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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Epistle to the Galatians, Chapter 6

## ΠΡΟΣ ΓΑΛΑΤΑΣ Ζ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 6:1–5

#### **Bearing burdens: the law of Christ in the community**

The Spirit-led life (5:25) becomes concrete: gently restore the one caught in sin (1) → bear one another's burdens and so fulfill Christ's law (2) → guard against self-deceiving conceit (3) → let each test his own work (4), for each will carry his own load (5).

B · 6:6–10

#### **Sowing and reaping: do good to all**

Share good things with the teacher (6) → the governing principle: God is not mocked; one reaps what one sows (7) → sowing to flesh reaps corruption, sowing to Spirit reaps eternal life (8) → so do not grow weary in well-doing, for a harvest is coming (9) → therefore work good toward all, especially the household of faith (10).

C · 6:11–16

### Paul's own hand: the cross versus circumcision

Paul takes the pen (11) → the agitators compel circumcision to avoid the cross's offense and to boast in flesh (12–13) → but Paul boasts only in the cross, by which the world is crucified to him (14) → for neither circumcision nor uncircumcision counts, but new creation (15) → peace and mercy on all who walk by this rule, even the Israel of God (16).

D · 6:17–18

### The marks of Jesus and the closing grace

Let no one trouble Paul further — he bears the brand-marks of Jesus on his body (17) → the grace-benediction, addressed tenderly to the 'brothers,' closes the letter (18).

1 Ἀδελφοί, ἐὰν καὶ προλημφθῆ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτόν, μὴ καὶ σὺ πειρασθῆς.

Brothers, even if a person is caught in some trespass, you who are spiritual restore such a one in a spirit of gentleness, watching yourself, lest you too be tempted.

EXHORTATION (NEW SECTION) ASYNDETON The vocative Ἀδελφοί opens the closing paraenesis, applying 'walk by the Spirit' (5:25) to the offender: not condemnation but gentle restoration, with a sober eye to one's own frailty.

#### Ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the affectionate familial address recurs through Galatians, softening the rebukes (cf. 1:11; 4:12).

#### ἐὰν

if

conditional conjunction (+ subj., 3rd-class)

#### καὶ

even

ascensive/concessive adverb

καί here is concessive with ἐὰν — 'even if,' granting the case as a real possibility.

#### προλημφθῆ

is caught/overtaken

Aor Pass Subj 3 Sg · προλαμβάνω

verb of 3rd-class conditional protasis

→ ingressive aorist (a being-overtaken)

προλαμβάνω: 'take beforehand, surprise, overtake'; the προ- suggests the sin caught the person off guard — a stumble, not premeditation.

## ἄνθρωπος

a person

Nominative

subject of προλημφθῆ

ἄνθρωπος: 'human being'; indefinite here  
— 'anyone,' a fellow member of the body.

## ἐν

in

preposition + dative (sphere)

## τινι

some

Dative

indefinite adjective

## παραπτώματι

trespass

Dative

object of ἐν (sphere of the fall)

παραπτώμα: 'false step, trespass' (παρά + πίπτω, 'fall beside'); a lapse pictured as a slip from the path.

## ὕμεῖς

you

Nominative

subject (emphatic pronoun)

## οἱ

the

Nominative

article (substantizes adj.)

## πνευματικοὶ

spiritual ones

Nominative

apposition to ὑμεῖς (substantival adj.)

πνευματικός: 'spiritual,' belonging to/led by the Spirit; perhaps gently ironic toward any who claim the title, recalling 5:25.

## καταρτίζετε

restore

Pres Act Impv 2 Pl · καταρτίζω

main verb (imperative)

→ customary present (ongoing duty)

καταρτίζω: 'mend, put in order, set right' — used of setting a broken bone or mending nets (Mark 1:19); the goal is repair, not punishment.

## τὸν

the

Accusative

article

## τοιοῦτον

such a one

Accusative

direct object (demonstrative adj.)

τοιοῦτος: 'such, of such a kind'; points back to the overtaken person without singling out.

## ἐν

in

preposition + dative (manner)

## πνεύματι

a spirit

Dative

dat. of manner

πνεῦμα: 'spirit'; 'in a spirit of gentleness' = with a gentle disposition, the Spirit's own fruit (5:23).

## πραΰτητος

of gentleness

Genitive

*attributive (genitive of quality)*

πραΰτης: 'gentleness, meekness'; strength under control — listed among the Spirit's fruit just above (5:23).

## σκοπῶν

watching/looking to

Pres Act Ptc · Nom Sg Masc · σκοπέω

*adverbial ptc. (attendant circumstance)*

→ present (concurrent)

σκοπέω: 'look at, keep one's eye on' (cf. 'scope'); the shift to the singular individualizes the warning — each restorer must watch himself.

## σεαυτόν

yourself

Accusative

*direct object (reflexive)*

## μή

lest

*negative + subj. (clause of apprehension)*

μή with the subjunctive marks fear/precaution — 'lest, in case.'

## καί

also/too

*ascensive adverb*

## σύ

you

Nominative

*subject (emphatic)*

## πειρασθῆς

be tempted

Aor Pass Subj 2 Sg · πειράζω

*verb of clause of apprehension*

→ ingressive aorist

πειράζω: 'test, tempt'; the restorer is not immune — sin is contagious to the proud.

## 2 Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ.

Bear one another's burdens, and thus you will fulfill the law of Christ.

EXHORTATION (POSITIVE COMMAND) ASYNDETON The governing imperative of the section: shared burden-bearing. The fronted Ἀλλήλων stresses mutuality, and 'so you will fulfill the law of Christ' interprets love (5:14) as Christ's own pattern of self-giving.

