεργουμένη	πίστις [1]	—
5:7	Ἑτρέχετε καλῶς	(the Galatians) [1]	Ἑτρέχετε [P]

TABLE 14.2 (cont.)

Verse	Greek text (primary clause)	Participant & type	Process & type
	τίς ὑμᾶς ἐνέκοψεν [τῇ] ἀληθείᾳ μὴ πείθεσθαι;	τίς [1] ὑμᾶς [2] ἀληθείᾳ [2]	ἐνέκοψεν [P]
5:8	ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς	ἡ πεισμονὴ [1]	–
5:9	μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ	μικρὰ ζύμη [1] ὅλον τὸ φύραμα [2]	ζυμοῖ [I]
5:10	ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ	ἐγὼ [1]	πέποιθα [S]
	ὁ (δὲ) ταράσσω ὑμᾶς βαστάσει τὸ κρίμα	ὁ ταράσσω [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]
5:13	Ὑμεῖς (γάρ) ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί	Ὑμεῖς [1] ἀδελφοί [1]	ἐκλήθητε [P]
	μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί	τὴν ἐλευθερίαν [2] τῇ σαρκί [2]	–
	διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις	(the Galatians) [1] ἀλλήλοις [2]	δουλεύετε [I]
5:14	ὁ (γάρ) πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται	ὁ πᾶς νόμος [1]	πεπλήρωται [S]
5:15	βλέπετε	(the Galatians) [1]	βλέπετε [I]
	μὴ ὑπ' ἀλλήλων ἀναλωθῇτε	(the Galatians) [1]	ἀναλωθῇτε [P]
5:16	Λέγω (δέ) πνεύματι περιπατεῖτε	(Paul) [1] (the Galatians) [1] πνεύματι [2]	Λέγω [I] περιπατεῖτε [I]
	ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε	(the Galatians) [1] ἐπιθυμίαν σαρκὸς [2]	οὐ μὴ τελέσητε [P]
5:17	ἡ (γάρ) σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος	ἡ σὰρξ [1]	ἐπιθυμεῖ [I]
	τὸ (δὲ) πνεῦμα κατὰ τῆς σαρκὸς	τὸ πνεῦμα [1]	–

TABLE 14.2 (cont.)

Verse	Greek text (primary clause)	Participant & type	Process & type
	ταῦτα (γὰρ) ἀλλήλοις ἀντίκειται	ταῦτα [2] ἀλλήλοις [2]	ἀντίκειται [I]
5:18	οὐκ ἐστὲ ὑπὸ νόμον	(the Galatians) [1]	οὐκ ἐστὲ [AV]
5:19	φανερὰ (δὲ) ἐστὶν τὰ ἔργα τῆς σαρκός	τὰ ἔργα τῆς σαρκός [1]	ἐστὶν [AV]
	ἅτινά ἐστιν ...	ἅτινά [1]	ἐστὶν [AV]
5:22	ὁ (δὲ) καρπὸς τοῦ πνεύματός ἐστιν ...	ὁ καρπὸς τοῦ πνεύμα- τός [1]	ἐστὶν [AV]
5:23	κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος	νόμος [1]	οὐκ ἔστιν [AV]
5:24	οἱ (δὲ) τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις	οἱ τοῦ Χριστοῦ [Ἰησοῦ] [1] τὴν σάρκα [2]	ἐσταύρωσαν [P]
5:25	πνεύματι καὶ στοιχῶμεν	(we) [1] πνεύματι [2]	στοιχῶμεν [I]
5:26	μὴ γινώμεθα κενόδοξοι	(we) [1]	μὴ γινώμεθα [I]
6:1	ὕμεις οἱ πνευματικοὶ καταρτίζετε τὸν τοιούτον ἐν πνεύματι πραΰτητος	ὕμεις οἱ πνευματικοὶ [1] τὸν τοιούτον [2]	καταρτίζετε [I]
6:2	Ἀλλήλων τὰ βάρη βαστάζετε	(the Galatians) [1] Ἀλλήλων τὰ βάρη [2]	βαστάζετε [I]
	οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ	(the Galatians) [1] τὸν νόμον τοῦ Χριστοῦ [2]	ἀναπληρώσετε [NA]
6:3	φρεναπατᾶ ἑαυτὸν	(τις from prev. clause) [1] ἑαυτὸν [2]	φρεναπατᾶ [I]
6:4	τὸ (δὲ) ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος	ἕκαστος [1] τὸ ἔργον ἑαυτοῦ [2]	δοκιμαζέτω [I]
	τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον	(ἕκαστος from prev. clause) [1] τὸ καύχημα [2]	ἔξει [NA]
6:5	ἕκαστος (γὰρ) τὸ ἴδιον φορτίον βαστάσει	ἕκαστος [1] τὸ ἴδιον φορτίον [2]	βαστάσει [NA]
6:6	Κοινωνεῖτω (δὲ) ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πάσιν ἀγαθοῖς	ὁ κατηχούμενος τὸν λόγον [1] τῷ κατηχοῦντι [2]	Κοινωνεῖτω [I]

TABLE 14.2 (cont.)

Verse	Greek text (primary clause)	Participant & type	Process & type
6:7	Μὴ πλανᾶσθε θεὸς οὐ μυκτηρίζεται	(the Galatians) [1] θεὸς [1]	μὴ πλανᾶσθε [I] οὐ μυκτηρίζεται [I]
	τοῦτο καὶ θερίσει	(ἄνθρωπος from prev. clause) [1] τοῦτο [2]	θερίσει [NA]
6:9	τὸ (δὲ) καλὸν ποιοῦντες μὴ ἐγκακῶμεν	(we) [1]	μὴ ἐγκακῶμεν [I]
	καιρῷ (γὰρ) ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι	(we) [1]	θερίσομεν [NA]
6:10	ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας	(we) [1] τὸ ἀγαθὸν [2]	ἐργαζώμεθα [I]
6:11	ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί	(the Galatians) [1] (Paul) [1]	ἴδετε [I] ἔγραψα [P]
6:12	Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί	Ὅσοι [1]	θέλουσιν εὐπροσωπῆσαι [I]
	οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι	οὗτοι [1] ὑμᾶς [2]	ἀναγκάζουσιν περιτέμνεσθαι [I]
6:13	οὐδὲ (γὰρ) οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν	οἱ περιτεμνόμενοι αὐτοὶ [1] νόμον [2]	φυλάσσουσιν [I]
	θέλουσιν ὑμᾶς περιτέμνεσθαι	(they) [1] ὑμᾶς [2]	θέλουσιν περιτέ- μνεσθαι [I]
6:14	Ἐμοὶ (δὲ) μὴ γένοιτο καυχᾶσθαι	Ἐμοὶ [2]	μὴ γένοιτο καυ- χᾶσθαι [P]
6:15	(οὔτε γὰρ) περιτομή τί ἐστίν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις	περιτομή [1] τί [2] ἀκροβυστία [1] καινὴ κτίσις [1]	ἐστίν [AV]
6:16	ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν	ὅσοι [1] τῷ κανόνι τούτῳ [2]	στοιχήσουσιν [NA]

Verse	Greek text (primary clause)	Participant & type	Process & type
	εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ	εἰρήνη [1] ἔλεος [1]	—
6:17	Τοῦ λοιτοῦ κόπους μοι μηδεὶς παρεχέτω	μηδεὶς [1] κόπους [2] μοι [2]	παρεχέτω [1]
	ἐγὼ (γὰρ) τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω	ἐγὼ [1] τὰ στίγματα τοῦ Ἰησοῦ [2]	βαστάζω [1]
6:18	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ [1] ἀδελφοί [1]	—