## Ἄλλήλων

of one another

Genitive

*possessive genitive (fronted, emphatic)*

ἄλλήλων: 'one another' (reciprocal pronoun); its fronted position throws the weight on mutual, reciprocal care.

## τὰ

the

Accusative

*article*

## βάρη

burdens

Accusative

*direct object*

βάρος: 'weight, burden'; here a crushing, oppressive load — contrast the φορτίον ('pack') each carries in v.5.

## βαστάζετε

bear

Pres Act Impv 2 Pl · βαστάζω

*main verb (imperative)*

→ *customary present (habitual practice)*

βαστάζω: 'carry, take up, bear'; the same verb used of carrying the cross (John 19:17) and reappearing at v.17 of Paul's marks.

## καὶ

and

*coordinating conjunction (result)*

## οὕτως

thus/in this way

*adverb (manner pointing back)*

οὕτως: 'so, in this manner'; identifies burden-bearing as the very means of fulfilling Christ's law.

## ἀναπληρώσετε

you will fulfill

Fut Act Indic 2 Pl · ἀναπληρώω

*main verb (future of result)*

→ *predictive future (logical consequence)*

ἀναπληρώω: 'fill up, fulfill completely' (ἀνά-intensive of πληρώω); the future expresses the sure outcome of obeying the command.

## τὸν

the

Accusative

*article*

## νόμον

law

Accusative

*direct object*

νόμος: 'law'; here 'the law of Christ' = the principle of self-giving love (5:14), not the Mosaic code the agitators urge.

## τοῦ

of

Genitive

*article*

## Χριστοῦ

Christ

Genitive

*genitive of source/possession*

Χριστός: 'Christ'; the genitive may be possessive ('Christ's law') or of origin ('the law Christ embodies and gives').

### 3 εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὄν, φρεναπαταῖ ἑαυτόν·

For if anyone thinks he is something when he is nothing, he deceives himself.

**GROUND / WARNING** γάρ Grounds the command to bear burdens by exposing its enemy — self-importance. The proud man, who feels above another's load, deceives only himself.

εἰ

if

*conditional conjunction (1st-class, assumed real)*

γάρ

for

*explanatory conjunction*

δοκεῖ

thinks/seems

Pres Act Indic 3 Sg · δοκέω

*verb of protasis*

→ customary present

δοκέω: 'suppose, think, seem'; here of self-estimation — imagining oneself to be of consequence.

τις

anyone

Nominative

*subject (indefinite pronoun)*

εἶναι

to be

Pres Act Inf · εἶμι

*infinitive of indirect discourse (after δοκεῖ)*

→ stative present

τι

something

Nominative

*predicate of εἶναι (indefinite)*

τις/τι 'someone/something' used absolutely = 'a person of importance' (cf. Acts 5:36).

μηδέν

nothing

Nominative

*predicate of ὧν (negated)*

μηδείς: 'no one, nothing'; the μη- form fits the participle's quasi-conditional sense — 'though he is nothing!'

ὧν

being

Pres Act Ptc · Nom Sg Masc · εἶμι

*adverbial ptc. (concessive)*

→ stative present

φρεναπατᾶ

he deceives

Pres Act Indic 3 Sg · φρεναπατάω

*main verb (apodosis)*

→ customary present

φρεναπατάω: 'deceive the mind' (φρήν 'mind' + ἀπατάω 'deceive'); a NT hapax — the proud man's only dupe is himself.

ἐαυτόν

himself

Accusative

*direct object (reflexive)*

4 τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον·

But let each one test his own work, and then he will have his boast in regard to himself alone, and not in regard to the other;

CONTRAST / REMEDY **δέ** The cure for self-deceiving comparison: each tests his own work rather than measuring himself against a neighbor. Whatever 'boast' remains is private, before God, not won at another's expense.

**τὸ**

the

Accusative  
article

**δέ**

but

adversative/developmental conjunction

**ἔργον**

work

Accusative

direct object (fronted for emphasis)

ἔργον: 'work, deed'; one's own conduct and labor as the proper object of scrutiny.

**ἑαυτοῦ**

of himself/his own

Genitive

possessive genitive (reflexive)

**δοκιμαζέτω**

let test/examine

Pres Act Impv 3 Sg · δοκιμάζω

main verb (3rd-person imperative)

→ customary present

δοκιμάζω: 'test, prove, approve'; assaying metal for genuineness — a wordplay with δοκεῖ (v.3), 'thinks' vs. 'proves!'

**ἕκαστος**

each one

Nominative

subject

ἕκαστος: 'each, every one'; the distributive emphasis (cf. v.5) — responsibility is individual.

**καὶ**

and

coordinating conjunction

**τότε**

then

adverb (temporal/logical)

<p>εἰς</p> <p>in regard to</p> <p><i>preposition + accusative (reference)</i></p>	<p>ἑαυτὸν</p> <p>himself</p> <p>Accusative</p> <p><i>object of εἰς (reflexive)</i></p>	<p>μόνον</p> <p>alone/only</p> <p>Accusative</p> <p><i>adverbial accusative (limiting)</i></p> <p>μόνος: 'only, alone'; restricts the legitimate ground of boasting to oneself, before God.</p>	<p>τὸ</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>
<p>καύχημα</p> <p>boast/ground of boasting</p> <p>Accusative</p> <p><i>direct object of ἔξει</i></p> <p>καύχημα: 'boast, ground of boasting' (the thing boasted in, vs. καύχησις the act); here whatever cause for satisfaction the test yields.</p>	<p>ἔξει</p> <p>he will have</p> <p>Fut Act Indic 3 Sg · ἔχω</p> <p><i>main verb (future of consequence)</i></p> <p>→ predictive future</p> <p>ἔχω: 'have, hold'; the future marks what follows from honest self-examination.</p>	<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>οὐκ</p> <p>not</p> <p><i>negative adverb</i></p>
<p>εἰς</p> <p>in regard to</p> <p><i>preposition + accusative (reference)</i></p>	<p>τὸν</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>	<p>ἕτερον</p> <p>other</p> <p>Accusative</p> <p><i>object of εἰς (substantival adj.)</i></p> <p>ἕτερος: 'another (of a different kind)'; the neighbor against whom one is tempted to measure oneself.</p>	

## 5 ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

for each will carry his own load.

GROUND (MAXIM) γάρ A proverbial ground for v.4's self-examination — no tension with v.2: the crushing βάρος is shared, but the personal φορτίον of accountability before God is each one's own to carry.

## ἕκαστος

each one

Nominative

*subject (distributive)*

ἕκαστος: 'each'; resumes v.4 — individual accountability is the keynote.

## γάρ

for

*explanatory conjunction*

## τὸ

the

Accusative

*article*

## ἴδιον

own

Accusative

*attributive adjective*

ἴδιος: 'one's own, private'; underscores the personal, non-transferable nature of the load.

## φορτίον

load/pack

Accusative

*direct object*

φορτίον: 'load, pack' (diminutive of φόρτος); a soldier's kit or traveler's pack — the personal responsibility one bears, distinct from the βάρος of v.2.

## βαστάσει

will carry/bear

Fut Act Indic 3 Sg · βαστάζω

*main verb (gnomic future)*

→ *gnomic future (proverbial truth)*

βαστάζω: 'bear, carry'; the same verb as v.2, now of the load no one else can shoulder — with an eye to final accountability.

## 6 Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς.

And let the one who is taught the word share in all good things with the one who teaches.

EXHORTATION (NEW APPLICATION) **δέ** A fresh concrete instance of burden-bearing: the taught are to share material 'good things' with their teachers — a partnership that prepares the sowing-and-reaping principle to follow.

## Κοινωνεῖτω

let share

Pres Act Impv 3 Sg · κοινωνέω

*main verb (3rd-person imperative)*

→ customary present

κοινωνέω: 'share, have fellowship/partnership in'; the verb of common participation — often, as here, of sharing goods (cf. Phil 4:15).

## δὲ

and/now

*developmental conjunction*

## ὁ

the (one)

Nominative

*article (substantizes ptc.)*

## κατηχούμενος

the one being taught

Pres Pass Ptc · Nom Sg Masc · κατηχέω

*substantival participle (subject)*

→ present (ongoing instruction)

κατηχέω: 'instruct orally, teach' (whence 'catechism, catechumen'); the learner under instruction in the gospel.

## τὸν

the

Accusative

*article*

## λόγον

word

Accusative

*accusative of respect/content (with κατηχούμενος)*

λόγος: 'word'; here the word taught — the Christian message in which the catechumen is instructed.

## τῷ

the (one)

Dative

*article (substantizes ptc.)*

## κατηχοῦντι

the one teaching

Pres Act Ptc · Dat Sg Masc · κατηχέω

*dat. of association (object of κοινωνέω)*

→ present (ongoing instruction)

κατηχέω: active here — the teacher; the dative names the partner with whom good things are shared.

## ἐν

in

*preposition + dative (respect/sphere)*

## πᾶσιν

all

Dative

*attributive adjective*

## ἀγαθοῖς

good things

Dative

*object of ἐν (substantival adj.)*

ἀγαθός: 'good'; the neuter plural = 'good things' — chiefly material support, the proper return for spiritual instruction.

## 7 Μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἔάν σπείρη ἄνθρωπος, τοῦτο καὶ θερίσει·

Do not be deceived: God is not mocked; for whatever a person sows, that he will also reap.

PRINCIPLE (WARNING + MAXIM) ASYNDETON The chapter's governing axiom. A sharp prohibition ('do not be deceived') guards the agricultural maxim: God will not be sneered at, and the moral universe yields a harvest matching the seed.

Μὴ

not

*negative + imperative (prohibition)*

πλανᾶσθε

be deceived

Pres Pass Impv 2 Pl · πλανᾶω

*main verb (prohibition)*

→ customary present (stop/do not be in the habit)

πλανᾶω: 'lead astray, deceive' (cf. 'planet,' the 'wanderer'); a standard formula warning against self-delusion (1 Cor 6:9).

θεός

God

Nominative

*subject*

θεός: God; anarthrous and fronted for emphasis — 'it is God who is not to be mocked.'

οὐ

not

*negative adverb*

μυκτηρίζεται

is mocked/sneered at

Pres Pass Indic 3 Sg · μυκτηρίζω

*main verb*

→ gnomic present (timeless truth)

μυκτηρίζω: lit. 'turn up the nose' (μυκτήρ 'nostril'), so 'sneer at, mock'; a NT hapax — God cannot be treated with such contempt and escape the harvest.

ὃ

what

Accusative

*relative pronoun (object of σπείρη)*

γὰρ

for

*explanatory conjunction*

ἔάν

-ever

*particle (generalizes the relative)*

ἔάν after a relative (= ἄν) makes it indefinite — 'whatever!'

## σπείρη

sows

Pres Act Subj 3 Sg · σπείρω

*verb of indefinite relative clause*

→ *gnomic present*

σπείρω: 'sow (seed)'; the agricultural image governs vv.7-9 — present choices are seed.

## ἄνθρωπος

a person

Nominative

*subject of σπείρη*

## τούτο

this

Accusative

*direct object of θερίσει (resumptive demonstrative)*

τούτο: 'this'; resumes the relative ὅ — exactly the same kind is harvested.

## καὶ

also

*adverbial (correspondence)*

## θερίσει

he will reap

Fut Act Indic 3 Sg · θερίζω

*main verb (apodosis)*

→ *gnomic future (inevitable result)*

θερίζω: 'reap, harvest' (θέρος 'summer/harvest'); the certain return on what is sown.

## 8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

because the one who sows to his own flesh will reap corruption from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit.

GROUND / EXPLANATION **ὅτι** Explains the maxim with the letter's great antithesis: flesh and Spirit are two fields, each yielding its own harvest — corruption or eternal life. The seed determines the crop.

ὅτι

because

*causal conjunction*

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

σπείρων

who sows

Pres Act Ptc · Nom Sg Masc · σπείρω

*substantival participle (subject)*

→ *gnomic present*

σπείρω: 'sow'; the habitual sower characterizes the person by where he scatters his life.

εἰς

to/into

*preposition + accusative (goal/sphere)*

τήν

the

Accusative

*article*

σάρκα

flesh

Accusative

*object of εἰς (the field sown)*

σάρξ: 'flesh'; in Galatians the self apart from the Spirit, the seat of the works of 5:19–21 — here the soil that yields decay.

ἑαυτοῦ

his own

Genitive

*possessive genitive (reflexive)*

ἐκ

from

*preposition + genitive (source)*

τῆς

the

Genitive

*article*

σαρκός

flesh

Genitive

*object of ἐκ (source of the harvest)*

σάρξ: the same field is the source — what the flesh produces is decay, not life.

θερίσει

will reap

Fut Act Indic 3 Sg · θερίζω

*main verb*

→ *predictive future*

θερίζω: 'reap'; the harvest verb of v.7 applied to each field.

φθοράν

corruption/decay

Accusative

*direct object*

φθορά: 'ruin, corruption, decay'; the perishing that flesh breeds — moral and eschatological destruction, opposite of ζωὴ αἰώνιος.

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

δὲ

but

*adversative conjunction*

σπείρων

who sows

Pres Act Ptc · Nom Sg Masc · σπείρω

*substantival participle (subject)*

→ *gnomic present*

εἰς

to/into

*preposition + accusative (goal/sphere)*

<p><b>τὸ</b> the Accusative article</p>	<p><b>πνεῦμα</b> Spirit Accusative <i>object of εἰς (the field sown)</i> πνεῦμα: 'Spirit'; the Holy Spirit as the sphere into which the believer scatters his life (cf. 5:16–25).</p>	<p><b>ἐκ</b> from <i>preposition + genitive (source)</i></p>	<p><b>τοῦ</b> the Genitive article</p>
<p><b>πνεύματος</b> Spirit Genitive <i>object of ἐκ (source of the harvest)</i> πνεῦμα: the Spirit is both field and source — the harvest of life flows from him.</p>	<p><b>θερίσει</b> will reap Fut Act Indic 3 Sg · θερίζω <i>main verb</i> → <b>predictive future</b></p>	<p><b>ζωὴν</b> life Accusative <i>direct object</i> ζωή: 'life'; the harvest of the Spirit, qualified as eternal.</p>	<p><b>αἰώνιον</b> eternal Accusative <i>attributive adjective</i> αἰώνιος: 'eternal, of the age (to come)'; the life of the coming age, opposite of φθορά.</p>

9 τὸ δὲ καλὸν ποιῶντες μὴ ἐγκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι.

And let us not grow weary in doing good, for in due season we will reap, if we do not give up.

EXHORTATION (DRAWN FROM THE MAXIM) **δέ** The harvest principle becomes encouragement: keep sowing good. The promise of a harvest 'in due season' steadies the weary — provided they do not faint and abandon the field.

<p><b>τὸ</b> the Accusative article</p>	<p><b>δὲ</b> and <i>developmental conjunction</i></p>	<p><b>καλὸν</b> good/noble (thing) Accusative <i>direct object of ποιῶντες (substantival adj.)</i> καλός: 'good, noble, beautiful'; the morally fine — doing what is intrinsically right and lovely.</p>	<p><b>ποιῶντες</b> doing Pres Act Ptc · Nom Pl Masc · ποιέω <i>adverbial ptc. (concessive/temporal)</i> → <b>present (ongoing action)</b> ποιέω: 'do, make'; 'while doing the good' — the well-doing in which one might tire.</p>
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<p><b>μή</b> not <i>negative + subj. (hortatory)</i></p>	<p><b>ἐγκακῶμεν</b> let us grow weary/lose heart Pres Act Subj 1 Pl · ἐγκακέω <i>main verb (hortatory subjunctive)</i> → customary present ἐγκακέω: 'lose heart, grow weary, become discouraged' (ἐν + κακός); the temptation to slacken in protracted well-doing.</p>	<p><b>καιρῷ</b> in season/at the right time Dative <i>dat. of time (when)</i> καιρός: 'appointed time, opportune season'; not mere chronology but the right, God-set moment of harvest.</p>	<p><b>γάρ</b> for <i>explanatory conjunction</i></p>
<p><b>ἰδίῳ</b> its own/proper Dative <i>attributive adjective</i> ἴδιος: 'one's own, proper'; the harvest comes at its own appointed time, not on demand.</p>	<p><b>θερίσομεν</b> we will reap Fut Act Indic 1 Pl · θερίζω <i>main verb (promise)</i> → predictive future θερίζω: 'reap'; the assured future harvest that motivates perseverance.</p>	<p><b>μή</b> not <i>negative (with ptc., conditional)</i></p>	<p><b>ἐκλύομενοι</b> giving up/fainting Pres Pass Ptc · Nom Pl Masc · ἐκλύω <i>adverbial ptc. (conditional)</i> → present (concurrent) ἐκλύω: 'loosen, relax, become slack/exhausted'; 'if we do not collapse' — the proviso on the promised harvest.</p>

## 10 ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

So then, as we have opportunity, let us work good toward all, and especially toward those of the household of faith.

INFERENCE (CONCLUSION OF SECTION) **ἄρα οὖν** The doubled inferential 'so then' caps the sowing section: while the καιρός lasts, do good — universally to all, but with special priority for the family of faith.

ἄρα

so

*inferential particle*

ἄρα: 'then, consequently'; with οὖν a strong, emphatic 'so then.'

οὖν

then/therefore

*inferential conjunction*

ὡς

as

*conjunction (temporal/comparative)*

ὡς with the indicative here = 'as, while, inasmuch as' we have opportunity.

καιρὸν

opportunity/time

*Accusative*

*direct object of ἔχομεν*

καιρός: 'opportune time, opportunity'; the open window for doing good before the harvest of v.9.

ἔχομεν

we have

*Pres Act Indic 1 Pl · ἔχω*

*verb of subordinate (ὡς) clause*

→ *stative present*

ἔχω: 'have, hold'; possessing the opportunity while it lasts.

ἐργαζόμεθα

let us work/do

*Pres Mid Subj 1 Pl · ἐργάζομαι*

*main verb (hortatory subjunctive)*

→ *customary present*

ἐργάζομαι: 'work, perform, accomplish'; stronger than mere ποιέω — to put good actively to work.

τὸ

the

*Accusative*

*article*

ἀγαθὸν

good

*Accusative*

*direct object (substantival adj.)*

ἀγαθός: 'good'; the beneficial good done to others (cf. v.6).

πρὸς

toward

*preposition + accusative (direction/relation)*

πάντας

all

*Accusative*

*object of πρὸς (substantival adj.)*

πᾶς: 'all, everyone'; the scope of well-doing is universal — no one excluded.

μάλιστα

especially

*adverb (superlative of degree)*

μάλιστα: 'most of all, especially'; the priority within the universal — charity begins, though does not end, at the household.

δὲ

and

*developmental conjunction*

πρὸς

toward

*preposition + accusative (direction/relation)*

τοὺς

the

*Accusative*

*article*

οἰκείους

members of the household

*Accusative*

*object of πρὸς (substantival adj.)*

οἰκεῖος: 'belonging to the household, of the family' (οἶκος 'house'); fellow believers as God's family.

τῆς

of the

*Genitive*

*article*

## πίστεως

of faith

Genitive

*attributive genitive (defining the household)*

πίστις: 'faith'; the household defined by faith — the believing community, bound not by blood but by trust in Christ.

## 11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.

See with what large letters I have written to you with my own hand.

TRANSITION (PAUL TAKES THE PEN) ASYNDETON Paul takes the pen from the amanuensis for the emphatic, autograph conclusion. The 'large letters' underscore the urgency and personal weight of the summary that follows.

### Ἴδετε

see/look

Aor Act Impv 2 Pl · ὁράω

*main verb (imperative, calls attention)*

→ *ingressive aorist (take note now)*

ὁράω (aor. εἶδον): 'see, look'; the imperative summons the readers to notice the change of hand.

### πηλίκοις

how large/what big

Dative

*interrogative-exclamatory adjective (attributive)*

πηλίκος: 'how great, how large'; exclamatory here — the size of the script, written by Paul's own (perhaps unpracticed or ailing) hand.

### ὑμῖν

to you

Dative

*dat. of advantage/recipient*

### γράμμασιν

letters/characters

Dative

*dat. of means (instrument of writing)*

γράμμα: 'written character, letter (of the alphabet)'; the plural = the size of the handwriting, not the length of the epistle.

## ἔγραψα

I have written/I write

Aor Act Indic 1 Sg · γράφω

*main verb (epistolary aorist)*

→ epistolary aorist (= present from the writer's standpoint)

γράφω: 'write'; the epistolary aorist looks at the act from the reader's perspective — 'I am writing.'

## τῇ

the

Dative

*article*

## ἐμῇ

my own

Dative

*possessive adjective (emphatic)*

ἐμός: 'my (own)'; the emphatic possessive stresses that this is Paul's personal autograph.

## χειρὶ

hand

Dative

*dat. of means (instrument)*

χείρ: 'hand'; the authenticating signature-hand, as in 1 Cor 16:21; 2 Thess 3:17.

## 12 ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται·

As many as wish to make a good showing in the flesh, these compel you to be circumcised, only so that they may not be persecuted for the cross of Christ.

EXPOSURE OF OPPONENTS' MOTIVES **ASYNDETON** Paul names the agitators' real motive: a fair outward show and the avoidance of persecution. Forcing circumcision is a strategy to dodge the offense of the cross.

## ὅσοι

as many as

Nominative

*relative-correlative pronoun (subject)*

ὅσος: 'as much/many as'; sweeps in the whole class of the agitators.

## θέλουσιν

wish/want

Pres Act Indic 3 Pl · θέλω

*verb of relative clause*

→ customary present

θέλω: 'will, wish, desire'; their governing intent is the appearance, not the gospel.

## εὐπροσωπῆσαι

to make a good showing

Aor Act Inf · εὐπροσωπέω

*complementary infinitive (after θέλουσιν)*

→ constative aorist

εὐπροσωπέω: 'put on a fair face, make a good showing' (εὖ + πρόσωπον 'face'); a NT hapax — to look good outwardly.

## ἐν

in

*preposition + dative (sphere)*

## σαρκί

flesh

Dative

*dat. of sphere*

σάρξ: 'flesh'; here the outward, human realm — circumcision as a fleshly credential to display.

## οὗτοι

these

Nominative

*subject (resumptive demonstrative)*

οὗτος: 'this one'; resumes ὅσοι emphatically — 'these are the ones who...!'

## ἀναγκάζουσιν

compel/force

Pres Act Indic 3 Pl · ἀναγκάζω

*main verb*

→ conative present (try to compel)

ἀναγκάζω: 'compel, force, urge strongly'; the same verb as 2:3, 14 — pressure to be circumcised.

## ὑμᾶς

you

Accusative

*direct object*

## περιτέμνεσθαι

to be circumcised

Pres Pass Inf · περιτέμνω

*complementary infinitive (object-complement)*

→ present (ongoing)

περιτέμνω: 'circumcise' (περί + τέμνω 'cut around'); the rite at issue throughout the letter.

## μόνον

only

*adverb (limiting the purpose)*

μόνον: 'only'; their sole real aim follows — self-preservation.

## ἵνα

so that

*conjunction + subj. (purpose)*

## τῷ

the

Dative

*article*

## σταυρῷ

cross

Dative

*dat. of cause/reference (persecuted for the cross)*

σταυρός: 'cross'; the scandalous center of Paul's gospel — to confess it crucified invites persecution from Judaizing pressure.

## τοῦ

of

Genitive

*article*

## Χριστοῦ

Christ

Genitive

*possessive/objective genitive*

Χριστός: 'Christ'; 'the cross of Christ' — the crucified Messiah, offense to the circumcision party.

## μὴ

not

*negative (in purpose clause)*

## διώκονται

they may be persecuted

Pres Pass Subj 3 Pl · διώκω

verb of ἵνα purpose clause

→ present (ongoing)

διώκω: 'pursue, persecute'; the persecution they seek to escape by trimming the gospel's offense.

### 13 οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶσονται.

For not even those who are circumcised themselves keep the law, but they want you to be circumcised so that they may boast in your flesh.

GROUND (EXPOSING INCONSISTENCY) **γάρ** Drives the charge home: the agitators do not even keep the law they impose. Their aim is a numerical trophy — boasting in the readers' circumcised flesh.

## οὐδὲ

not even

negative adverb (intensive)

οὐδέ: 'not even, nor'; sharpens the indictment — they fail at their own standard.

## γάρ

for

explanatory conjunction

## οἱ

the (ones)

Nominative

article (substantizes ptc.)

## περιτεμνόμενοι

those being circumcised

Pres Mid Ptc · Nom Pl Masc · περιτέμνω

substantival participle (subject)

→ present (the circumcision party)

περιτέμνω: middle here = 'those who have themselves circumcised / the circumcision advocates'; perhaps with iterative force of the ongoing campaign.

## αὐτοὶ

themselves

Nominative

*intensive pronoun (with subject)*

αὐτός (intensive): 'themselves'; even they, the very advocates, do not keep it.

## νόμον

law

Accusative

*direct object*

νόμος: 'law'; the Mosaic law in its entirety, which circumcision pledges one to keep (5:3).

## φυλάσσουσιν

they keep/guard

Pres Act Indic 3 Pl · φυλάσσω

*main verb*

→ customary present

φυλάσσω: 'guard, keep, observe'; of keeping the law's commands — which they themselves fail to do.

## ἀλλὰ

but

*strong adversative conjunction*

## θέλουσιν

they want

Pres Act Indic 3 Pl · θέλω

*main verb*

→ customary present

θέλω: 'wish, want'; their true desire surfaces — a boast, not obedience.

## ὑμᾶς

you

Accusative

*accusative subject of infinitive*

## περιτέμνεσθαι

to be circumcised

Pres Pass Inf · περιτέμνω

*complementary infinitive (object clause)*

→ present (ongoing)

περιτέμνω: 'circumcise'; the readers' flesh is the trophy they covet.

## ἵνα

so that

*conjunction + subj. (purpose)*

## ἐν

in

*preposition + dative (basis/sphere of boasting)*

## τῆ

the

Dative  
*article*

## ὑμετέρα

your

Dative

*possessive adjective*

ὑμέτερος: 'your (pl.)'; emphatic — they would boast in what was done to your bodies.

## σαρκί

flesh

Dative

*object of ἐν (ground of boasting)*

σὰρξ: 'flesh'; here the literal flesh of circumcision — a fleshly statistic to parade.

## καυχῆσονται

they may boast

Aor Mid Subj 3 Pl · καυχάομαι

*verb of ἵνα purpose clause*

→ constative aorist

καυχάομαι: 'boast, glory'; the verb that turns, in v.14, to the cross as Paul's only boast.

14 ἔμοι δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἔμοι κόσμος ἐσταύρωται κἀγὼ κόσμῳ.

But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world.

CONTRAST (PAUL'S TRUE BOAST) **δέ** The emphatic counter to the agitators: Paul's only boast is the cross. The fronted ἔμοι and the optative μὴ γένοιτο make it personal and absolute; through the cross, he and the world are mutually crucified.

### ἔμοι

for me/to me

Dative

*dat. of reference (fronted, emphatic)*

ἐγώ (emphatic dat. ἔμοι): the fronted pronoun sets Paul in sharp contrast to the boasters of v.13.

### δέ

but

*adversative conjunction*

### μὴ

not

*negative (with optative, deprecation)*

### γένοιτο

may it be/let it be

Aor Mid Opt 3 Sg · γίνομαι

*main verb (optative of deprecation)*

→ *voluntative/deprecatory optative*

γίνομαι: in μὴ γένοιτο, 'may it never be! God forbid!' — the strongest Pauline negation (Rom 6:2, etc.); here, 'far be it from me.'

### καυχᾶσθαι

to boast

Pres Mid Inf · καυχάομαι

*exegetical infinitive (subject of γένοιτο)*

→ *customary present*

καυχάομαι: 'boast, glory'; the very act the agitators prize — disowned except in one object.

### εἰ

if

*conjunction (with μὴ, exceptive)*

### μὴ

not

*negative (εἰ μὴ = 'except')*

εἰ μὴ: 'except, unless'; isolates the cross as the sole legitimate boast.

### ἐν

in

*preposition + dative (ground/basis)*

τῷ

the

Dative

article

σταυρῷ

cross

Dative

object of ἐν (ground of boasting)

σταυρός: 'cross'; the instrument of shame becomes Paul's sole glory — the gospel's paradox.

τοῦ

of

Genitive

article

κυρίου

Lord

Genitive

possessive genitive

κύριος: 'Lord'; the full solemn title weights the boast — the cross of our Lord.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

δι'

through

preposition + genitive (means/agency)

οὗ

whom/which

Genitive

relative pronoun (object of διὰ; antecedent cross/Christ)

ἐμοὶ

to me

Dative

dat. of reference/disadvantage

κόσμος

world

Nominative

subject

κόσμος: 'world'; the present order in rebellion against God — now dead to Paul, and he to it.

ἐσταύρωται

has been crucified

Perf Pass Indic 3 Sg · σταυρόω

main verb (relative clause)

→ intensive perfect (abiding state)

σταυρόω: 'crucify'; the perfect marks a decisive past event with a permanent result — the world stands crucified to Paul (cf. 2:20).

καὶ ἐγώ

and I

Nominative

subject (crasis καὶ + ἐγώ)

καὶ ἐγώ: crasis of καὶ ἐγώ, 'and I'; the crucifixion is mutual — Paul also dead to the world.

κόσμῳ

to the world

Dative

dat. of reference/disadvantage

κόσμος: 'world'; with ἐσταύρωται supplied — 'and I have been crucified to the world!'

## 15 οὔτε γὰρ περιτομή τί ἐστὶν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.

For neither circumcision is anything nor uncircumcision, but a new creation.

GROUND (THE NEW-CREATION THESIS) **γάρ** The reason the cross is everything: in the new order inaugurated by it, the old marker of identity counts for nothing. What matters is καινὴ κτίσις — a new creation (cf. 5:6).

**οὔτε**

neither

*correlative negative conjunction*

οὔτε ... οὔτε: 'neither ... nor'; sets circumcision and its absence on the same level — both irrelevant.

**γάρ**

for

*explanatory conjunction*

**περιτομή**

circumcision

Nominative

*subject*

περιτομή: 'circumcision'; the rite the agitators absolutize — here declared to count for nothing in Christ.

**τί**

anything

Nominative

*predicate (indefinite pronoun)*

τις/τι: 'something, anything'; 'is anything' = has any saving significance.

**ἐστὶν**

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ gnomic present

**οὔτε**

nor

*correlative negative conjunction*

**ἀκροβυστία**

uncircumcision

Nominative

*subject (coordinate)*

ἀκροβυστία: 'foreskin, uncircumcision'; the Gentile state — equally without saving value before God.

**ἀλλὰ**

but

*strong adversative conjunction*

**καινὴ**

new

Nominative

*attributive adjective*

καινός: 'new (in kind/quality)', not merely νέος ('new in time'); a qualitatively new order.

**κτίσις**

creation

Nominative

*predicate nominative (with ἐστὶν supplied)*

κτίσις: 'creation, creature, that which is created'; 'new creation' — the eschatological re-creation begun in Christ (2 Cor 5:17).

## 16 καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτούς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

And as many as will walk by this rule, peace be upon them and mercy, even upon the Israel of God.

**BENEDICTORY PRONOUNCEMENT** **καὶ** A blessing on all who order their lives by the new-creation 'rule': peace and mercy. The closing clause — 'even upon the Israel of God' — most likely identifies, rather than adds to, this believing people.

καὶ

and

*coordinating conjunction*

ὅσοι

as many as

Nominative

*relative-correlative pronoun (subject)*

ὅσος: 'as many as'; gathers all who live by the rule, of whatever background.

τῷ

the

Dative

*article*

κανόνι

rule/standard

Dative

*dat. of rule/standard (with στοιχήσουσιν)*

κανών: 'measuring rod, rule, standard' (whence 'canon'); the new-creation principle just stated as the norm of life.

τούτῳ

this

Dative

*attributive demonstrative*

οὗτος: 'this'; points back to v.15 — the rule of the new creation, not circumcision.

στοιχήσουσιν

will walk/keep in line

Fut Act Indic 3 Pl · στοιχέω

*verb of relative clause*

→ predictive future (those who will so order their lives)

στοιχέω: 'be in line, walk in step, conform' (military/marching imagery); the same verb as 5:25 — to keep ranks with the Spirit.

εἰρήνη

peace

Nominative

*subject (nom. in blessing formula)*

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness and well-being, here invoked as a blessing.

ἐπ'

upon

*preposition + accusative (direction of blessing)*

αὐτούς

them

Accusative

*object of ἐπί*

καὶ

and

*coordinating conjunction*

ἔλεος

mercy

Nominative

*subject (coordinate, in blessing)*

ἔλεος: 'mercy, compassion'; the LXX rendering of ḥesed — covenant kindness, fittingly invoked on God's people.

καὶ

even/and

*conjunction (epexegetical/ascensive — 'even')*

καὶ here is most naturally epexegetic — 'and that, namely' / 'even' — identifying the foregoing 'them' as the Israel of God.

ἐπὶ

upon

*preposition + accusative (direction of blessing)*

τὸν

the

Accusative

*article*

Ἰσραήλ

Israel

Accusative

*object of ἐπί (indeclinable)*

Ἰσραήλ: 'Israel' (indeclinable Hebrew name); 'the Israel of God' — most read as the believing community, the true covenant people defined by faith.

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*possessive genitive*

θεός: God; 'of God' distinguishes this Israel — God's own — from Israel 'according to the flesh.'

## 17 Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω, ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

From now on let no one cause me troubles, for I bear the marks of Jesus on my body.

PERSONAL APPEAL / CLOSING CLAIM ASYNDETON A firm closing demand: let the agitators cease their harassment. Paul's authority rests not on circumcision-marks but on the στίγματα of Jesus — the scars of suffering that brand him as Christ's own slave.

Τοῦ

the

Genitive

*article (in adverbial gen. phrase)*

λοιποῦ

henceforth/from now on

Genitive

*genitive of time (within which)*

λοιπός: 'remaining, rest'; τοῦ λοιποῦ = 'for the rest (of time), henceforth' — an idiomatic genitive of time.

κόπους

troubles/labors

Accusative

*direct object*

κόπος: 'toil, trouble, weariness'; here the harassment the agitators inflict — 'do not make trouble for me.'

μοι

for me

Dative

*dat. of disadvantage*

## μηδείς

no one

Nominative

*subject (negative pronoun)*

μηδείς: 'no one'; the μη- form suits the imperative — 'let no one!'

## παρεχέτω

let cause/provide

Pres Act Impv 3 Sg · παρέχω

*main verb (3rd-person imperative)*

→ customary present (let it cease as a practice)

παρέχω: 'present, offer, cause, bring about'; κόπους παρέχειν is an idiom, 'to cause trouble' (cf. Matt 26:10).

## ἐγώ

I

Nominative

*subject (emphatic pronoun)*

ἐγώ (emphatic): sets Paul over against the troublers — 'I, for my part!'

## γάρ

for

*explanatory conjunction*

## τά

the

Accusative

*article*

## στίγματα

marks/brands

Accusative

*direct object*

στίγμα: 'mark, brand, tattoo' (from στίζω 'to prick'); the brand of a slave or devotee — Paul's scars from suffering mark him as Christ's possession, a pointed contrast to circumcision.

## τοῦ

of

Genitive

*article*

## Ἰησοῦ

Jesus

Genitive

*possessive genitive (the owner whose brand)*

Ἰησοῦ: 'Jesus'; the marks belong to and identify with Jesus — branding Paul as his slave.

## ἐν

on/in

*preposition + dative (location)*

## τῷ

the

Dative

*article*

## σώματί

body

Dative

*dat. of place (where the marks are borne)*

σῶμα: 'body'; the physical body, scarred in Christ's service — the true 'mark in the flesh!'

## μου

my

Genitive

*possessive genitive*

## βαστάζω

I bear/carry

Pres Act Indic 1 Sg · βαστάζω

*main verb*

→ present (durative, abiding fact)

βαστάζω: 'bear, carry'; the verb of v.2 returns — Paul himself bears, in his body, the burden of cross-shaped fidelity.

## 18 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

**BENEDICTION (CLOSING)** **ASYNDETON** The grace-benediction that closes the letter. The tender final 'brothers' — placed emphatically last — recovers the family bond after a stern epistle; 'with your spirit' grounds the blessing in the inmost person.

### Ἡ

the

Nominative

article (with χάρις)

### χάρις

grace

Nominative

subject (nom. in benediction; verb 'be' implied)

χάρις: 'grace, favor'; the letter that began with grace (1:3) ends with it — the unmerited favor of the Lord.

### τοῦ

of

Genitive

article

### κυρίου

Lord

Genitive

possessive/source genitive

κύριος: 'Lord'; the grace flows from the Lord Jesus Christ.

### ἡμῶν

our

Genitive

genitive of relationship

### Ἰησοῦ

Jesus

Genitive

apposition

### Χριστοῦ

Christ

Genitive

apposition

### μετὰ

with

preposition + genitive (accompaniment)

τοῦ

the

Genitive

article

πνεύματος

spirit

Genitive

object of μετά

πνεῦμα: here the readers' own spirit — the inmost self; the blessing reaches the interior person, not mere flesh.

ὑμῶν

your

Genitive

possessive genitive

ἀδελφοί

brothers

Vocative

vocative of address (emphatic, final)

ἀδελφός: 'brother'; the affectionate address that opened the chapter (6:1) closes the letter — warmth after rebuke.

ἀμήν

amen

liturgical affirmation (indeclinable)

ἀμήν: transliterated Hebrew 'truly, so be it'; seals the benediction and the epistle.

**On the text.** Verse punctuation and paragraphing are editorial and conventional. Where witnesses legitimately differ (e.g. the singular/plural of βασιάζετε in v.2, the future/imperative reading at v.4–5, or 'Israel of God' in v.16), the more widely printed reading is given without a sigla-laden apparatus. The chapter has the customary eighteen verses; none is omitted by the critical text.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm,

and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.